

List of the third collection of Dr. KIELHORN, 1881, 1882. Kṣamākalyāṇa Bhandār of Bikaner. List of MSS.

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Bhandār of the Bhāṇṭhakī Kundi at Jesalmir List of MSS. Lalitakīrti Bhandār of Ajmer, List of MSS.

Limdi Bhandār at Limdi Dist Ahmedabad. List of MSS.

A list of Digambara works made at Jaipur, mentioning places where the MSS of the particular work may be had.

List preserved at the Bhandarkar Inst (Nos. 953 b, ed, of 1892-95).

Manekchand Hirāchand Bhandār, Chowpaty, Bombay List of MSS.

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A Register of a few Praśastis of the MSS in the possession of Seth Manekchand of Bombay—supplied by Pandit Nathuram Premi.

Praśastis copied and collected from the different Jain MSS. by various Jain Scholars. The names of Bhandars, from the MSS. in which the praśastis were copied: Bhandārs at Chani, Patan, Kaira, Bombay, Udaipur, Baroda, Limdi, Surat Benaras, Limba, Bhavanagar, Ghogha, Gholera, Cambay, Patadi, Camp Vadhwan, Vadhwan, Palitana, Poona, Jaipur, Baroda, Catalogue of MSS. in the Punjab Jain Bhandars, part I, Lahore 1939

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Printed List of the MSS in the Mohanlal Bhandar at Surat

Pannalal Jain Sarasvati Bhavan, Bombay List of MSS This Bhavan has collected lists of MSS in the various Digambara Bhandars throughout India So far five reports are published

Bhandar of Bhattarakpi, at Śravan Belgola, list of MSS

Daurbah Jīnadās Bhandar, at, Śravan Belgola, List of MSS

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Tapa Gaccha Bhandār at Jesalmir, List of MSS.

Terapanthi Badā Bhandār at Jaipur, List of MSS.

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- P. 1. *Abhidhāna*, a dictionary or vocabulary—*Abhidhāna Chintāmaṇi* of Hemachandra (13 th cent) edited by BOTHLING and RIEU.
- P. 9 *Ahi-chhatra*, *Ahi-Kshetra*, a city lying north of the Ganges, being the capital of Northern Panchāla, the *Adisadra* of Ptolemy, its remains are visible near Rām-nagar.
- P. 38 *Bhāgavata Purāna* enumerates 22 incarnations, the 8th being Rishabha, a righteous King, father of Bharata.
- P. 92. *Dig - Ambara*, 'Clothed with space'. A naked mendicant A title of Śiva.
- P. 187. While in exile the five Pāṇdavas each assumed two names, one for use among themselves and one for public use Sahadeva was Joyad-bala in private and Arishtanemi, a vaiśya in public
- P 221 *Nava-Ratna* nine gems, *Vikramāditya*, whose era the Samvat begins in 56 B.C his court gems—*Kshapanaka*, *Amarasirha* etc
- P. 267. Rshabha. son of Nabhi and Maru, and father of a hundred sons, the eldest of whom was Bharata He gave his kingdom to his son and retired to a hermitage, where he led a life of such severe austerity and abstinence, that he became a mere "Collection of skin and fibres, and went the way of all flesh" The *Bhāgavata Purāna* speaks of his wanderings in the western part of the Peninsula, and connects him with the establishment of the Jain religion in those parts The name of the first Jain Tirthankara or saint was Rshabha.
- P 313. The *Sūrya-vamśa* as solar race—Ikshvāku—in the Dynasty of Mithula-31st is Arishtanemi, 33rd is Supārśva

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Sittannavāsāl a hill situated about 9 miles north-west of Pudukotta town; a Jaina strong-hold. Seventeen stone beds in a natural cavern, one of which contains a short Brahmi inscription of the third century B.C. indicating that the cavern was used as a monastery by the Jains at that period. Paintings in the rock-cut Pallava temple of the 7th century at the foot of the hill. Four short inscriptions in early Pallava Grantha script of the 7th century recording names of visitors. The temple was excavated during the reign of Mahendra I when he was an adherent of the Jaina faith. It contains five life-size rock-cut images of seated nude Jains in Tirthankarās. The temple consists of a cella, 9'-6" square and 7'-5" in height with a small pillared verandah in front measuring 22'-6" in length, 7'-6" in width and 8'-3" in height. (Fig. 2 plan of cave Temple, Sittannavāsāl). The sanctum ceiling decorated with coloured floral and geometrical patterns, the central portion of the verandah ceiling and the two cubical pillars contained paintings, representing a Lotus Pond covered with flowers, leaves, fish, water fowl, elephant, cattle and three men (Plate v.). Two graceful female figures (Plate vi) on the two pillars. On the face of one pillar a coloured drawing of a king and his consort.

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P. 41 No 66 Anonymous. Do you know that the biggest Statue in Asia is in India ? Statesman, 14 Dec. 1930 with 3 illustrations of the Statues of Gommatesvara at Sravana Belgola and of Buddha at Awkana, Ceylon.

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No. 325. MUNI K. V. Jain, *Kāla—gaṇanā vishayak ek tīrtī prācīn paramparā* Vikramārka was crowned in Ujjaini 410 years after Mahāvira's death.

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Pp xxviii-xxix. A note on Archaeological excavations in Pudukkottai State (1938-44)-by K.R. SRINIVASAN - Mounds called "śamanar-tīdal" or "śamanar-rēdu (means Jain mound)"—one such mound excavated in Mosakudi village—an extensive mound 4-5 ft high, on its slope were a nude standing Tirthankara idol and a Yakṣi; one idol of seated Pārśvanātha removed from here to the state Museum. There is a Tamil inscription of the early Cōla period on the moulding of the plinth and it gives the name of the place as Peneṇṇar and of the temple as Perumpalli. During excavations were found a nude standing idol of Tirthankara, a lotus base of a *Mānastambha* in stone, panels of gables and other figures made in stucco, and large quantities of large sized bricks, images of Ādinātha, Pārśvanātha and Mahāvīra, and Yakṣi, traces of a compound wall 134 ft. long and 100 ft. wide round the temple, all sculptures of the Pallava period (7th-9th centuries A.D.).

Another Jain mound in Nallūr, 50' × 50' was excavated; seated image of Mahāvīra with triple umbrella, chowrie bearers, two lions.

On a mound (85' × 58') in Śembāttur were found 3 stone pillars, two pilasters, all with lion bases, idols of Mahāvīra, a Yakṣi with an inscription, similar lion pillars belonging to this temple were traced out in temples of a much later date in two villages, nearby, features of the lion pillars and Mahāvīra indicate late Pallava times (8th-9th centuries A.D.), which the Yakṣi's inscription is of the time of Cōla, Rājaraṅga I (985-1014 A.D.).

These monuments illustrate the history of the temple architecture in the south and the evolution of the various motifs from the Pallava to the Cōla period; they show certain indigeneous motifs not found in the typically Pallava monuments round about Kānchi.

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Jaina canonical literature, a dissertation on the earliest stratum in the development of the, P.C.BAGCHI, II Liv. J. Dept. Lett. XIV, 1-7 (On the Purvās).

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E. J. RAPSON—*Catalogue of the Coins of the Andhra Dynasty . The western Kṣatrapas, the Traikutaka Dynasty and the 'Bodhi' Dynasty*, London 1908.

P. XII F.N. 1. Local Character of Indian Coin types; Inscriptions prove that Brahmanism, Buddhism and Jainism continued throughout the two centuries before and after Christ to flourish side by side. The coins, no doubt, reflect the particular form of religion which prevailed in the district in which they were struck.

P. XVII Hathigumpha inscription of Kharavela date of the inscription 157 B.C. Khāravela's accession 170. B.C. Viddhaiāja father and Ksemarāja Grandfather of Khāravela (alias Bhiksurāja).

P. XXXIX Paithan on the Godāvarī in the Nizām's Dominions, the ancient Pratisthān, is in Jain legend the capital of king Śālivahana (Śatavāhana) and his son Śakti-Kumāra

CLXXV. Nandipāda, the foot-print of Nandi The symbol associated with the Figures and Śiva and his bull but it is frequently seen, often in a more elaborate form, in Buddhist and Jain sculptures (e.g. *The Jaina Stūpa and other Antiquities of Mathura*, Ar. Svr. Ind. XXpl. XL)

P. CLXXVII Symbols found on the most primitive coinage of Ancient India and most of them are of frequent occurrence in inscriptions and sculptures, are common property of diverse sects in different parts of India—i. e. the Brahmans, the Buddhist and the Jains.

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S.M. EDWARDS — *A review of Catalogue of the Indian collections in the Museum of Fine Arts, Boston*—by A.K. COOMARASWAMI—(Ind. Anti. vol. LIII—1924—Bombay).

P. 184. The Museum possess, illustrated Jain MSS, salient features of Jainism)

Pp. 273—276 The history of Jainism from the period to the modern times, remains to be written. The work attempts the value of Jain contribution to the rich and fruitful streams of south Indian Culture, origin and early history of Jainism; migration of the Jains, Jain faith from the Sangham age; the authors of *Tirukural* *Tolkāṭṭiyar*, *Kālingathuparam* were Jains, Kundakunda, the contemporary and instructor of Śivaskanda of Kāñchi in the first century A.D., Tiruvalluvar not a Jain; *Tolkāṭṭiyar* was a Jain (according to Panan-barapaṇa a contemporary); the Tamil

work *Paryapuranam* replete with fanciful account of miraculous incidents which no modern student of history would care to accept, Appār a Jain spending his life in the Jain-cloisters at Tirupāpuliur. Confusing persecution of the Jains—impalement of 8000 Jains, the frescoes on the walls of the 'Golden-city tank' at Madura (Minākshi temple); the age of the Ālvārs—exhibits a confusion, the Kalabhras were Jains not supported by evidence. Age of the Śāngam.

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S.M. EDWARDS *Book Notice · Catalogue of the Indian Collections in the Museum of Fine Arts*, Boston-1924 (Ind Ant. Vol. LV-1926 -Bombay).

P 40 Character of the Jaina religion, legends connected with Mahāvira, Pārśvanātha & other protagonists of Jaina tradition and the Jaina cosmology, literature and paintings, miniatures reproduced from Ms., the art of Jaina paintings, represents the survival of an old hieratic tradition, contains 39 plates

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V.S. AGRAWALA—*Catalogue of the Mathura Museum* (J.U.P. H.S.) Vol 23 (1950) Lucknow, 1952

Pp 36-51—Jain Tirthankara Images (a) Dated images of the Kushāna period. Descriptions and find places are given

B. 71—Stele with 4 nude Jinas. Ins. Text. Trans. mention Sam 4 Kōṭiya Gana, Uchenāgara Śākhā, the Brahmadāsika Kula, Mihila, 1565 : Fragment—pedestal of a Jina image. Ins. Text. translation mentions year 33, disciple of the preacher Ārya (Reign of Huvishka)

B. 70—Stele—4 nude Jinas. Ins. Text. Tr. 35th year, Kōṭiya, Brahmadāsika, Uchchanāgarī, Śrīgrīha (Sambhoga).

B. 29.—Fragments—pedestal of a Jina. Ins. Text. Tr. Huvishka, year 50, (Kushāna period)

490—Fragment of a Tirthankara Image. Ins. Text. trans. mentions year 84 (162 A.D.) Vardhamāna-pratimā, a gift of Okhankā, daughter of Damitra and Datā; Satyasena, dharbridhi, of the Kōṭiya Gana.

B. 2—Image of Jina. Ins. Text. Tr. mentions year 83 Mahārāja Vāsudeva; gift of Jinadasi, daughter of Sena.

B. 3—Image of Jina. Ins. Text. Tr. year 83.

B. 4—Image of Ādinātha or Rishabhanātha—Ins. Text. Tr. mentions Vāsudeva, year 84, Kotabhāva Ainnra, Bhaṭadatta Ugabhinnaka, Kumāradatta, Bhagavato Arhato, Rishabhāsya pratimā.

B. 5—Image of Jina Ins. Text. mentions—Kottiya Gana . Undated Kushāna Images, both inscribed and uninscribed.

B. 8—Image of a Jina.

B. 9—Torso of a Jina

B. 12—Image of a Jina

B. 13—Image of a Jina.

B. 14—Fragment of a statue of a Jina Ins Text Tr mentions—preacher Siha, the pupil of Datta .

B. 16—Statuette of a Tirthankara

B. 17—Statuette of a Jina. Ins Text mentions Dharmamitra, Jada, Dhumbodhiya

B. 18—Statuette of a Jina Ins. Text. Tr Kottiya Gana, Vachchhalika Kula, Vadhamāna pratimā, Choda Rishidāsa

B. 27—Fragment of a Jina

B. 30—Fragment of a Jina

B. 32—Image of a Jina

B. 34 to B. 42—Torsos of Jinas

B. 43—Fragment of a Jina

B. 55, B. 57, B. 58, B. 62—Heads of Jinas.

B. 63—Statuette of a Jina

B. 64—Fragment

B. 67—Stele with—2 nude Jinas—one with seven hooded Nāga and the other with straight hair falling on both shoulders

B. 68—Stele with 4 nude Jinas Ins Text (Kushāna period).

B. 69—Stele with 4 nude Jinas. Ins Text mention Sanghadeva

B. 72—Stele with 4 nude Jinas.

B. 73—Stele with 4 nude Jinas

B. 78—Head of a Jina.

272—Fragment of a Tirthankara image. Ins. begins Siddha (Kushāna period).

276—Pedestal of a four-fold Jina Ins Text. Tr. mentions gift of Bhuttidāma of Abhisara (Town) Preacher Rishidāsa, Kushān Period. Abhisār, the Aisares of the Greeks identified with Hazārā, the north-western district of the Peshawar Divisions.

291—Headless image of a Tirthankara Inscription (Kushāna period).

373—Fragment—portion of Jina figure.

- 396—Fragment of a Jina Ins.—dedicated in the reign of Kanishka (Kushāna period)
- 397—Fragment of Tirthankar Statuette defaced Ins
- 433—Fragment of a colossal Jina (Kushāna period)
- 560—Upper portion of a four-fold Jina Kushāna
- 564—Bust of a Jina Kushāna
- 576—Fragmentary bust, Kushāna
- 577—Upper part of a Jina
- 723—Head of a Jina. Kushāna
- 741—Bust of a Jina. Kushāna
- 790—Fragment of a pedestal of a Jina Ins mentioned Vachaka—Kushāna
- 794—Fragmentary bas-relief Kushāna period
- 972—Fragmentary image—Ins Text Tr mention Riddhila, pupil of Nāgānandi, Sabha, Bhavanaka, Datila Kushāna
- 1011—Statuette of Tirthankar Kushāna
- 1260—Head of a Jina Kushāna
- 1262—Fragment of a Jina Ins Text mentions Arahitta-Chetiya.
- 1263—Fragment of a Jina Ins Text mention Jayadāsa, Śisurika Later Kushāna period 3rd Centr. A.D
- 1531—Head of a Tirthankar Kushāna
- 1535—Head of Tirthankar Kushāna
- 1940—Detached head of a Colossal image
- 1977—Statuette. Kushāna.
- 2082—Pedestal of a Jina Kushāna
- 2126—Fragment of a seated Vardhamāna Ins Text Tr mention—Vardhamāna image, Data, Dharmadeva, Bhavadeva
- 2483—Fragment 2 naked Jinas with parasols Kushāna.
- 2488—Tirthankar—Kushāna.
- 2502—Upper part of an image—bust of Neminātha, Four-armed figure of a Nāgarāja with seven hoods, identified with Balarāma on account of Hala symbol in his hand, left figure, four-armed Viṣṇu Late Kushāna period.
- 2555—Head of a Jina Kushāna.
- 2605—Pedestal Ins. Brahmi.
- Pp. 52-71.
- Tirthankara. Images of the Gupta period.

B.1—Image of a colossal Jina. Gupta Period on account of its ornamental halo and the treatment of the hair.

B.6—Image of Rshabhanātha attended by Nami and Vinami.

B.7—Statuette of Rshabhanātha.

B.11—Image of a Jina

B.15—Statuette of a Jina, on the base 8 worshippers on both sides of a wheel placed on a pillar. Similar devotional scenes found on Gandhara image. Ins Text. Tran. 75th year. Dr VOGEL refers the date to the Gupta era. But the drapery and headdress of the attendant makes it Kushāna era.

B.28—Fragment lower portion of a Jina

B.31—Fragmennt of a Jina, a wheel on the throne Ins Text. year 97 mentions Kottiya Gana, Vajri Śākhā Gupta era, because of the style of the figures and script A.D. 416 (Kumāra Gupta).

B.33—Fragment of a torso of Rshabhanātha Gupta

B.44—Mask of the head of a Jina

B.45—Mask of the head of a Jina Gupta

B.46 to B.54—Heads of Jinas

B.59—Fragment of the head of a Jina

B.60. —do—

B.61. —do—

B.74—Fragment of a stele similar to Nos 65-73.

B.75—Sculpture—a Tirthankara, a wheel and two deers, figure lines of Kubera with his money bag and of the goddess of fertility who holds a child and the sun, the moon and the five planets; Compare B.66 for figures of the eight planets, and B. 65 for Kubera and his wife. The sculpture forms a transition between the Tirthankara figures of the Gupta period like No B. 6, 7 and 33 and those of the late middle ages like No. B. 77.

134—Head of a Jina with curly hair and elongated earlobes—Gupta.

268—Stele with a nude Rshabhanātha. Ins Text Tr mentioned Rshabha-pratimā, Samudra, Sāgara and Sangaraka. The value of the record list in the name of the Jina given, i.e. Rshabhanātha, who is represented with loose locks on both shoulders. Compare B.6, B.7 and B.33, B.65, B.66, etc. Early fourth century A.D.

488—Upper left of an image. Gupta.

565—Head. Gupta.

566—Head.

624—Bust of a Jina. Gupta.

959—Headless Jina Gupta.

983—Statuette. Gupta.

1388—Pedestal, symbol *mīna*, *mīlhuna* according to the Digambaras the cognizance of the 18th Jina Aranātha. According to the Śvetāmbaras the Nandyāvarta symbol is given to Aranātha. Gupta.

1941—Head. Gupta.

2100—Head, hair arranged in S-shaped curves Gupta.

2348—Head, hair arranged in parallel crescent like waves Gupta.

2499—Head, hair in parallel crescents Gupta.

Pp 58-65 Tirthankara images of the Medieval period.

A 60—Statuette, two lions with a Dharmachakra between them The circular piece of cloth marked on the rim under the legs makes it a Śvetāmbara image. Medieval period

B 10—Lower portion of a seated Jina

B 91—Image of a Jina

B 20—Image of a Jina

B 21—Statuette, Ādinātha or Vṛishabhanātha. A piece of cloth with garlands hangs down from the seat, below a couchant bull with other 24 Jinas Ins. Nāgarī. Text *Ōm Pamāṣṭa Śrī Ganavara-Devāya*

B 29—Statuette—Neminātha Ins. Text Samvat 1104 (A.D. 1047) mention Śrī Bhadrēśvarācārya Gachchha Mahila

B 23—Statuette—Ins. Maha Sudi 8

B 24—Fragment Indistinct Nāgarī Ins. S. 1234 (1177 A.D.)

B 25—Statuette, Ins. Text Tr. The year 1826 in the reign of Maharājā, Rājā Kehar Singh at the Town of Dig. Mahananda Sagar Sūri Chowdhary Jodh Rāj of the Pallivāla Clan of the Magiha family; resident of the town of Harasānā

B 26—Statuette either Supārśva or Pārśvanātha

B.65—Stele with a nude Jina, 7 headed Nāga, Kubera and Hārīti

NOTE - Quadruple Tirthankar image like B.65-74 are designated in the inscription as *pratimā sarvato bhadrīkā* "an image auspicious on all sides." Also Chaumukha

B 66—Stele with 4 nude Jinas, between each pair of lions is a wheel. In one are two kneeling human figures on both sides of the wheel, nine planets.

B.76—Sculpture—Ādinātha or Vṛishabhanātha bull, lock of hair on the shoulder.

B 77—Image. Neminātha; an ornamental cloth hangs down between the two lions, Medieval

B.79—Statuette.

B.80—Statuette

G 46—Fragment—a nude Jina and a Yakshini seated with a child on her left knee

251—Image, Pārśvanātha, Dharmachakra between two lions. Early Medieval.

259—Headless Tirthankar Medieval

536—Stele 24 Jinas Medieval period

553—Architectural piece with Jinas. Early medieval

557—Headless Jina Medieval.

559—Fragment of a Chaumukhi, Ādinātha and Supārśvanātha Early Medieval

715—Fragment

1194—Image. Triple Parasole Medieval

1207—Image, locks of hair on shoulders—Rshabhanātha

1504—Tirthankara—*Dharmachakra* between two lions a deer like that on B 75 Early Med.

1505—Pārśvanātha Med

1529—Stele Pratimā *Sarvotobhadrikā*. Med

1693—Arhat's head Med

2123—Headless Jina—with *Śāsana Devatās* Med

2738—Image of Neminātha four armed Balarāma holding a cup, four-armed Vāsudeva with his usual *āyudha* (See No 2602) Early Med

2796—Headless Jina Dated Sam 1548, Vaiśākha Sudī Digambar

Pp 65–69 Miscellaneous Jain Images

D.6—Statuette of Goddess Chakreśvarī, the Yakshi of Rshabhanātha, supported by a Garuda.

D.7—Statuette Ambikā, she holds a bunch of flowers At the other side is a miniature Ganeśa, a Kubera, beneath are eight figures, probably Śaktis, Balarāma holding *hala* and *musala*, Vishnu holding *padma* and *gada*, *chakra* & *Śaṅkha*. See No 2502

E 1—Statuette of Nemeśa or Naigameśa who presides over child-birth. Kushāna period

E.2—Goat-headed goddess

E.3—Goat-headed goddess—a replica of No. E.2.

E.4—Female Kushāna.

E.5—Fragment of a female figure.

For figures E.1 E.5—See Jain Antiquary, Arrah, March 1937. Pp. 75—79 "The presiding Deity of Child-birth among the ancient Jainas with special reference to figures in the Mathura Museum".

278—Sculptures, a miniature Tirthankara, on the trunk of the tree is an ascending lizard On the pedestal two butting rams and a group of 6 children. Cf. R. 50, 1111 and 1578. A.S.R. 1924—25

799—Statuette, Naigameśa. Kushāna.

909—Statuette Goat-headed male. Kushāna

1001—Head of Naigameśa Kushāna.

1046—Statuette. Goat-headed Nigameśa. Kushāna.

1092—Statuette Goat-headed goddess Med.

1111—Statuette—a male & female, on the tree a Tirthankara, the female carries a child Compare with Nos. 278 and 1578. See A.S.R. 1924-25. Med.

1115—Statuette Harinaigameśa, goat-headed Kushāna.

1210—Statuette Goat-headed goddess. Kushāna.

1578—Statuette. Dampati, a Tirthankar on a tree, the female holds a child, 7 miniature figures Med Cf. 278 and 1111.

2482—Goat-faced Harinigameśa. Kushāna.

2547—Image. Harinaigameśa, 4 children Kushāna

Pp 69—71—*Āyāga Patas* 2.2. Tablet of Homage or *Āyāgr-paṭa*. Carved with a complete *stūpa* and Gateway (*torana*) with 3 architraves, description given. Inscription Text. Tran. Adoration to the Arhat Vardhamāna. Lonaśobhikā etc. *devakula*, a Temple which enshrined an image for religious worship.

569—Fragment part of an *Āyāgapatta*. Kushāna

1603—Fragment of an *Āyāgapatta* Ins. text mentions—Kottiya *Gaṇa Thān-kiyo Kula*.

2313—Fragment. Brahmi Ins. Kusāna.

2563—Fragment of an *Āyāgapatta* Ins. Text year 21, (78 A.D.) in honour of Arhat.

Dayaram SAHANI *Guide to the Buddhist Ruins of Sārnāth*, Simla 1923.

P. 13—A *Stūpa* was built either to enshrine the corporeal remains of a saint or other great personage, or as a memorial of some remarkable event. Edifices of this kind were erected by the Jains as well as by the Buddhists.

P. 36—Dhamekh Stūpa above the paved terrace of the Jaina temple adjoining it.

P. 38—This Jain temple is a modern temple, dedicated to the 11th Jaina patriarch Śreyānsanātha and was erected in 1824 A.D

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Agarchand NAHATA—*Palm-leaf Mss. from Shri Mohanlalji Jaina Jūāna Bhaṇḍāra Surat* (Summaries of papers, A I.O.C , XXth Session 1959) Bhubaneswar, 1959

P. 93—Gives brief notices of a number of palm-leaf mss. at the said Bhaṇḍāra

48

V. RAGHAVAN. *Some new collections of Sanskrit Manuscripts* (proc and trans. A.I.O.C, XIXth Session) Delhi, 1961 part 11.

P 56—A rich Jain collection, 3000 strong at Nagaur, District Headquarters between Jodhpur and Bikaner. At Sikar, there is a Mahāvira Pustakālaya, which has a Jaina manuscript collection Rajasthan possesses about 300 Jain Mandirs and most of them have manuscripts.

P. 57—There are many (about 60,000 mss) Jain collections in Ahmedabad

49

H.D. VELANKAR *Jīnarātnakośa or the Catalogus & Catalogorum of the Jain manuscripts* (P.O. Vol. VIII 1943) P ii—editorial

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H.H. WILSON *The Mackenzie Collection. A descriptive catalogue of the oriental manuscripts collected by C MACKENZIE* Second edition. Calcutta, 1828

The mission accomplished at the commencement of the 19th century by C. MACKENZIE in the province of Mysore was especially fruitful as regards Jainism, of which it inaugurated some sort of scientific study It indulges, indeed, in collecting for the first time an important series of historical documents and a rich collection of manuscripts.

Among these it is necessary to make a place aside to the *Purānas* The most celebrated are due to Jināsena, preceptor of the king Amoghavarṣa, the First

Historical Notes

Pages.

40-41 Development of Jainism in the Deccan.

42. The Jaina grottos of Elūra.
62. Spread of the Jaina religion under the princes of the Kādamba dynasty.
65. Accounts of the kings of the name of Ballāla, of the Hoysala dynasty, who professed the Jaina faith

Manuscripts

The principal manuscripts described (Pp 176-188) are The *Ādiṣṭurāṇa* the *Uttaraṣṭurāṇa*, the *Camundarāyīṣṭurāṇa* (with translation of two passages), —the *Jinadattarāyacaritra*, the *Kalpasutra*, the *Dharmāmrtakathā* and the *Āgamasamgraha*.

Pp 599-621 Account of an archaeological mission containing some indications relating to the Jains

SIMON CASIE CHITRY *A Catalogue of Books in the Tamil Language* with the names of the authors, the subjects and the dates, as far as they can be ascertained (ICBRAS, 1849, Pp 53-73)

P 53 *Nannul*, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakanga, who is conjectured to have reigned at Madurā about 800 years ago

P 54 *Harigat*, a treatise on versification, by a Jain ascetic named Amṛta Sāgara

P 58 *Śulamani Nighaṇṭu*, a vocabulary written by Vira Mandala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known

P. 63 *Chintāmani*, a poem in 10 cantos. The name of its author is not mentioned but described as a Jain sage

51

W TAYLOR — *A Catalogue systematic (Su) of oriental manuscripts in the Library of the (Late) College Fort Saint George* 3 volumes—Madras, 1857-1862

A certain number of Jaina manuscripts are described or marked out in this work

VOLUME I.

Pages 369-391 Reviews on 45 mss

475. *Jainapujāvidhāna*.

VOLUME II

681. Collection of legends entitled "*Triṣaṣṭilaksanapurāṇa*".

VOLUME III

74-82 Reviews on 9 mss, among others the "*Caturvṃśatīpurāṇa*".

242-252 Reviews on 24 mss.

639. Reviews on 3 mss.

688. "Ādiṣṭurāṇa".

52

Th. AUFRICHT—*Catalogi codicum manuscriptorum Bibliothecae Bodleanae Pars octava, codices sanscriticos complectens*.—Oxford, 1864

Jaina Manuscripts

No. 326. "Śiṃhasanadvāitīmīatputrikāvartā" (*Vikramacarita*), important Jaina recension, at least by the prologue where it is said that Siddhasena Divākara engaged the king Vikramāditya to show himself tolerant towards the Jainism

329 "Bharaṭakadvāitīmīkā", with the text of the recitals 4, 13 and 25.

378-380. Two 'Dhātupāṭha' after the grammatical system of Hemacandra and the "Vibhramasūtra", attributed to this author, with commentary of Ganacandra

410-411 Book VIII of the grammar of Hemacandra, dealing with the Prākṛit grammar

422-426. "Abhidhānacintāmaṇi" of Hemacandra Collection Wilson (Pp 361-388).

161. "Tripañcāśatkrīyākathā," explanation of 53 Jaina rites by Kṛṣṇasimha.

261. "Pañcāśadgāthā," in Prākṛit, with Sanskrit version & Persian commentary.

262. "Karmakāṇḍa", in Prākṛit with Persian commentary

263. "Kālpasūtra-yākyā", commentary on the *Kālpasūtra*

264 "Satruḥjāyamahātīrthamahātmya" by Dhaneśvarasūri

265 "Svāmīkārttikeyānupreksā" in Hindi, by Jaycandra

266. (a) "Laghūśāntipurāṇa" by Asaga

(b) "Guruparipāṭi" or enumeration of Jaina masters

267. (a) "Vimalanāthapurāṇa" by Kṛṣṇadāsa

(b) Śāntipurāṇa" by Asaga

268 "Śrīpālacarita" in Hindi by Parimalla

269. "Puruṣārthasiddhyupāya" by Amṛtācandrasūri.

270 "Atmanuśāsana" by Gunabhadra.

271. "Satruḥjāyamahātīrthamahātmya".

370. Jaina Prayers.

371. (a) *Jīvacārūprakarāṇavṛtt*", commentary on the "*Jīvacāra* of Santisuri, by Kṛṣṇakalyāṇa

- (b) "*Jīvacāraprakarana*" by Śāntisūri.
 (c) *Jinadharmā*.
 (d) "*Puryuṣaṇāstāhnikā*", in Hindusthani
390. (a) "*Gotamaprecchā*" in Prakrit, with Sanskrit commentary by Mativardhana.
 (b) "*Navatattva*", with Sanskrit commentary by Sadhuratnasūri.
 (c) "*Navatattvabālāvabodha*" by Somasundara.
 (d) *Navatattva*
 (e) "*Śrāvāvakavata*"
 (f) "*Karmagranthiprathamavicāra*", work in Hindi in honour of Pārśvanātha.
 (g) "*Kṛyasthānakavicāra*", in Prakrit
- 458 "*Pañcatthiyasamgahasutta*" by Kundakundācārya with Sanskrit commentary
 Collection Mill (Pp 388-396)
36. *Kalpasutra*
 57-58 "*Triṣaṣṭilakṣaṇamahāpurāṇasamgrha*".
 Jaina epic commenced by Jinasena and terminated by Gunabhadra.
- 70 "*Pārśvanāthakāvya*" by Padmasundara
 Collection Walker (Pp. 396-402)
- 124-125. (a) "*Jīvabhṅgasūtra*" with commentary of Malayagiri.
 (b) "*Gunasthānaprakarana*" by Ratnaśekhara
181. "*Niryuktibhāṣya*" commentary in Gujrati on certain Jaina precepts by Bhavyajivana
205. "*Karpūraprakarana*" by Hari.
 206. (a) "*Gacchācāraprakāśnakasūtra*".
 (b) A Jaina recital
 Collection Fraser (Pp 403-404).
- No 34 "*Siddhāntasāra*" in Gujrati
38. "*Jīvacāra*".
 Collection Ouseley (P. 406).
136. Images of the 24 Tirthankaras and prayers in their honour.

JOHN MURDOCH. *Classified Catalogue of Tamil printed Books, etc.* Madras, 1865

Pp. xxii-xxiii. Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect.

Jains of the old Pāṇḍya country animated by a national and anti-Brahmanical feeling of peculiar strength.

Extent of the Jain period probably from the 8th or 9th century A.D. to the 12th or 13th.

Jains finally expelled from the Pāṇḍya country in the reign of Sundar Pāṇḍya.

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A.D.

In Tiruvalluvar's age Jainism was rather an esoteric ethical school than an independent objective system of religion.

The poem *Chintāmani* written by a Jain probably in the 10th cent. A.D.

The *Nan-nul*, a Tamil grammar and the poetical vocabularies written by Jain Scholars came later than *Chintāmani*.

P. ixxxiii Amurtasakarar, a Jain, was a Sanskrit as well as a Tamil scholar. He wrote *Karikat*, a grammar on Tamil verse.

Appavaiyar, author of *Tandava Malai*, said to have been a Jain. Appar though born of Śaiva parents, entered a Jain monastery—Later returned to Saivism again—Lived about the 10th century A.D.

P. ixxxix Mandala Purudar, a Jain ascetic, said to have lived in the time of Raja Kṛṣṇa Rāyar who reigned at Vijayanagar in the beginning of the 16th century—wrote the poetic lexicon *Churāmani Nihānda*.

P. xcii Pavanandi, a Jain living at Sanakapur—wrote the Tamil grammar *Nan-nul*.

P. xciv. Kuna Pandya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura.

Pp. 65-66. Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north—At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśīṭala, the Buddhist king of Conjeveram, about 800 A.D.—Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A.D.—8000 learned Jains put themselves on the impaling stakes.

P. 67. Rāmānuja's success in converting the King of Mysore from Jainism to Vaishnavism.

P. 70. Extermination of almost all the Jains in some parts of the Deccan by the Vira Śaivas.

P. 73. A few adherents of Jainism found around Conjeveram—None of their religious books seem to have been printed

P. 182 The *Chintāmaṇi* written by a Jain in about the 10th century A.D.—The commentator styles the author as “the master of the learned”

54

G. BÜHLER. *Report on Sanskrit mss.*, 1869.—Bombay, 1869

In this report it is only question of the visit made by BÜHLER to several Jain priests, of the examination of their libraries, of the making out of lists of Jain books and of negociations in view of purchase of different manuscripts

Th AUFRECHT, *A catalogue of Sanskrit Manuscripts in the Library of Trinity College, Cambridge*—Cambridge—London, 1869

In matter of works which have some reference to Jainism, this catalogue mentions only two manuscripts

Number

66a. Commencement of a short recension of the “*Simhāsanadvārimśatikā*”.

68. The “*Simhāsanadvārimśatikā*” attributed now to Vararuci The text of the 7th recital is given as specimen.

55

F. KIELHORN. *Report on the search for Sanskrit mss in the Bombay Presidency, during the year 1869-70.*—Poona, 1870

List of 120 manuscripts, among which are 40 Jain works Other list of 15 manuscripts, of which 5 are of Jain works.

56

G. BÜHLER. *Report on Sanskrit mss*, 1870-71—Surat, 1871

List of 13 manuscripts of Jain works, comprising : Dharma ... 7 mss. Grammar ... 2 mss. Religious poetry .. 3 mss Astronomy ... 1 mss.

57

G. BÜHLER. *Report on Sanskrit mss.* 1871-72—Surat, 1872.

List of 270 Jain manuscripts, comprising :

Dharma ... 114 mss. Legends, History .. 67 mss. Poetry .. 63 mss. Diverse Treatises ... 26 mss. A summary of this Report is found in the “*Indian Antiquary*” vol. I, Pp. 379-380.

58

G. BÜHLER. *Report on Sanskrit mss.*, 1872-73—Bombay, 1874.

Pages :

Report.

1-2 Review on the copiousness of certain Jaina libraries at Cambay, Limdi and Ahmedabad.

4-5 Reviews on the manuscripts of the "*Bṛhathkalpasūtra*" of the "*Ācārāṅgasūtra*", of the "*Nīṣṭhasūtra*", and of the "*Vyavahārasūtra*", written on the leaves of palm-Tree.

5. Some notes of Jaina paleography, in particular on the letters *ṣ* and *gh*.

6. Brief historical notes on the celebrated Jaina commentators, Haribhadra, Abhayadeva and Malayagiri.

6-7 Some remarks on the chief interest which the 'Deśīśabdasaṃgraha' Hemacandra and the "Pāyālacchināmāla" of Dhanapāla present

Catalogue

Pp 9-17 List of 123 Jaina manuscripts which are classed in the following manner.

Dharma . 72 mss. Legends, history .. 23 mss

Poetry ... 9 mss Diverse treatises 19 mss.

Summary in the "*Indian Antiquary*" vol II

Pp. 304-305

G BÜHLER *Report on sanskrit mss , 1873-74* —Surat, 1875.

Acquisition of Jaina manuscripts, consisting especially of commentaries on the sūtras and of several historical legends.

Visit of a celebrated and very rich Jaina Library at Thārad A certain number of works deals with the history of the Jainism

Acquisition, at Jodhpur, of important manuscripts of grammatical and lexicographical work of Hemacandra. Visit of the library of the temple of Pārśvanātha, at Jessalmer, it contains some Jaina works of great rarity Jessalmer possesses also some Jaina private Libraries.

Review on a beautiful manuscript of the "*Pāyālacchi*", and on "*Mahāvīracarita*" by Hemacandra.

59

G BÜHLER. *Report on Sanskrit mss., 1874-75.*—Girgaum, 1875.

P 2 Report on the library of the Tapā sect., at Ahmedabad. This library contains 887 manuscripts some of which are rare, among others the "*Prabhāvakaritra*", which sets forth the life of the Jaina masters posterior to Vajrasvāmin.

Pp 2-3. Visit to the library of Bhattarakji Jivankul, at Bhuj. Among the 614 manuscripts of this collection is found an ancient copy of the "*Māhāmīṭhasūtra*" with Gujrati version.

Pp 3-6 Visit to Pātan This town, to-day as in the past, is the most important Jaina centre. A considerable number of Śrāvakas have fixed their residence there, and one counts there more than twelve monasteries, some of which go up to the period of the Caulukya kings.

Among the Jaina libraries, three are the object of special mention.

The first, the Pophliāpādāno Bhaṇḍār, contains about 500 manuscripts, among which some canonical treatises, a collection of legends in Prakrit and two works of Hemacandra. The Bhaḥbhaṇapādāno Bhaṇḍār includes approximately 300 manuscripts among others that of the "*Jamālītra*".

At last, nearly 500 manuscripts are found in the "Sanghavināpādāno Bhaṇḍār", especially the complete collection of the Jaina Agamas, with bhāṣyas, cūṛnis and vṛttis.

P 13. Review on the "*Trisaṁśatśālākāpuruṣacarita*", containing the detailed biography of Mahavira, by Hemacandra, and on a copy of the "*Pāyalauchināmāla*" of Dhanapāla.

Pp 20-21. List of 15 Jaina manuscripts, namely.

Dharma . 6 mss. Biography 2 mss.

Poetry 1 mss. Diverse . 6 mss.

See a short summary in the "*Indian Antiquary*" vol IV P 314-316

60

Rājakīya—Vārāṇasī—Vidyāmandira—Sarasvatī Bhavana—Vartti—Pustakanāmsucipatram (Pandit, vol. IX-X, Supplement).—Benares, 1869-1875.

P. ccxi-ccxii List of 131 Jaina manuscripts.

G. BUHLER. *On the celebrated Bhaṇḍār of Sanskrit mss at Jessalmur (I. Q. vol. IV, P 81-83)*—Bombay, 1875.

Jessalmer is today one of the principal Jaina centres of India. This town was founded towards the middle of the 12th century, after the destruction of Lodorva, the ancient capital of the Bhatti Rajputs. The Jains who, from Lodorva, came to settle at Jessalmer, brought with them a statue of Pārśvanātha, for which they constructed a temple in the 15th century under the pontificate of Jinabhadra-sūri.

Eventually, six other temples were successively constructed and dedicated to other Tirthakaras. The Jaina Library of Jessalmer is celebrated among all. It contains some manuscripts on leaves of palm trees and on paper.

The manuscripts on leaves of plam tree consist only of a "*Dharmottaravṛtti*", a "*Kamalaśīlatarka*" a "*Pratyekabuddhacarita*", a "*Viśeṣāvaśyaka*", some fragments of sūtras a great part of the grammar of Hemacandra, and a commentary ("*Anekārthakavāṇ-karakaumudī*") composed by Hemacandra himself on his "*Anekārthasaṅgraha*". The manuscripts on paper comprise a magnificent collection of canonical sūtras, dating from the 15h century.

61

Rājendraśīla MITRA. *Report on the search for Sanskrit mss. during the year 1874—Calcutta, 1875*

This report mentions a collection of 7 Jaina treatises without indicating the titles of them.

J. C. NESFIELD and Deviprasada. *A catalogue of sanskrit manuscripts existing in Oudh.—Oudh—Calcutta—Allahabad*

I. 1875—Oudh 1875

Pp. 34-35. Information on the "*Samyaktvakaumudī*" by Prabhācandradeva.

II. September 1875—Oudh 1875

Pp. 50-53. List of 15 Jaina manuscripts.

III. Fasciculus XI—Calcutta 1878

Pp. 34-37. List of 16 Jaina manuscripts.

IV Fasciculus XIII, for the year 1880—Allahabad, 1881.

Pp. 114-115 Information on the "*Ācāryaśloka*" by Madanasūmhadeva

V. For the year 1881—Allahabad, 1882.

Pp. 112-113. List of 3 Jaina manuscripts.

VI. For the year 1887—Allahabad 1888

Pp. 132-133. List of 3 Jaina manuscripts.

62

G. BÜHLER. *Detailed Report of a tour in search of Sanskrit mss. made in Kashmir Rajp-utana and Central India—Bombay, 1877.*

Appendix I.

P xxxxi—L. List of 228 Jaina manuscripts, comprising 141 digambara works and 87 śvetāmbara works,

Appendix III.

G CLXXI. Other list of 6 Jaina manuscripts.

A. E. GOUGH. *Papers relating to the collection and preservation of the Records of ancient Sanskrit literature in India.*—Calcutta, 1878.

This Volume is a Collection of letters, memoirs, reports, etc. concerning the search of the Sanskrit manuscripts in India.

Among these documents, those in which there is question of Jaina works are the following .

Pages.

| | |
|---------|----------------------------|
| 14—37 | Rāj MITRA, Report of 1875. |
| 49—58 | G. BUHLER ... 1869. |
| 61—75 | F KIRLHORN . 1870 |
| 75—80 | G BUHLER ... 1870-71. |
| 82—99 | G BUHLER .. 1871-1872. |
| 100—113 | G. BUHLER . 1872-1873 |
| 115—120 | G BUHLER .. 1873-1874 |
| 125—137 | G BUHLER .. 1874-1875 |

63

J C. NESFIELD, DEVIPRASADA and Rajendralala MITRA. *List of Sanskrit manuscripts discovered in Oudh during the year 1876*—Calcutta, 1878

P. 34—35. Information on two Jaina manuscripts, the “*Āryaṣaṣṭasahasṛika*”, anonymous collection of stanzas in honour of Mahāvira, and the “*Sarvarasasubhaṣita-vali*” of Śrīvibudhanikara.

64

Lists der indischen Handschriften im Besitze des Prof H. Jacobi in Münster i.W. (Zeitschrift der deutschen morgenlandischen Gesellschaft. Vol (XXXIII, Pp. 693—697) —Leipzig, 1879.

The Jaina Collection comprises 88 manuscripts divided in the following manner :

| | | |
|---------------------|-------|---------|
| Canonical treatises | . . . | 48 mss. |
| Other treatises | . . . | 40 mss. |

Among the last is found all a series of Stotras.

65

A.C. BURNELL *A Classified index to the Sanskrit mss. in the palace at Tanjore*, 3 Parts—London, 1879-1880

Page.

Manuscripts.

Part I.

46. *Abhidhānacintāmaṇi*,

49. *Anekārthasaṅgraha*

57. *Vāgbhaṣālamkāra*, with a notice on the conversion of the author, Vāgbha, who abandoned the Brahmanism.

66. Jainism. *Kalyāṇakaraṇa* by Ugrādityācārya

Part II

123. "*Avatārikadartanasaṅgraha*" of Gangādha—ravāṇapeyayājñin, appeared to be extract of the "*Sarvadārtanasaṅgraha*", explain the doctrines of the four Buddhist schools and terminate by a sketch on the Jain opinions

155 "*Māghakāvyaṭīkā*" by Cāntravardhanacārya

157 "*Gadyacintāmaṇi*" by Vādibhaṣaṃpha.

160 "*Bhoga-carita*"

G BÜHLER *Report on Sanskrit mss, 1879-80*—Bombay, 1880

Visit to the libraries of Anahilvād—pāṭan and of Cambay. The library of temple of Śāntinātha, at Cambay, contains a great number of Jain works, among which several "*Prabandhas*".

Among the manuscripts examined in the libraries of Anahilvad—Pāṭan, BÜHLER points out in particular the "*Dvayāśrava*" and the "*Kumarapālacarita*" of Hemacandra. (Reproduced in the Indian Antiquary. Vol. X, Pp. 43—46.)

66

Rājendralāla MITRA *A catalogue of Sanskrit manuscripts in the library of his Highness the Maharaja of Bikaner*—Calcutta, 1880.

Pp. 668—705. List of 90 Jain manuscripts, with short indication of the contents of each of them. The commencement and the end are given in the original text.

Nos.

1460. *Alaṃkāracudāmaṇīṭkā*, Prākṛit Commentary composed by Hemacandra on his treatise of Sanskrit rhetoric.

1463. *Bhaktāmarastotra* of Mānatungasūri.

1468. *Chandraṣṭakapūṭa* by Jinavardhanasūri.

1469. *Dawajñadīpavāṭukā*, treatise of liturgical astronomy, without name of author.

1474. *Durīṭaharastotra*, hymn in honour of mahāvīra, by Jinavallabhācārya.

1482. *Jainasaruvaḥṭṭa*, exposition of the Nyāya doctrine according to Jain point of view, by Pañcāyasaṃjyagani.

1485. *Jyābhigamasūtra*, with the commentary of Malayagiri.

1491. *Mahāvīracaritrāṭkā*, commentary on the 'Mahāvīracaritra' of Jinavallabha.

1499. *Navatattvaprakaraṇaṭkā*.

1502. *Pāriṇāthacaritra* by Udayaviragani

1505. *Prājñāpāṇāsūtra*, with the commentary of Malayagiri.

1508. *Praśnavyakaraṇasūtra*, with the commentary of Abhayadeva.

1514. *Samavāyāṅgasūtra*, with the commentary of Abhayadeva.

1516. *Sāntināthapūṭa*

1533. *Qṣakdaśasūtra*

1534. *Uttarādhyāyanasūtra*, with the commentary of Lakṣmivallabhagani.

1536. *Aupapāṭikasūtra*, with the commentary of Abhayadeva.

1537. *Sthānāṅgasūtra*, with the commentary of Payacandasūri.

1541. *Vipakasūtra*, with the commentary of Abhayadeva.

A certain number of other manuscripts relating to the legends, hymns, moral works etc. are equally indicated.

Pp. 709—713. Supplementary list of 41 Jain manuscripts, with very brief indication of the contents.

Kaśhī Nāth KUNTE. *Report on Sanskrit manuscripts in the Punjab for the year 1880-81*—Lahore.

Pages 3—9 contain useful information on the Jainā religion, namely :

Review on Jina Deva, legendary founder of the Jainism. Enumeration of 18 Jainā sects, after an anonymous treatise, the "*Sabbāsiṅgāra*". Characteristic of three principal sects the digambaras, the Śvetāmbaras and the Dhundias. List of the 24 Tirthakaras, with varied details on each of them. Classification of Jainā canonical treatises. Review on the four kinds of commentaries, of which these treatises are ordinarily the object *tīkā*, *lābā*, *niryukti* and *cūṇi*. While the canonical treatises are written in prākṛit, the commentaries are composed in Sanskrit or in Gujrati. Gujrat and Sindh are the two regions where Jainism is widely prevalent.

Appendices

P.8 Review on the "*Jainīpratiṃāpratiṣṭhāvidhi*" a treatises of Sakalacandra-gani on the manner of consecrating the idols of the Tirthakaras

Pp 36-55 List of 106 Jainā manuscripts with brief indication of the contents.

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F. KIELHORN *Report on the search for Sanskrit mss in the Bombay Presidency, during the year 1880-81*—Bombay, 1881.

P.VIII-X Palaeographical notes on certain ancient forms of signs of numeration after Jainā manuscripts on palm leaves

Pp. 2—52 Description of the manuscripts on palm leaves collected during the years 1880-81. Almost all these manuscripts concern the Jainā works

No 5 "*Uttarādhyayanāsūtravṛttisukhabodha*", with extracts notably of the colophon.

7 "*U'pamastabhavaprapaṇcākaṭhā*", with some extensive extracts.

13 "*Kālpacurni*", commentary in Prākṛit and Sanskrit on the "*Bṛhatkalpa-ūtra*"

16 "*K setrasamāsa*", of Jinabhadragani, with commentary by Malayagiri. Some extracts

22 "*Calukyavamādiyaśrayamahākāya*", of Hemacandra, with the first five stanzas and the final stanza.

46 "*Pīṇaniryuktivṛttisūyahitā*", by Viragani, with long extracts.

47. "*Pīṇavibuddhi*", in Prākṛit, by Jinavallabhagani, with commentary by Yaśodevasūri.

50 "*Moharājaparajaya*", play in five acts, of Yatahpāla. Some extracts.

58 "*Vīśeṣāvasyakavṛttisūyahitā*", with long extracts.

59. "*Satakaṣṭṭivṇyāḥitā*", of Hemacandra The commencement and the end have been quoted.

Pp. 76—79 List of 54 Jaina manuscripts on paper, collected during the years 1880-81

Pp. 91—103. List of 170 Jaina manuscripts collected during the years 1873-74 and including :

Dharma .. 107 mss. Biography, legends .. 24 mss.

Poetry ... 13 mss. Diverse .. 26 mss.

F. KIELHORN. *Ancient Palm-leaf Mss. lately acquired for the Government of Bombay*, (I.A. Vol. X, Pp 100—102)—Bombay, 1881.

Important collection of Jaina manuscripts, the date of which extends from Samvat 1145 (1088 A D) to Samvat 1359 (1302 A D.)

The principal manuscripts are the following :

Anekāṛṭhasaṅgraha, of Hemacandra.

Ācāraṁṛtyukī.

Uttarādhyāyanaśūtra three copies and commentary.

Uṇḍeśakandaśruti by Balacandra.

Uṇḍeśakandaśruti by Balacandra.

Rasāṅgikā, of Gunapāla

Karmasāvalikā by Govindagani

Kālpacūṛṇi, on the *Bṛhalkālpasūtra*

Kālpasūtra

Kṣetrasamāsa, of Jinabhadragani with commentary of Malayagani

Caṅgyavandanakulaśruti by Jinakṣāśāstri.

Caṅgyavandanosūtraśruti by Haribhadra

Lalitavistārapañjikā by Śrīmunicandrasūri.

Caṅkyaṇḍavamaśādyāśrayamahākavya of Hemacandra

Jñānakālpacūṛṇi by Siddhasena.

Śabdāṇḍacandrikā, criticism of Somadeva on the "*Jainendraṅgakarṇa*".

Niśīṭhasūtra, with commentary by Jinadāsagani.

Nyāyapravesaikā by Haribhadra.

Pakṣasūtraṭṭi by Yaśodevaśūri.

Prajñāpanāpradeśavyākhyā by Haribhadra.

Vicārasāra by Jinavallabhagaṇi.

Śatakatṛti, of Hemacandra.

Śabdānuśāsana, with commentary of Malayagiri. *Saptatikā* with commentary of Malayagiri.

G. BUHLER. *Über eine kürzlich für die Wiener Universität erworbene Sammlung von sanskrit und prakrithandschriften*—Wien, 1881 (Sitzungsberichte der phil. hist. Classe der Kais. Akademie der Wissenschaften).

General survey on the Jaina manuscripts acquired by BÜHLER for the University of Vienna. Short review on the celebrated Jaina commentators, Śīlāṅkācārya, Abhayadeva and Malayagiri. Special review on Hemacandra, and in particular on his "*Cālukyavamsādyaśrayamahālaya*", where there is a talk of the princes of the Cālukya dynasty which reigned in Guzrat from the middle of the 10th century to the middle of the 12th century

Long review on Dhanapāla, after the biography of this last, inserted by Merutunga in his "*Prabandhaśrīnāmā*". Quotation, with translation, from the commentary written by Dhanapāla on the "*Caturvimsatikā*" of Śobhana

Conclusions on the biography of Dhanapāla

Originally coming from a family of Madhyadesa, he was the brother of Śobhana, and their father was named Sarvadeva, he composed his lexicon entitled "*Pāṇyalacchī*" in the year 1029 of the era Vikrama (972 A.D.) List of the Jain manuscripts acquired by BÜHLER. These manuscripts, numbering 74, have reference to following categories :

| | | | |
|-------------|---------|-------------------|---------|
| Angas | 13 mss. | Mulasūtras | 6 mss |
| Upāṅgas | 5 mss. | Stuti | 10 mss. |
| Prakīrṇas | 3 mss. | Works | 21 mss. |
| Chedasūtras | 2 mss. | Legends | 9 mss. |
| Nandisūtra | 1 mss. | Diverse Treatises | 4 mss. |

List of canonical books of the Jains. This list has been set up for BÜHLER by a yati savant in 1871, and reviewed afterwards by different Jain masters, among other Jinamuktisūri, of the Kharatara sect.

68

Catalogue of newly discovered, rare and old Sanskrit Manuscripts in the Lahore Division.—Lahore, (1881).

Pp. 22-23. List of 5 Jain manuscripts, namely .

"*Nyāyabodhinī*", essay of refutation of the philosophical systems, from the point of view of the Jains.

"*Adhyātmopaniṣad*", of Hemacandra.

"*Uttarādhyāyana*", with notes.

"*Gamanikasūtravṛtti*", of Tīlakācārya.

"*Jñānadharmakathāsūtra*"

69

F. KIRLHORN—*Lists of Sanskrit manuscripts collected for the Government of Bombay in 1877-78, 1879-80 and 1881-82 - -Bombay.* s. d

1877-78

List of 54 manuscripts, among which are 10 Jain works

1879-80

List of 62 Jain manuscripts

1881-82

List of 19 Jain manuscripts on palm leaves and of 51 on paper.

Kāśhī Nāth KUNTE. *Report on Sanskrit manuscripts in the Punjab for the year 1881-82.*—Lahore.

Appendix Pp. 11-12. List of 10 Jain manuscripts with rapid indication of the subject

70

Dhundhirāj ŚĀSTRĪ *A catalogue of Sanskrit manuscripts in the North-Western Provinces.* Part VII.—Allahabad, 1882.

Pp. 72-75. List of 21 Jain manuscripts.

71

Catalogue of manuscripts and books belonging to the Bhau Daji memorial.—Bombay, 1882.

This contains the information of Jain manuscripts.

72

John ANDERSON—*Catalogue And Hand-book of The Archaeological Collections In The Indian Museum Part II*—Calcutta, 1883

Pp. 196-215 Jain Sculptures

Twenty-four Tirthankaras, names, Chinha ॐ distinctive—signs, colour, place of Nirvāna.

Pāśvanātha 777 B. C The Digambaras and the Śvetāmbaras. Nugranthas or Niganthas

P. 200 Connagar A small marble figure of Pāśvanātha, seated inscribed, found at low water, at Connagar, on the right bank of the Hughly.

P 201 Mānbhum Dist Jain temples (Col Dalton—JASB. Vol XXXV Part I p 186) Śāntinātha, from an old Jain temple in the Mānbhum Dist

P 202 Ādinātha—with the 24 Jinas, from an old Jain temple in the Mānbhūm Dist.

P 203. Kampilva Jain sculptures found in 1815 (As. Soc. Rep. Vol XI P. II, Vol I p 255).

P. 204. Panchala remains are also Jain (Cunningham Vol I, p 264 footnote).

Four Jinas seated back to back. (Jain temple of Campela in Rohelcund—No 7 of Col MACKENZIE's Memorandum).

P. 204. Four Jinas standing—presented to the As Soc of Beng. by Col C MACKENZIE in 1815).

P. 205. Fragment of a sculpture (temple) with a standing Jina.

Pp. 205—07. Tripura (modern Tewar) C P Two Jain temples. Śītalanātha, seated, found at Karanbel. A Jina from Karanbel A fragment of a large statue of a Jina.

P. 208. Part of a Jain temple

Pp. 208—12. Gwalior The fortress an important seat of Jainism; founded in 275 A. D

A quadrangular tower made of copper; three storeys—each containing 12, 8 and 4 Jinas respectively. A figure of Chandraprabha seated. Three figures of Jinas.

Pp. 213-14. Miscellaneous Jain inscriptions. Figures of Pārevaṇātha and other Jinas four in number.

73

L. de MILLOUE. *Catalogue du Musée Guimet, Lyon, 1883.*

Pp. xi-xlix. Note on Jainism and names of 24 Tirthankaras and their emblems

P. PETERSON *Detailed Report of operations in search of Sanskrit mss. in the Bombay Circle, 1882-83* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVI)—Bombay, 1883

Review.

Pp. 50-54. Jain manuscripts examined at Udaypur "*Catuḥśaranaprakīrṇika*", attributed to Virabhadra, one of the 14,000 saints whom Mahāvīra should have taught himself

"*Anekārthakavaraṇakakaumudī*", a commentary of Mahendrasūri on the "*Anekārthasamgraha*" of Hemacandra. Some verses of this commentary have been quoted and interpreted.

Commentary on the *Bhayaḥarastotra* of Mānatuṅga, with brief biographical information on the author, Jivaprabha *Jagatsundariyogamālā* of Harisena.

Commentary on the "*Samyaktvasaptatīkā*" by Sangatilakasūri (of the Rudrapaliya), which indicates his religious genealogy in going up to Vardhamāna. "*Prakṛtī-prabodha*", commentary on the book VIII of the grammar of Hemacandra, by Naracandrasūri.

Pp. 55-56. Account rendered of a visit made by PETERSON to Kanakakīrti, a Jain priest of Udaypur.

Pp. 57-58. Note on a manner of paging the Jain manuscripts with the help of syllabic signs.

Pp. 58-59. Jain manuscripts examined at Cambay.

"*Vasudevahindī*", of Hemacandra.

"*Śrījñendracarita*" or still.

"*Padmanābhakāvya*" by Amaracandra.

"*Śāntināthacarita*", of Devasūri, quotation of two verses of this poem one concerning Hemacandra, and the other Devānandasūri.

Commentary of Bhadrabāhu on the "*Āvatyakasūtra*", with notes of Tilakācārya. Very detailed analysis of this commentary and quotation of several passages. The religious genealogy of Tilakācārya is given after the notes of the letter.

"*Śatapadikā*" of Mahendrasimha.

Commentaries of Bhadrabāhu on different sūtras. Commentary of Hemacandra on the "*Jīvasamāsaprakaraṇa*". Quotation of the colophon in which Hemacandra is given the epithet of "*Paramanaisthikapandita-śvetāmbaī'ācārya*", very devout śvetāmbara master and savant".

"*Śabdānūsāsanavṛtti*" of Hemacandra.

"*Yogasāstra*" of Hemacandra. Recall of the religious genealogy of Mānatuṅgasūri.

Commentary of Siddhasena Divākara (Siddhasenasūri) on the "*Pravacanasaṃroddhāra*" of Nemicaṇḍra.

Summed-up history of Siddhasena Divākara.

Different commentaries, among others those of "Abhayadevasūri" on four aṅgas.

"*Kavīśikṣā*", a manual for the poet, due to Jayamangalācārya.

"*Śobhanastuti*" of Sobhanācārya.

Pp. 88—94—Extracts

"*Bhayaḥarastotra*" of Mānatuṅga and commentary of Jīnaprabhā

"*Anēkārthakavarākārakaumudī*", of Mahendrasūri.

Caṭuḥśaranaprakīrṇaka.

"*Jagatsundariyogamālā*", of Harisena.

"*Prākṛtaprabodha*", of Naracandraśūri.

Commentary of Sanghatīlakasūri on the "*Samyaktvasaptatikā*".

Pp. 122—132. List of 136 Jain manuscripts acquired by PETERSON for the Government.

Appendix I.

List of 180 manuscripts on palm leaves examined at Cambay.

Appendix II.

Pp. 111-112. Note on the honorary epithet "*bhaḥḥāra*" employed by the

ancient Jains in order to designate those who have abandoned secular life, and on the "*Dharmasarmābhūdaya*", a historical poem by Bhattāraka Haricandra.

Recension : G. BÜHLER, *Indian Antiquary*. Vol. XIII, Pp. 28—32.

74

R. G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the year 1882-83*—Bombay, 1884.

Pp. 41—49—Reviews.

"*Kalpamañjarī*", commentary of Sahajakīrti on the "*Kalpasūtra*".

"*Anekāśāstrasārasamuccaya*", series of short works due to different authors.

"*Vivekavilāsa*" of Jinadattasūri

"*Śaddarśanasamuccaya*".

"*Samayasūtraprabhṛta*", of Kundakundaśārya, the celebrated Digambara master.

"*Sūktimuktāvalī*", of Somaprabhācārya.

"*Śabdabhuṣaṇa*", treatise of grammar under metric form, by Dānavijaya.

"*Dhātupāṭha*", with commentary, by Harsakīrti, which mentions some of the most eminent representatives of the Tapa sect, to which it belonged.

"*Karpūramañjarī*", the piece is attributed here to Vacanāśārya, disciple of Jinasaṅgha, but it does not differ from the work of Rājasekhara

"*Bhojaprabandha*", of Merutuṅga.

Short analysis of part of a commentary of Sumatugani on the "*Ganadharasūradhātata*" of Jindatta. This fragment relates the lives of several Jain pontiffs of the Kharatara sect, namely, vardhamāna, Jineśvara, Jinacandra. Abhayadeva, Jīnavalabha and Jinadatta

Review on "*Ramacaritra*" in prose, by Devavijayagani Pp. 86—91. List of 61 Jain manuscripts in Sanskrit and Prākṛit, and of 8 in modern dialects.

Pp. 155—161. The same list reproduced in devanāgarī characters.

Pp. 225—229—Extracts.

"*Sūktimuktāvalī*", of Somaprabhācārya.

"*Śabdabhuṣaṇa*", of Dānavijaya.

"*Dhātupāṭha*", of Harsakīrti.

"*Subhāsitaratnasamdhā*", of Amitagati (with respect to the *Bhojaprabandha* of Merutuṅga).

Two passages of the commentary of Sumatigani, concerning the Jain pontiff Jinavallabha.

"*Ramcaritra*", of Devavijayagani.

(Recension : G. BUHLER, *Indian Antiquary*. Vol. XIV, Pp. 62—64).

75

P. PETERSON. *A second Report of operations in search of Sanskrit mss. in the Bombay Circle, 1883-84*. (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVII)—Bombay, 1884.

Reviews.

Pages.

33—49. A much developed analysis of the "*Yasastulaka*" of Somadeva. Several passages of the poem have been quoted and translated. After the colophon, the work should have been composed in Śaka 882.

54—57. Information on two Jaina commentaries on the "*Kumārasambhava*", and more extensive review on a third commentary due to Maturatna, who belonged to the sect Upakeśa.

64—66. Review relating to the commentary of Jñānavimala on the "*Śabdabhedaprakāśa*" of Maheśvara. At the end of his work, Jñānavimala gives his religious genealogy in going up to the origin of the sect Kharatarā.

67—74. Long critical discussion on the subject of the "*Jainendrayāraṇa*", which would be the work of a digambara master called pūyapāda. This summary of grammatical science, in use among the Digambaras, should have been supplanted by the "*Pañcavastuka*", due to Devanandin.

74—76. Review on the "*Ācārasūtra*", with respect to the commentary on this treatise by Vasunandin. The "*Ācārasūtra*" plays, among the Digambaras, the same role as, to the Svetambaras, the "*Āyāramgasūtra*", of which it is moreover an adaptation and a summary, due to "Vattakerācārya".

76-77. Short notice on "*Cāritrasāra*", a manual in view of the deliverance, by Cāmunḍarāya.

77-78. Biographical idea on Haricandra, author of the "*Dharmaśarmabhyudaya-kāvya*", some verses of which have been quoted.

78—80. Review on the "*Tattvārthavartika*" and biographical ideas on the probable author of this commentary. Akalaṅka. This work contains a short survey of the digambara canon.

80—86. Extract quotations of the "*Saṣṭhābhṛta*" of Kundakunḍā-cārya, and review relating to a commentary on this work by Śrutasāgara.

86—88. Rapid analysis of the "*Prabandhacintamani*" of Merutuṅga.

Pp. 134—166—Extracts.

Commentary of Vasunandin on the "*Ācāryasūtra*" *Cantrasāra*.

"*Dharmasārmabhyudayakāvya*" of Haricandra.

"*Taistilaka*" of Somadeva.

Tattvārthavartika.

"*Saṣṭhābhṛta*" of Kundakunḍācārya, and commentary of Śrutasāgara. Commentary of Amrtacandrasūri on the *Samayasāraprabhṛta*.

Text of a Paṭṭāvali contained in the "*Pakṣikapratikramanakriyā*" of the "*Āvajyakasūtra*."

Appendix.

List in Devanāgarī characters, Pp. 14—16, and in Latin characters, Pp. 27—29, of 38 Jain manuscripts acquired by the Government, 19 of these manuscripts concern some digambara works, and 19 śvetāmbara works.

Recension G. BÜHLER, *Indian Antiquary*, Vol. XIV, Pp. 352—355.

76

Lewis RICE. *Catalogue of Sanskrit manuscripts in Mysore and Coorg—Bangalore*. 1884

Pp. 300—321. Simple list of 131 Jain manuscripts classed under the following heads :—

| | | | |
|-----------|---------|---------|---------|
| Kāvya | 25 mss. | Purāṇa | 11 mss. |
| Stotra | 2 mss. | Pūjā | 6 mss. |
| Nāṭaka | 5 mss. | Mantra | 3 mss. |
| Alaṅkāra | 2 mss. | Saṅgita | 2 mss. |
| Tarka | 10 mss. | Śilpa | 3 mss. |
| Vyākaraṇa | 13 mss. | Jyotiṣa | 4 mss. |

| | | | |
|------------------|---------|-----------|--------|
| Kannada Vyākaran | 3 mss. | Ganita | 3 mss. |
| | | Vaidya | 2 mss. |
| Vedānta | 20 mss. | Bhūgola | 8 mss. |
| Dharma | 7 mss. | Anurdiṣṭa | 2 mss. |

77

G. OPPERT. *Lists of Sanskrit manuscripts in private Libraries of Southern India.*—2 Volumes. Madras, 1880—1885.

One finds in the Vol. II, Pp. 677—678, under the head of : "*Alphabetical index according to subject matter, G. Miscellaneous*;" the alphabetical list of the 52 Jain manuscripts, the indication of which is furnished in the entire work.

78

E. HULTZSCH. *Ueber eine Sammlung indischer Handschriften und Inschriften* (Zeitschrift der deutschen morgenlandischen Gesellschaft, Vol. XL, Pp. 1—80)—Leipzig, 1886.

List of 115 Jain manuscripts of which 41 are canonical and 74 non-canonical.

79

C. BENDALL. *A Journey in Nepal and Northern India*—Cambridge, 1886.

Pages.

24. The Jain community at Benares. The Library of the temple.
32. The Jain temples of the village Ahar, near Udaypur. Statue of a Tirthankara dated Samvat 1031. Diverse short inscriptions of the 16th century
- 46—48. List of Jain manuscripts acquired in Rājputānā. This list comprises 14 canonical treatises and about 60 non-canonical treatises,
- 49—51. Other list of 140 Jain manuscripts acquired at Bombay.
- 60—65. Special reviews on different Jain manuscripts :—
 1. Commentary on the '*Damuyantīkatha*' or '*Nalacampū*' by the two Jaina Candapāla and Guṇavīṇavagaṇi which gives their spiritual genealogy.
 2. "*Vagbhāṭālamkāra*", with anonymous commentary.

3. "*Alamkāratilaka* or *Kācyānuśāsana*" of a Jain of the name of Vagbhata, the same without doubt as the author of the '*Vāgbhata-lamkāra*'.
4. '*Sambodhipāñcalikā*' short treatise in verse on the Jain doctrines, by Gautamasvāmin.
5. "*Dharmangraha*", work in verse on varied subject by Medhavin.
6. "*Pramānanirṇaya*" discussion on the different sorts of knowledge.
7. "*Lumpākamatakutṭana*", compilation of the Svetambara canon due to a member of the Kharatara gaccha, Samvat 1687.
8. *Upadeśarasāla*, moral composition by Sādhuranga disciple of Bhuvanasoma, equally of the Kharatara gaccha, Samvat 1587.
9. "*Vicārasangraha*" or "*Paramitavicārāmrtasangraha*".
10. "*Vicārasūtraprakaraṇa* or *Mārganaśataka*" with a pattaḥ of the Kharatara gaccha.
11. "*Guṇavarmacarita*" by Manikyasundarasūri, of the Ancala gaccha author of the '*Prthivīcandīcarita*'
12. "*Vratākathakośa*" or "*Vratopākhyānakathā*" by Śrutasāgara
13. "*Varadattagunamañjarīkathā*".
14. "*Jayatihyanavṛtti*", Prākṛit hymn.

88—91. List of manuscripts contained in the library of the Jaina temple of Benares.

80 (i)

P. PETERSON *A third Report of operations in search of Sanskrit mss. in the Bombay Circle, 1884—86.* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol XVII).—Bombay, 1887.

Pp. I—XXX. Alphabetical list, with very precise indications, of all the works, of which there is a talk in the three first reports of PETERSON. A very great number of Jain works have been quoted, and the principal among them are the object of special references to the study of WEBER, "*Die heiligen Schriften der Jaina*".

Reviews.

This third report gives an account of visits made by PETERSON at Ahmedabad,

in the Rājputāṇṇ and at Cambay. The Jain manuscripts which have appeared worthy of a particular notice are the following (Pp. 3—40):

"*Gāthāsahasrī*" of Samayasundara. This collection contains a great number of stanzas relating to the Jain events. The more interesting have been translated and interpreted and the review all entirely must be considered as one of the most important contributions to the history of Jainism.

"*Viśamvādaśataka*", in which the same author, Samayasundara, shows the disagreement which exists sometimes among the canonical treatises.

"*Candraprabhā*", Commentary of Meghavijaya on the "*Śabdānuśāsana*" of Hemacandra.

"*Pañcasūtra*", with commentary, by Haribhadrasūri.

"*Dharmaparīkṣā*", of Amitagati, the ingenious genealogy of which is indicated.

"*Gāthākośa*", of Munīन्द्रasūri, with translation of some of the stanzas.

"*Vicāraratnasamgraha*", of Jayasomasūri. This work includes chronological lists of the highest interest and of the commentaries on diverse Jain Works.

"*Yamakastuṭi*", of Dharmaghoṣasūri.

"*Atmabodha*", of Jinalābhasūri.

"*Kumāravāhārāprasthākaṇḍikā*", of Vardhamānasūri disciple of Hemacandra.

"*Kathāmahodadhī*", of Somacandra.

"*Kāvya-prakāśasamketā*", Commentary of Manikyācandrasūri on the *Kāvya-prakāśa*.

"*Dvyaśrayamahākāvya*", of Hemacandra, with commentary by the author himself.

"*Darśanasara*", of Bhattāraka Devasena. The review devoted to this work contains some information relating to the author and to his other writings. Besides, the first 15 verses of the *Darśanasara* have been translated.

"*Jayatihuyanastotra*", of Abhayadevasūri, with commentary relating in which conditions this hymn was composed. '*Pañjikā*' commentary of Rājasekharasūri on the "*Nyāyakandali*" of Śrīdhara.

The ingenious genealogy of Rājasekharasūri is briefly related after this commentary.

Elaborate commentary of Sādhuratna on the '*Tatijñanakaṭpa*', with review on the origin of this last work.

"*Upamitibhavaṇṇaprapañcānāmasamuccaya*", of Vardhamānsūri. Commentary of Paramānanda, disciple of one Abhayadevasūri, on the '*Karmavipākā*' of Gargaṣi.

"*Dharmābhyaṇḍayamahākāvya*" or "*Samghapaticarita*", of Udayaprabhasūri, with review on the biography of the latter.

"*Nandyadhyayanaṭīkā*" or commentary on the "*Nandisūtra*", by Malayagiri.

"*Upadeśapada*" of Haribhadrāsūri.

"*Dharmabindu*" of the same Haribhadrāsūri, with the commentary of Muni-candrasūri.

Commentary of Siddhasenagaṇi on the *Tattvārthasūtra* of Umāśvāti.

Commentary of Śīlaṅka on the *Ācāraṅgasūtra*.

Amamasvāmicarita of Mnniratnasūri, with analysis of this work.

Veekamahajari of Āvada, with the commentary of Bālacandra.

Appendix I.

List of 158 manuscripts of palm leaves examined at Cambay. This list is the series of that which constitutes the Appendix I of the first Report of PETERSON. Some extracts, sometimes very extensive, of these manuscripts have been reproduced. The following Jaina manuscripts are thus the object of quotations

Pages.

- | | |
|---------|---|
| 2—5 | <i>Upamitibhavaṇṇaprapañcānāmasamuccaya</i> of Vardhamānasūri. |
| 6-7 | <i>Karmavipākā</i> of Gargaṣi, and the passages corresponding to the commentary of Paramānanda. |
| 16 --19 | <i>Dharmābhyaṇḍayamahākāvya</i> of Udayaprabhasūri. |
| 35—37 | <i>Nandyadhyayanaṭīkā</i> of Malayagiri. |
| 37—45 | <i>Siddhayaṇṭicarita</i> of Mānatungasūri and commentary of Malayaprabhasūri. |
| 46 | <i>Upadeśapada</i> of Haribhadrāsūri. |
| 49-50 | <i>Kammapayadi</i> , and commentary of Malayagiri |
| 53-54 | <i>Dharmabindu</i> of Haribhadrāsūri, and commentary of Muncicandra-sūri. |
| 60—62 | Commentary of Abhayadevasūri on the <i>Jñātādharma-kathā</i> . |
| 64—66 | <i>Pūrtvanāthacaritra</i> of Devabhadragāṇi. |
| 66—70 | <i>Tīlayasundarirayaṇacūḍakakāś</i> of Devendragāṇi, |

Nos.

- 74—77 *Yogatāstra* of Hemacandra.
 78—82 *Ākhyānamāṇikōśa*, of Nemicandrasūri, and commentary of Āmradevasūri.
 83—86 Commentary of Siddhasenagaṇi on the *Tattvārthasūtra*.
 86—89 Commentary, called *Subodhā*, of Nemicandra on the *Uttarādhyayanāsūtra*.
 90—99 *Amamasūmicaritra* of Muniratnasūri
 100—109 *Vivekamañjari* of Āśada and commentary of Bālacandra
 118—124 *Samarādityacaritra* of Haribhadrāsūri
 128—130 Commentary of Yaśodevasūri on the *Pākṣkasūtra*.
 131—134 *Pāṇḍavacaritra* of Devaprabhasūri.
 134—142 *Katharatnakōśa* of Devabhadrasūri.
 146—153 *Upamatiḥharaprapaṇcakathu* of Siddhasūri
 155—157 *Bhavarbhuvana* of Hemacandra.
 157—164 *Pārivanāthacarita* of Manikyaçandra.
 165—170 *Upadeśamālā* of Dharmadāśagaṇi, and commentary of Ratnaprabhasūri.
 174—176 *Śālisthadracaritra* of Dharmakumārasādhu.

Appendix II.

Extracts of 159 manuscripts, mostly Jains. The principals are

Pages.

- 245—247 *Jayatihyanastotra* of Abhayadevasūri.
 255—260 *Rāyamallabhyudāyamahākāvya* of Padmasundara.
 272—276 *Nyāyakanda* of Śrīdhara, with the commentary, called *Pahjika*, or *Rājaseharasūri*.
 277—279 High commentary of Sādhuratna on the *Tatijñtakalpa*.
 280—281 *Navatattva* of Jinacandragāṇi, with commentary of Abhayadevasūri and of Yaśodevasūri.
 284—290 *Gāthāsahasrī* of Samayasundara.
 294—297 *Dharmaparīkṣā* of Amitagati.
 297—302 *Gāthakōśa* of Nemicandrasūri.

- 302—310 *Vicāraratnasamgraha* of Jayasomasūri.
 316—320 *Kathāmahodadhī* of Somaçandra (table of recitals).
 357—360 *Nalāyana* or *Kuberapurāṇa* of Manikyasūri.
 374—379 *Darīanasāra* of Bhaṭṭārak Devasena.

Appendix III.

List of manuscripts acquired on account of the Government. Among these manuscripts, 103 concern some digambara works and 83 śvetāmbara works.

Recension : G. BÜHLER, *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*. Vol. I, Pp. 319—324.

Pp. 16-22—Account of another visit made at Ahmadabad, also in several Jain libraries.

To mark out among other manuscripts that of a Prakrit anthology, entitled "*Vajjālagga*", and due to a śvetāmbara of the name of Jayavallabha.

Reviews.

Pp. 91—126 Digambara literature.

1. Analysis of the "*Pravacanasāra*" of Kuṇḍakuṇḍācārya. This work, written in Prakrit gāthās, contains an explanation of the Jain doctrine by one of the most notables among the Digambara masters.

2. Review on the "*Niyamasāra*" of the same Kuṇḍakuṇḍācārya.

3. Brief analysis of the "*Dharmāmṛta*" summary of the life of the author Āśadhara, and list of his works.

4. Analysis of the "*Tattvārthasāradīpika*" of Sakalakīrti, who lived towards saṃvat 1520. This work contains the enumeration of the treatises which constitute the canon of the Digambaras.

5. Analysis of the "*Kārtikeyanupreksā*" of Kārtikeyasvāmin, with the commentary of Subhacandra.

6. Review on the "*Prañottaropāsakacāra*" of Sakalakīrti.

7. Review on two treatises concern the ritual : the "*Jīnasamhitā*" and the "*Jainendrayajñavidhi*".

8. Review on Raviṣeṇa and one of his works, the "*Padmapurāṇa*".

9. Short analysis of the "*Ādīpurāṇa*" of Jinasena. The introduction of this work recalls the names of several Jain authors.

10. Copious analysis, with historical identifications, of a praśasti which terminates the "*Uttarapurāna*", composed by Gunabhadra, disciple of Jinasena.
11. Review on the "*Śāntināthacaritra*" of Sakalakīrti.
12. Review on the "*Pāriśānāthacaritra*" of the same Sakalakīrti.
13. Brief review on the "*Harivamśapurāna*" of Jinadāsa.
14. Some indications on the "*Śrīpālacaritra*" of Nemidatta, and on the "*Jwāmḍharasvāmīacaritra*" of Śubhacandra.
15. Review on the "*Subhaumacaritra*" of Ratnacandra, and particularly on the chronological list which terminates this work—To this purpose R.G. BHANDARKAR indicates in some pages (124—126) the succession of the most ancient Jain priests. This passage constitutes a precious contribution to the Jain chronology.

Pp. 126—157—Svetāmbara literature.

1. Review on a praśasti of the Kharatara sect. This praśasti is found at the end of a commentary of Vallabhagani on the "*Abhūdhanacintamani*" of Hemacandra.
2. Some information on the "*Aṣṭalakṣyārthi*" of Samayasundaragani.
3. Analysis of a sthavirāvalī which serves as introduction to the "*Āvaśyakaniryuktayacurni*", the Niryukti of which is due to Bhadrabāhu.
4. Review on Śāntyācārya, with respect to his commentary on the "*Uttarādhyayanasūtra*".
5. Review on Devendragani and his commentary on the "*Uttarādhyayanasutra*".
6. Summary of a pattāvalī of the sect Añcalika, which terminates in the "*Upadeśacintūmani*" of Jayasēkharasūri.
7. A very extensive analysis of the "*Rṣimandalaprakaraṇa*" of Dharmaghoṣagani.
8. Historical information on a sthavirāvalī contained in a commentary of Samayasundara on the *Kalpāsūtra*.
9. Review on Brahmamuni, commentator of the "*Jambudvīpaprājñapti*".
10. Review on Guṇavinaya, commentator of the "*Damayantīcampū*".
11. Some historical ideas after a commentary of Mānvijayagani on his own work the "*Dharmasaṃgraha*".
12. Enumeration of the five kinds of śramaṇas, distinguished by Malayagiri in his commentary on the "*Nandisūtra*".

13. Detailed analysis of the "*Pravacanaparīkṣā*", in which the author, Dharmasūgara, who belonged to the Tapā sect, gives long information on ten heterodox sects. To mark out particularly three paṭtavalis (Pp 150, 151 and 154).

14. Review on Munisundara author of the '*Mitracatuṣkakathā*'.

15. Review on Rājaharṣa, author of a commentary on the "*Vāgbhat-ūlamkāra*".

16. Summary analysis of the "*Vivekavīṭasa*" of Jinadatta, with review on the latter.

17. Summary of a chronological list which terminates a commentary of Ratnasekhara on the "*Śrāvakaṣṭakramanūtra*".

Pp. 276—282. List of 72 Jain manuscripts, the principles of which have precisely made the object of the precedent reviews. This collection comprises :

57 Śvetāmbara works.

28 Digambara works.

7 Works in modern dialects.

Pp. 311—466—Extracts.

Short extract of the gurvāvali examined at Pātaṇ.

Text of the Paṭṭāvali found equally at Pātaṇ.

"*Vajjālagga*" Pīṭhikā anthology of Jayavallabha.

"*Pravacanasaṁhita*", of Kuṇḍakunḍācārya.

"*Dharmamṛta*", of Āśadhara.

"*Tattvārthasāradīpaka*", of Sakalakīrti.

Text of the chapter XII of the '*Kṛttikerānuprekṣā*'. Integral text of the "*Tattvārthadhigama*" of Umāsvāti.

Text of the first book of the "*Padmapurāṇa*" of Raviṣeṇa.

Extract of the first canto of the "*Ādīpurāṇa*" of Jinasena.

"*Uttarapurāṇa*", of Guṇabhadra.

"*Śāntināthacaritra*", of Sakalakīrti.

"*Pārśvanāthacaritra*", of Sakalakīrti.

"*Harivamśapurāṇa*", of Jinadatta.

"*Sripalacaritra*", of Nemidatta.

"*Jīvamdharaśāmicaritra*" of Śubhacandra.

Text of the chronological list which terminates the "*Subhāumacaritra*" of Ratnacandra.

Commentary of Vallabhagani on the "*Abhidhānacintāmaṇi*" of Hemacandra.

Commentary of Śāntyācārya on the "*Uttarādhyāyanasūtra*".

Commentary of Devendragani on the same sūtra.

"*Upadeśacintāmaṇi*" of Jayāśekhara.

'*Rṣimandalaprakaraṇa*' of Dharmaghoṣa.

80 (ii)

Gustav Oppert. Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archaeological, Historical, Geographical and other subjects. (MJ, 1887)

The index to this volume has reference to many Jain matters.

81 (i)

R.G. Bhandarkar. Report on the search for Sanskrit manuscripts in the Bombay Presidency during the year 1883-84—Bombay, 1887.

Of all the reviews of R.G. Bhandarkar, this one is most abundant in information relating to the Jain religion. Among others, the pages 91—157 contain important reviews on the Digambaras as on the Svetambaras. One will judge it by the short analysis which is as follows.

Pp. 1—15 Account of a visit made during the month of December, 1883 in different Jain libraries of Patan. Among the numerous manuscripts examined, it is proper to quote.

- (a) A Gurvavali comprising 20 gathas with commentary. The list commences with Sudharamasvamin and terminates with Hiravijayasturi, who would be dead in Samvat 1622.
- (b) A pattavali containing the chronological lists of the great priests of a sect of the Svetambaras, probably the sect Vata, with mention of the most important events which happened in the period in which these pointiffs lived.

Commentary of Samyasundra on the "*Kalpasūtra*".

Commentary of Vinayarāma on the '*Kirāṇyūtiya*'.

Commentary of Brahamamuni on the '*Jambūdvīpaprakāṣṭi*'.

"*Tarkaphakṭika*" of Kṣamākalyāṇa.

Commentary of Guṇavinaya on the '*Damayantiśaṃpu*'.

Text of the Praśasti which terminates the '*Dharmasaṃgraha*' of Mānavijayaṇa

'*Pravacanaparīkṣā*' of Dharmasāgara.

'*Mitracatuṣkakathā*' of Munisundara.

'*Vvekaṭīlāsa*' of Jinadatta

Commentary of Ratnaśekhara on the "*Śrāvakapratīkramanaśūtra*."

(Recension G BÜHLER, *Indian Antiquary*. Vol. XVIII, Pp. 184—192).

81 (ii)

S R. BHANDARKAR. *A catalogue of the collections of manuscripts deposited in the Deccan College—Bombay, 1888.*

This catalogue contains indication of a great number of Jain manuscripts, without other information

Pp. 6—12—Collection of 1869-70.

41 Manuscripts of varied purports : sūtras, commentaries, chronological lists, legends, religious poems, etc.

P 17—Collection of 1870-71

13 manuscripts : sūtras, commentaries, grammar, astronomy, religious poetry.

Pp. 27—40—Collection of 1871-72.

114 manuscripts concerning the dharma (sūtras and commentaries) ,

63 varied poems ,

67 works of biography, history and legends ,

26 diverse treatises

Pp. 46—52—Collection of 1872-73.

72 manuscripts relating to the dharma ;

32 religious poems ;

20 diverse treatises.

Pp. 60—68—Collection of 1873-74.

- 107 manuscripts having reference to the dharma ,
- 13 manuscripts having reference to the poetry ,
- 24 manuscripts having reference to the biography and to the legends ;
- 25 manuscripts of diverse treatises.

Pp. 71-72—Collection of 1874-75.

- 6 manuscripts relating to the dharma ;
- 1 religious poem ;
- 2 manuscripts concerning the biography ,
- 6 manuscripts of diverse treatises.

Pp 106—119—Collection of 1875-76

- 142 manuscripts of digambara works ,
- 87 manuscripts of Śvetāmbaras ,
- besides a supplement (P. 123) containing the indication of 6 manuscripts,

Pp. 145-148—Collection of 1879-80.

- 62 manuscripts of diverse works.

Collection of 1880-81,

- Pp 164—173. Information on some manuscripts on palm leaves.
- Pp. 191—194. List of 54 diverse manuscripts.

Collection of 1881-82.

- Pp. 195-196. Information on some manuscripts on palm leaves.
- Pp. 205—210. List of 51 varied manuscripts

Pp. 274—279—Collection of 1882-83.

- 69 manuscripts of diverse works.

Pp. 320—336—Second collection of 1882-83.

- 136 manuscripts of different works.

Pp. 356—363—Collection of 1883-84.

- 37 manuscripts of Śvetāmbara works.
- 28 manuscripts of Digambara works.
- 10 manuscripts of modern dialects.

Pp. 411—414—Second collection of 1883-84.

- 19 manuscripts of Digambara works.
- 19 manuscripts of Śvetāmbara works.

82

G BÜHLER *Two lists of Sanskrit Mss. together with some remarks on my connexion with the search for Sanskrit Mss.* Zeitschrift der deutschen morgenländischen Gesellschaft, Vol. XLII, Pp. 530—599)—Leipzig, 1888.

The first of the two lists contains the catalogue of the manuscripts which constituted the private collection of BÜHLER.

The Jain literature is represented there by 29 manuscripts, of which the following are the principal manuscripts

I. Āgamas of the Śvetāmbaras.

Anuttaravāṇīśūta.

Kalpaprāṇīkā by Saṅghavijayagani.

Daśavaikālikasūtra

Niśīthasūtra.

Brhalkalpasūtra.

II. Śvetāmbara legend and history.

Kumārāpālacarita by Jinamaṇḍana

Several gurvāvalis.

Jagadūcarita by Sarvānandasūri.

Tribhuvandīpakaprabandha by Jayasekharasūri.

Parīṣiṣṭaparvan of Hemacandra.

Prabandhakośa of Rājasekharasūri

Prabandacintāmaṇi of Merutuṅga.

Prabhāvakacarita by Pradyumnasūri,

Vastupālacarita by Jinahamsagaṇi.

Sukṛtasamkīrtana by Arisipha.

III. Diverse Śvetāmbara works.

Dīpalikalpa of Jinasundarasūri.

Saḍḍarīṇasamuccaya, with commentary.

IV. Digambara legend.

Fragment of a poem in honour of a saint by Ajitasena.

83

Catalogue of Sanskrit manuscripts in the Sanskrit College Library,—Benares-Allahabad, (1889).

Pp. 458-459. List of 11 Jain manuscripts, among which are two copies of the '*Kalpasūtra*' and a commentary on the '*Suryaprajñapti*'.

84

R. G. BHANDARKAR. *Principal results of my last two years studies in Sanskrit manuscripts and literature* (Berichte des VII, internationalen Orientalisten-Congresses, Pp. 66—68).—Wien, 1889.

Some of the results obtained by R. G. BHANDARKAR interest the history of the Jainism. They are as follows :

1. Jinadatta, the author of the *Vivekavṛtāsa*, lived towards the middle of the 13th century. His disciple was Amaraçandra who wrote the *Kūyakaipalātā* and whose contemporary was Arisipha.
28. The Jainism is not a sect of Buddhism. Some of the Jainā doctrines represent a compromise between the Sāṃkhya and Vedānta systems on the one hand, and the Vaiśeṣika philosophy on the other hand.
30. The *Padmapurāṇa* of Ravisena was composed in 1204 of the era of Mahāvira, that is to say in Samvat 716 or 660 A. D.
31. Jinasena who wrote his *Harvaṃśa* in Saka 705, mentions Siddhasena, Akalaṅka and other authors in his introduction to the *Ādipurāṇa*.
32. A Prāsasti at the end of the *Uttarapurāṇa*, of Guṇabhadra relates that the work was consecrated in Saka 820, by Lokasena. The king Amoghavarṣa I was a devotee of Jinasena.

33. The Jains had not the literature written before 139 A. D. Their religion although as ancient as the Buddhism, did not take the importance than towards the 3rd century of the Christian era.

85

RAJENDRALALA MITRA. *Notices of Sanskrit mss. published under orders of the Government of Bengal.* (1st series) 10 Volumes —Calcutta, 1870—1892.

Volume III (1876).

Pp 66—69. Review on a manuscript of the *Kalpasūtra*.

Classification of the Jain canonical treatises after "*Siddhānta-dharmasāra*".

Some information on the particular estimation which the "*Kalpasūtra*" enjoys among the Jains.

Citation of the commencement, of the end and of the colophon of the manuscript in question.

Reproduction in facsimile of one page of another illuminated manuscript of the "*Kalpasūtra*", about 300 years old.

Volume IV (1878).

Pp 97-98 Review on the "*Syādvadamañjari*" This work, from which Madhavacarya has made borrowings in his "*Sarvadarśanasamgraha*", is a commentary on a hymn of Hemacandra

Volume VI (1882).

Pages

- 70—74. Rapid analysis of the "*Punyacandrodayapurāṇa*", a Jain adaptation, in 23 cantos, of the *Rāmāyaṇa*
- 77—97. Detailed analysis of the *Harivaṃśapurāṇa*. This Brahmanical imitation of the *Harivaṃśa*, composed by Jinasena, gives information on several Jinas, exposes some legends and contains details on the ceremonies and Jain rites.
- 97—104. Analysis of the "*Trilokaśāstra*", a description in Prākṛit verse, with Sanskrit commentary, the three regions of the Universe.
- 105—108. Review on the "*Āptamīmāṃsā*" of Samantabhadra. The manuscript of this work contains besides a commentary of Vidyānanda.
- 108—109. Review on a "*Bhagavatīṣṭi*".

Volume VII (1884).

Pages

- 97—98. Review on a manuscript of the "*Kalpasutra*", with a commentary entitled "*Kalpadrūmakalikā*" by Lakṣmīvallabha.
- 176-177. Brief review on the "*Parikṣāmukhasutra*", an anonymous treatise of Jain logic
177. Short review on a manuscript of the "*Suktimūktīvalī*" by Somaprabhāsūri
178. Information on anonymous "*Sahasranāmastotra*" The question is of a hymn where Mahāvīra is celebrated by thousand epithets A commentary explains the value of these epithets
- 178—181 Analysis of the "*Jñānārṇava*" by Śubhacandra The work, in Sanskrit, is accompanied by a Hindi commentary
- 181-182. Review on the "*Siddhipriyastotra*", which celebrates the merits of the 24 Jinas.
182. Brief notice on the "*Śāntyaṣṭakastotra*", a hymn in honour of Mahāvīra, at the same time a prayer in view of deliverance.
- 183—185 Analysis of the "*Samayasāra*", the manuscript of which contains also a commentary, the "*Aimakhyaṭī*"
- 186—187. Review on the "*Prameyakamārtanda*" or "*Parikṣāmukhālamkāra*", commentary of Prabhācandra on the "*Parikṣāmukha of Vidyānanda*"
- 187—190 Analysis of the "*Tattvārthasūtra*" of Umāsvāti A commentary entitled "*Śrutasāgarī*" by Vidyānanda, accompanies the text.
- 258-259 Short review relating to a commentary of Bhoja on the "*Dravyānu-yogatarakanā*"
- 266 Analysis of the "*Dravyānu-yogatarakanā*"

Volume VIII (1885)

This part describes 154 Jain manuscripts. The following are the principal manuscripts

Pages

- 33—36. *Kumārāpālāprabandha* by Jinamañḍana. This history contains a biography of Hemacandra.

Nos.

- 47-48. Review on a manuscript of the *Nayatsutra*.
- 51-52. Short analysis of the *Kalpasutra*.
- 53-54. *Kalpakīranāvalī*, Sanskrit commentary on the *Kalpasutra*.
- 56-58. *Gautamīyamahākāvya*, Sanskrit poem in 10 cantos on the life of Mahāvīra, by Rūpacandraganī.
58. *Gautamīyapraśāsa*, commentary on the previous poem, by Kṣemakalyānaganī.
- 60-61. Commentary of Malayagiri on the *Prajñāpānāsūtra*
- 70-72. Analysis of the 'Prajñāpānāsūtra'.
80. *Dāśāśrutaskandhasūtra*.
- 82-83. *Pradyumnacarita* by Mahāseṇa
- 83-84. *Yaśodharacarita* by Śrutasaṅgara
- 84-85. *Vidhiḥprapāsūtra*
- 86-87. Two commentaries on the *Sūtrakṛtāṅga*, one in Guzarātī by Paśa-candra, and the other in Sanskrit by Śīlaṅka.
- 89-91. *Sāmācāritātaka* by Samayasundara
- 109-111. *Śrīpālacaritra*, in Prakrit verse, with Sanskrit commentary by Jinaharsasūri.
111. *Śrīkalpasiddhānta* or *Paryuṣaṇakalpadaśāśrutaskandha*, review on the 24 Jinas. The Prakrit text is accompanied by a Sanskrit commentary.
- 113-114. *Candraprajñaptisūtra*, with the commentary of Malayagiri.
119. *Daśavaikālikasūtra*.
- 120-122. Analysis of the *Sūtrakṛtāṅga*.
- 122-124. Analysis of the *Triṣaṭśalākāpuruṣacarita* of Hemacandra.
- 139-140. *Tapāgacchopattāvalīśūtra* by Dharmasaṅgara.
- 142-150. *Caturvīṃśatistuti*.
- 147-150. *Danādīkulaka*, poem, with commentary, praising the Jain merits and containing some anecdotes on different Jinas.

Nos.

- 154 *Commentary of Nemicantrasūri on the Uttarādhyayana.*
- 161—163 *Karmopākṛti* with the commentary of Malayagiri.
- 163—165. *Bharaṭādikathā* or *Kathakośa* by Śubhaśīla. Collection of legends, the heroes of which are found in the Buddhistic or Brahmanical works, notably in the *Mahābhārata*
- 165-166 *Ślopadrśamālā*, other historical collections, by Jinacandrasūri with commentary in Gujarati by Merusundara.
- 168 *Commentary on the Daśavaikālikasūtra* by Vinayahaṃsa.
- 169-170. *Vivakramādityacaritra* by Rāmacandrasūri.
180. *Kalpātā*, commentary on the *Kalpasūtra* by Samayasundara.
- 184-185 Gujarati comment on the *Prajñāpanāsūtra* by Vanavimala
- 188—191 *Tattvapraśāsa*, poem in 11 cantos on the superiority of the Jain religion by Śīlaratnasūri.
- 222—224. *Guṇamālā*, anonymous description of the virtues, with which the Siddhas, Śrāvakas etc. are endowed
226. *Mahāpālacaritra* by Viradevagaṇi
- 229—231. *Samatāyāngasūtra*, with the commentary of Abhayadevasūri.
- 231-232. *Samyaktvakaumudī*.
- 236-237. *Santhāraprakīrṇa*.
- 240-241. *Uttarādhyayanavṛṇhadbrīṭṭikathā*, collection of 25 Jain legends extracted from a Prakrit commentary on the *Uttarādhyayana* and translated in Sanskrit by Padmasāgaragaṇi.
- 242—245. Analysis of the *Pradyumnacarita*.
312. Anonymous commentary in Gujarati on the *Jīvabhigamasūtra*.
- 315-316 Analysis of the *Jñānādharma-kathasūtra*.

Volume IX (1888).

An account of 13 pages precedes the description of the manuscripts indicated in this volume. Some passages concern the Jains, namely :

- P. 5. Note on the "*odum theologicum*" which exists between the Jains and the Brāhmins. Quotation of a proverb in this subject.

P. 7-8. Recall of some catalogues of manuscripts in which some Jain works have been enumerated. Importance of Guṣārati which constitutes the language of the modern Jains. Many Jain treatises have been translated in Guṣārati.

Pp. 11-12. Survey on the number and the value of the Jain manuscripts of which there is a talk in this volume. Among these 108 manuscripts, it is convenient to point out the following :

Pages.

- 1-2 *Kalpalatā* by Samayasundara. This work has no other intention than to be a commentary on the *Kalpasūtra*. However, it contains a great number of historical information, notably on three sthāviras who bore the name of Kālakācārya
- 6-8 *Ātmaprabodha* by Jinalabhasūri.
- 81 *Vinodavilasasara*, collection of histories concerning the princes, the saints, the merchants etc. by Udayaratna.
- 102-103 *Pratiṣṭhāvadhī*, treatise of rituals.
133. *Dhanapālacaritra*, history of the banker Dhanapala, by Devendrasūri.
125. *Ratnapālacaritra*, in Guṣārati verse by Kavimohan
282. *Yogasāra*, with commentary by Yogacandramuni.

Volume X (1892).

Of the 105 manuscripts, of which there is a talk in this volume, the following are the most important .

Pages.

- 27-28. *Nemiduta*, an imitation of the *Meghaduta* of Kālidāsa by Vikrama.
- 35-37. *Dharmaśarmābhyaṅga* by Haricandra.
- 45-46. *Śrāvakaśāstra*, an anonymous treatise in Prakrit on the duties of the śrāvakas : a short analysis of it has been given.
- 46-47. *Upadeśamālāprakarana*, by Dharmadāsagani.

Nos.

- 47-48. *Yogavindu*, an anonymous treatise on the Jain yoga in Sanskrit.
- 96 *Muktadvāitmaṣikā*, polemic work in Sanskrit establishing the Jain doctrine of deliverance and criticising other doctrines on the same subject.
- 128—130 *Samarādityacaritra*, adapted from the Prakrit of Haribhadra in Sanskrit. Some indications on the intellectual geneology of Haribhadra and on the Jain works which are habitually recited in religious congregation.
- 134—341 Analysis developed from the *Ramacharitra* or *Rāmāyana* an imitation of the classical epic poem, by Padmadeva.
- 146-147 *Śrīpālanarendrakatha*. Besides the history of Śrīpāla, this work in Prakrit verse contains an explanation of the nine fundamental doctrines of the Jain faith, at the same time as the description of certain tantrical rites.
- 147-148 *Jambucaritra* in Sanskrit by Sakalaharsa. The matter is of the history of Jambuvāmin, accompanied by 18 other moral histories.

86

A WEBER *Verzeichniss der Sanskrit—und Prakrit—Handschriften der königlichen Bibliothek zu Berlin, Zweiter Band*—Berlin, 1886 - 1892.

The second part and almost all the third part of this second volume are devoted to the Jain works. They constitute the best anthology that one possesses until now of Jainism. The review of each of the manuscripts described is, indeed accompanied by copious extracts and of historical and bibliographical references, which make a great catalogue of WEBER, an work of the highest order by the number and copiousness of the documents which it includes.

First classification (1886)

Nos.

- 1580 Jain drawing up in verse of the "*Pañcadandachatraprabandha*" of Rāmacandra, by Vivekamandanaganī.
- 1581-82 Fragments of a Jain collation of the *Simhāsanaadvāitmaṣikā*.
- 1597 Fragments of the commentary of Bhuvanapāla on the *Saptasatka* of Hāla.

Nos.

1604. *Prthvīcandracaritra* of Manikyasundarasūri.
1610. *Ṣaddarśanasamuccaya* of Haribhadra, with commentary of Guṇaratnasūri
1634. *Jainendravṛkarakana* of Devanandin (?) with commentary of Abhayānandin
1638. *Cintāmaṇi*, commentary of Yaksavarman on the *Śabdānuśāsana* of Śākatayana
1639. *Sārasvatavṛkarakana* of Candrakīrtisūri.
- 1640—1695 Grammatical works of Hemacandra
1696. *Haṃsaṃbhrāmasūtra*, with the commentary of Guṇacandra.
- 1699—1702. *Abhidhānacintāmaṇi* of Hemacandra, with different commentaries
- 1708 Commentary of Jñānavimalagaṇi on the *Śabdabhedapraśāsa* of Maheśvara.
- 1709 *Chandonuśāsana* of Hemacandra
- 1717 *Kāvyaṇuśāsana* of Vāgbhata, with the commentary of the author
1718. *Vāgbhatālamkāra*
- 1719-1720. Commentary of Jinavardhana on *Vāgbhatālamkāra*.
- 1722 *Jalpakaḥpalatā* of Ratnamandana, disciple of Ratnaśekhara.
- 1728 Commentary of Jinaprabhasūri on the *Vidaḍḍhamukhaṃḍana* of Buddhist Dharmadāsa
- 1741 *Āramahasiddhi*, summary of astrology by Udayapraphadevasūri, with commentary of Hemahamsa.
- 1764 Short manual of ritual (*Tapavidhi*), of recent date
- 1770 *Siddhasārasvatastotra* (*Bhuvaneśvartstotra*) of Prithvidhara, with commentary of Padmanābha

Second Classification (1888).

The second part describes especially the manuscripts of the canonical treatises,

1. Aṅgas.

Nos

- 1773-1775. *Āyāramgasutta*, text
1776. *Tīkā* of Śīlaṅka on the *Āyāramga*.
1777. *Suyagadamga*, with *dīpikā* of Harsakula
1778. Text only of the *Sūyagadamga*
- 1779-1780. *Thāna*, text
- 1782-1782. Commentary of Abhayadevasūri on the 3 Aṅgas
- 1783—1785. Text of the Samavāyaṅga
1786. Commentary of Abhayadeva on this aṅga
- 1787-1788. *Bhagavati*, text
1789. *Bhagavati*, commentary of Abhayadeva
- 1790-1791. The reverting treatises to the *Bhagavati* the *Padgalasattiṃśika* of Ratnasimhasūri, and the *Pañcanīgranthi*
- 1792—1797. *Nāyādhammakāṇḍa*, with the commentary of Abhayadevasūri
- 1798—1801. *Uvāsagadasāu*, text
- 1802—1805. Different comments of the *Uvāsagadasāu*
- 1806—1809. *Amṭagadasāu*, text.
- 1810—1814. *Anuttaravavāyadasāu*, text and diverse comments
- 1815—1817. *Pañhaṅgaranāṃ*, with the commentary of Abhayadeva
- 1818—1821. *Vivāgasūya*, with commentary of Abhayadeva
- 1822-1823. Fragments of the 12 aṅga, the *Dīṭṭhaya*

2. Upaṅgas

- 1824—1828. *lupapātika*, with the commentary of Abhayadevasūri
- 1829—1832. *Rāyapasenaṭṭiya*, with the commentary of Malayagiri
- 1833—1835. *Jīvabhūgamasūtra*, text.
1836. Commentary of Malayagiri on the *Jīvabhūgamasūtra*

Nos.

- 1837-1838 *Pannavanā-bhagavatī*, text
 1839-1840. Commentary of Malayagiri on the *Pannavanā*.
 1841—1843. Text of the *Suriyapannatti*.
 1844—8846. Text of the *Jambuddivapannatti*
 1847. Commentary of Śānticandragani on the *Jambuddivapannatti*
 1848. *Jambudvīpasamgrahani* of Haribhadrasūri, with the commentary of Prabhānandasūri.
 1849—1853 *Camdapannatti*, with the commentary of Malayagiri.
 1854—1860 Upāṅgas 8—12, may be the *Nirayavalisutta* with the commentary of Candrasūri

3 Painnas (Prakīrnas).

- 1861—1864 *Causarana*, with anonymous preface.
 1865. *Āraṇaccakkhāna*
 1866 *Bhattaparinā*.
 1867 *Samthāragapaya*
 1864—1869 *Āmadulaveyāliya*
 1870 Collection of the 10 painnas
 1871 Collection of 9 painnas

4 Chedasūtras.

- 1872—1874. *Nisuthajjhoyana*.
 1875 *Nisuthabhāṣya*, still called *Nisuthacūṛṇi*
 1876 *Mahānistha*.
 1877. *Vavahāra*.
 1878-1879. Commentary of Malayagiri on the *Vyavahāra*.
 1880-1881. *Dasāo*.
 1882—1886. *Kalpasūtra*, with different commentaries.
 1887. *Samdehaviṣaṇṇadhi*, commentary of Jinaprabhamuni on the *Kalpasūtra*.

Nos.

1888—1890. Different commentaries or comment on the *Kalpasūtra*.

1891-1892. *Kalpāntarācāryāni*, sort of commentary on the *Kalpasūtra*.

1893. *Brhalkalpasūtra*.

1894. *Kalpacūṛṇi*

The 6 chedasūtra is not represented by any manuscript

5 Nandisūtra and Anuyogadvārasūtra.

1895. *Nandisūtra*, with anonymous preface

1896. *Nandisūttakāhā*.

1897—1900. *Anuyogadvārasūtra*, with the commentary of Hemacandra.

6. Mulasūtras.

1901—1906 *Uttarajjayana*, with commentaries

1907—1910 *Śītyahatā*, tika of Śāntisūri on the *Uttarajjayana*

1911 *Sadāvaīyakaśūtra*

1912-1913 *Āvaīyakaniryukti* of Bhadrabāhu

1914. Commentary of Haribhadra on the *Āvaīyaka*

1915. Commentary of Hemacandra on the *Vīaśeṣāvaīyakabhāṣya* of Jinabhadra.

1916—1918. Secondary commentary on the *Āvaīyaka*

1919—1921 *Dasaveśiṭa*, with different commentaries. Some manuscripts of the 4th Mulasūtra are wanting

7 Miscellaneous.

1922—1925 *Oghamiryukti*, with preface

1926-1927 *Pakṣikaśūtra*, with preface.

1928 Text in prose relating to some legends.

8 Review on the Siddhānta of the Digambaras

9 Additions and corrections

Third Classification (1892).

Preface

Note on the acquisition of the Jain manuscripts of the Library of Berlin. Importance of these manuscripts for the knowledge of the Jain doctrines

Classification of the non-canonical Jaina treatises

1. Dogmatic and discipline
2. Stava and Stotra
3. Historical-legendary literature.
4. Didactic literature under the form of stories, narrations etc.

The principal works acquired by the Library of Berlin in each of these series.

General ideas on the Jain manuscripts. They are written with care; almost always the copyists recall their names and the date of their work, enumeration of the words, abbreviations and diverse indications. The tradition of the canonical texts.

The codification of the Śvetāmbara canon by Devarddhigani (5th century A. D.) and of the Digambara canon by Puṣpadanta.

External aspect of the Jaina manuscripts. The place and the writing of the commentaries with reference to the text. The customary diagram

System of writing of the manuscripts, and in particular of the group of consonants.

Catalogue and description of the manuscripts.

Dogmatic and discipline

Nos.

1929. *Āvāraṇi*, on the domestic observances, by one anonymous.
1930. Anonymous commentary on the 5 karmagranthas of Devendrasūri and on the *Saptatikā* of Candramahattara.
1931. *Gotamapreśā*, with modern commentary.
1932. *Thāṇasatigisaya* of Dharmaghoṣa and his student Somatilaka.
1933. *Navatatta*, with Sanskrit comment.
1934. *Pratikramanasūtra*, with anonymous commentary.

Nos.

1935. *Pravacanasūtraprakarana*, extract of the *Darśanaśuddhyprakarana* of Haribhadrāsūri.
- 1936—1939 *Pravacanasūroddhāraprakarana*, sort of scientific encyclopaedia by Nemicandra, with commentary of Siddhasenasūri.
- 1940-1941. *Bharabhāvana* of Maladhari Hemacandrasūri, with anonymous commentary.
- 1942 *Laghukṣetrasamāsa*, treatise of mythical geography by Ratnaśekhara, with the author's own commentary
1943. *Vicāraṣaṭṭrimīkā* of Gajasāra, disciple of Dhavalacanda.
- 1944-1945 *Vihmaggapaya* of Jinaprabhasūri
1946. *Śrāddhahatukalpa* of Dharmaghosa, with Sanskrit commentary.
- 1947 *Śrāddhopratikramanasūtra*, with the commentary of Ratnasekhara-sūri
- 1948-1949. *Ṣaṣṭīśataprakarana* of Nemicandra.
1950. *Samghayanī* (*Samgrahānī*) of Candrasūri, with the commentary of Devabhadrāsūri
1951. *Samāyāritivihī* by Paramānanda, disciple of one Abhayadeva (?)
1152. Commentary of Vidyānanda on the *Āptaparīkṣā*
- 1953 *Jñānārṇava* (*Yogaśāstrīpādhikāra*) of Śubhacandra.
1954. a. *Dharmavindu* ,
b. *Yogavindu*, attributed to Haribhadra with commentaries
1955. *Pratikramanavidhi* of Jayacandrasūri
- 1956—1959 *Yogaiśtra* of Hemacandra, with diverse commentaries or comment.
1960. *Vicārāmṛitasamgraha*.
1961. *Śrīsamghapaṭtakaprakarana* of Jinavallabhasūri.
1962. *Gāthās on the 14 Gunasthānas* by Jivarāja (Samvat 1665).
1963. *Nagacakratika* by Hemarāja (Samvat 1736).
1964. *Vicāramāhārī* of Śrīpati (?) (Samvat 1603)

II. Stava and Stotra.

- Nos.
1965. a *Ullāsikkamastotra* of Jinavallabha,
b. *Bhayaharastotra* of Mānatuṅga.
- 1966 *Rṣabhapañcāsika* of Dhanapāla.
1967. Different short treatises of dogmatics or of religious poetry
- 1968 a *Kalyāṇamandirastotra* of Siddhasena Divakara,
b. *Bhaktāmarastotra* of Mānatuṅga
- 1969 Commentary on the *Bhaktāmarastotra*.
- 1970-1971. *Syādvādamāñjarī*, commentary of Mallisenaśūri on the *Dvātrimśikā* of Hemacandra.
- 1972 *Vihāraśāntaka* of Ratnacandra
- 1973 *Śobhanastuti* (*Iṭhīśastuti*) of Śobhanamuni

III Historical-legendary literature.

- 1974 *Prabhata-yākyāpaddhati*, comment on the *Rāmānandatīkā*, by Harśanandana, 50 legends
- 1975 *Kālasarṇava* of Dharmaghosa, with anonymous preface, called *Kālasattari*.
1976. *Kupāsakaśiṣikādhya* (*Pravacanaparīkṣā*) of Dharmasāgara (book I and beginning of the book II), with commentary of the author
- 1977-1978 *Kurmmāpūtracaritra* of Jinamānīya.
- 1979 *Ganadharaśārdhaśāntaka* of Jinadattasūri, with the commentary of Sarvarājagani.
- 1980 *Gurvāvalīśūtra* of Dharmasāgara, with commentary of the author.
- 1981 *Jambūdiśhanta* (*Jambūjhayona*, *Jambūsvāmīkathānaka*, *Jambūcaritra*).
- 1982 *Śrīpālakathā* of Ratnaśekhara.
- 1984-1985. Fragment of a work on the *Harivamśa*.
1986. *Upadeśaśānta* (*Mahāpuruṣacarita*) of Merutuṅga.

Nos.

1987. *Gautamīyamahākāvya* of Rūpacandra.
 1988. *Nemiyinapurana* of Brahmanemidatta.
 1989. *Paṭṭavaliwācanā* (anonymous) of the sect Kharatara.
 1990. *Parivīstaparnan* (*Sthavirāvalcārta*) of Hemacandra.
 1991. *Pradyumnacarita* of Ratnacandra
 1992. *Taśodharacaritra* of Manikyasūri.
 1993. Extract of the *Śatruḥjayamāhātmya* of Dhaneśvara.
 1994. Editing in prose of the *Śatruḥjayamāhātmya* by Hamsarantna.

IV Didactic literature, shorts, recitals etc.

1995. *Ajāputrakathā*
 1996. *Ajāputrakathā* and *Ārāmanandanakathā*
 1997. *Amyanāsundarisambandha*.
 1998. *Antarakathāsangraha*
 1999. *Uttamacaritrakathānaka*.
 2000. *Uttamakumāracarita*
 2001-2002. *Uvaṣamālā* of Maladhārī Hemacandra
 2003-2004. *Uvaṣamālā* of Dharmadāsa
 2005–2007. *Silvaesamālā* of Jayakīrti, commentary (*Śīlataranginī*) of Somatīlakaśūri, and anonymous preface
 2008. *Upadeśaratnamālā* of Sakalabhūṣana.
 2009–2013. Different collections of Kathās
 2014. *Karpūraprakara* (*Subhāṣitakośa*) of Hari
 2015. *Kathamahodadhī* of Somacandra
 2016. *Kathāratnākara* of Hemaviṣayagaṇi.
 2017. *Campakaśreṣṭhikathānaka* of Jinakīrti
 2018. *Dhanadakathā*
 2019. *Dharmaparīkṣā* of Aruṭagaṇi
 2020. *Pañcaśatīprabodhasambandha* of Śubhaśīlagāṇi.

Nos.

2021. Commentary of Devendra on the *Praśnottararatnamālā* of Vimala-candra.
 2022—2024. *Samyaktvakaumudīkathānaka*.
 2025. *Sindūraprakara* of Somaprabha.
 2026. *Sulasācarita* (*Samyaktvasambhava*) of Jayatilakasūri.
 2027. *Susadhākatha*.

Supplement.

2299. *Sūyagadamga*, with the commentary of Śīlāṅka.
 2300. *Uṭṭasagadasāo*, with version in modern dialect
 2301. Commentary of Abhayadeva on the aṅgas 7—9.
 2302. *Pannavanā-bhagavatī*.
 2303. *Kaṁmakāṇḍa*.
 2804. *Lokaprahāṣa* of Vinaya.

Additions and Corrections.

The notes relating to the Jaina literature are found in Pp. 1209—1216

Indices.

Among the seven indices, the most important are the last three :

- 5 Alphabetical index of the titles of works
- 6 Alphabetical index of the authors.
7. General index.

Facsimiles of manuscripts.

1. *Uttarādhyayanaśīkā*, on palm leaves.
- III. (a) *Nandīsūtra*.
- IV. *Āyāraṇṇī* and commentary on the *Sadaśūtikā* (4th Karmagrantha) of Devendrasūri.
- V. (a) *Bhagavatī*

Peter PETERSON. *Catalogue of the Sanskrit manuscripts in the Library of His Highness the Maharaja of Ulwar*—Bombay, 1892.

Contains names of Jain Manuscripts in the library and names of twenty-one manuscripts under the head "Jain and other works in Prakṛit"

Th. AUFRECHT. *Florentine Sanskrit manuscripts examined*.—Leipzig, 1892.

Jaina Manuscripts.

Nos.

71. Commentary on the canto I of the '*Naiṣadhiyacarita*'.
- 174—180. Different grammatical and lexicographical treatises of Hemacandra, with commentaries.
183. '*Sarasvatapraṁkriyādīpikā*' of Candrakīrti chief of the Tapā sect at Nāgpur, quotation at the end of this commentary in which is found some information on the school of Candrakīrti.
189. '*Vākyaṇṭhaśāstra*', treatise of syntax by Udavadharma, disciple of Ratnasimhaśāstri.
- 190—195. Different lexicographical treatises of Hemacandra. The number 194 contains a commentary, called '*Namasārodhāra*', composed on the '*Abhidhānacintāmaṇi*' by Vallabhagani, disciple of Jñānavinaya.
- 205-206. Commentary on the '*Alamkāraśāstra*' of Vāgbhata.
285. '*Janmapatṛipaddhati*' by Mahimodaya.
- 300—303. '*Nāracaṇḍa*' astrological treatise, by Nāracaṇḍa.
503. '*Kalpasūtra*'.

Cecil BENDALL *Catalogue of Sanskrit, Pali and Prakrit Books in the British Museum acquired during the years 1876—92*.—London, 1893.

P. 620. Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prakrit both canonical and non-canonical on miscellaneous subjects.

F. L. PULLE. *The Florentine Jaina Manuscripts* (Transactions of the Ninth International Congress of Orientalists, Vol. I, Pp. 215—218).—London, 1893,

Preliminary remarks of M.F. LEUMANN, who points out particularly the manuscript of the "*Pindariryuktisūtra*" and that of a "*Nīśīthacūṛṇi*".

List of 65 manuscripts of canonical treatises, namely

| | | | | |
|-------------|---------|-------------|------------|--------|
| Angas | 20 mss. | Chedasūtras | ... | 9 mss. |
| Upāṅgas | ... | 7 mss. | Nandisūtra | ... |
| | | | | 1 ms. |
| Prakīrnakas | 12 mss | Mulasūtras | ... | 14 mss |

90

E. LEUMANN. *Liste von transcribirten Abschriften und Auszügen vorwiegend aus der Jaina-Literatur* (Zeitschrift der deutschen morgenlandischen Gesellschaft, Vol. XLV, P 454, Vol XLVII, Pp. 308--315).—Leipzig 1891 et 1893

This catalogue of copies and manuscript extracts, constituting the private collection of M.E. LEUMANN, comprises 128 numbers.

Of this total, 106 concern the Jain literature.

A first group (1—68) has reference principally to the canonical treatises, texts, commentaries, criticism, etc.

A second series (91 and following) admit works of all kinds, which are classed in alphabetical order of titles.

Alphabetical Index of Manuscripts in the Government Oriental mss. Library, Madras—Madras, 1893.

Here is the list of the Jaina manuscripts indicated in this catalogue.

Sanskrit Manuscripts

| Titles. | Authors. |
|-------------------------------------|--------------------------|
| <i>Ātmanuśāsana.</i> | ... |
| <i>Upāsakācāra.</i> | <i>Gunabhadrasvāmin.</i> |
| <i>Karmaprakṛti.</i> | |
| <i>Kṣātracūḍāmaṇi.</i> | <i>Vāḍibhasiṃphasūri</i> |
| <i>Gomaḥhasāra.</i> | |
| <i>Candraprabhajāṇagadyamālīka.</i> | |
| <i>Jīnasamhitā.</i> | |
| <i>Jīnasūti.</i> | |

Titles.

*Jinendralayasaya.**Jainadevatāpūjavidhi.**Jainadevatāstotra.**Jainapūjavidhāna.**Jainapūjāhoma.**Jainamatasārasaṅgraha**Jainastotra.**Tattvārthasūtravṛtti**Dravyasaṅgraha**Dravyasaṅgrahavūtravṛtti.**Dharmaśārmābhyaṅga.**Nāgākumāracaritra**Nītikāyaṃrta**Neminirvanakāya.**Nyāyamanidīpika (Prameyaratnamālāvyākhyā)**Pañcapārameṣṭhisvarūpamūḍhāna.**Parīkṣāmukhalaḥḥvṛtti**Prameyakaṇṭhikā.**Prameyaratnamālā.**Ratnakaranda.**Ratnakarandatikā.**Saptabhaṅgītarangī.**Sindūraprakarasubhāṣitakośa.*

Authors.

Bhāskaranandin

Nemīcandra

Haricandra

Mallisena.

Vāgbhata.

Anantavīryaya

Śāntivarman.

Hirapa.

Samantabhadrasvāmin.

Tamil Manuscript..

*Kaumudīkathā.**Jainamatasaya.**Tirunūrantādi (with commentary).*

| Titles. | Authors. |
|--|---------------------|
| <i>Pañcamargolpatti.</i> | |
| <i>Pūrvakarmam-aparakaramam.</i> | |
| <i>Yatidarmam-śīrāvakadamam.</i> | |
| <i>Sadurvimsātipurana.</i> | |
| <i>Śindāmanī</i> (with commentary of Naccīñārkkūñiyar). | |
| None a series of historical documents cf. | |
| Alphabetical index of Tamil Records, in particular, P. 24. | |
| Canaras Manuscripts. | |
| <i>Anjanācaritre</i> | Māyana. |
| <i>Anantanakathe.</i> | |
| <i>Aparāyiteśvaraiśataka.</i> | Brahmayya. |
| Id. | Hamsarāja. |
| <i>Abhiśekhasandhi</i> | Bhadraprabha. |
| <i>Aṣṭavarṇatīlaka.</i> | Surupuraderiappa. |
| <i>Ārogaṇeyasandhi.</i> | Bhadraprabha. |
| <i>Karmasrjara.</i> | |
| <i>Karmaharaṣṭamiyanompi.</i> | |
| <i>Kalpakuṇḍanāmpī.</i> | |
| <i>Kāmanakathe.</i> | Kalyānakīrti. |
| <i>Gaṇitaiśāstra.</i> | |
| <i>Gurudattarācaritre.</i> | Uttuṅgakavi. |
| <i>Gomaḥeśvarācaritre.</i> | Candraṇṇa. |
| <i>Jīnakathe.</i> | Ravikīrtirāja. |
| <i>Candradarśananāmpī.</i> | |
| <i>Jīnadattarāyācaritre.</i> | Padmanābha. |
| <i>Jīnamunitanayaśataka.</i> | |
| <i>Jīnavacanāmṛtāśaradhī.</i> | |
| <i>Jīnasiddhāgama</i> | Akalanakadevaśiṣya. |

| Titles. | | Authors. |
|---|-----|-------------------|
| <i>Jināgama.</i> | .. | Bhadraprabha. |
| <i>Jivandharanacaritre.</i> | | Sarvajñabhāskara. |
| <i>Jivahintāriha.</i> | ... | Cidambarapurusa. |
| <i>Jainakadamba</i> | | |
| <i>Jainaganita.</i> | | |
| <i>Jainabīrudāvalī.</i> | | |
| <i>Jainarabastiyadhavaladadhadu.</i> | . | Akalankadevaśiṣya |
| <i>Jainavarṇāśrama.</i> | . | Akalanka. |
| <i>Tīrtheśāpūjāsandhi.</i> | . | Bhadraprabha. |
| <i>Triṣṭuradahanasāṅgatyā.</i> | ... | Rājakavi. |
| <i>Trilokaśataka.</i> | ... | Rajahamṣa. |
| <i>Triṣaṣṭilakṣanapurāṇa.</i> | .. | Cāmunḍarāya. |
| <i>Trailokjaraṭṭāmanīśataka.</i> | | |
| <i>Dvādaśanuprekṣe.</i> | .. | Arhatparameśvara. |
| <i>Dharmaparīkṣe.</i> | .. | Vṛittavilāsa. |
| <i>Dharmāmṛitapurāṇa.</i> | ... | Nayasendeva. |
| <i>Navanidhibhandāradañompi.</i> | | |
| <i>Nāgakumāranaṭṭakāthe.</i> | ... | Bāhubali |
| <i>Nāgohumāṇanacaritre.</i> | .. | Rājahamṣa. |
| <i>Nāgakumārāpāñcamyañompi</i> | ... | Bāhubali. |
| <i>Nagarapāñcamī.</i> | | |
| <i>Nemīcandracaritre (Jaina Bhārata).</i> | .. | Mangarasa. |
| <i>Padmāvāṇīyacaritre.</i> | ... | Padmanābha. |
| <i>Palanaśandhi.</i> | ... | Bhadraprabha. |
| <i>Puṣpadantapurāṇa.</i> | ... | Guṇavarman. |
| <i>Pūjyapādacaritre.</i> | ... | Devayya. |
| <i>Prabhāñjanacaritre.</i> | | |
| <i>Bījīlacaritre.</i> | ... | Dharanindra. |

| Titles. | Authors. |
|------------------------------------|------------------|
| <i>Bharateśvaracaritre.</i> | Kāladhara. |
| Id. | Nīranjanasiddha. |
| <i>Bharateśvaravaiḥbhava,</i> | |
| <i>Bhavyānandanompi.</i> | |
| <i>Migeyanōmpi.</i> | |
| <i>Ratnākaraṅgaḷapadajālī.</i> | |
| <i>Rayanasārasūtravṛttī.</i> | |
| <i>Lokasvarūpa.</i> | Candrakīrti. |
| <i>Varāṅgaṇṭpacarita</i> | Dharaṇipandita. |
| <i>Vardhamānabhaṭṭāraḥapūrāṇa.</i> | Camundaśrīya. |
| <i>Vijayakumāriyacaritre</i> | |
| <i>Śāntīśvarapūrāṇa</i> | Kamalabhava. |
| <i>Śvarāṭṭriyakathe.</i> | |
| <i>Śrutasāṇḍanōmpi.</i> | |
| <i>Saṇatkumārakathe.</i> | Bommarasa |
| <i>Saptajyotiṣyakathe.</i> | |
| <i>Samyaktvakaumudī</i> | Maṅgarasa. |
| <i>Siddharanōmpi</i> | |

Marāṭhī Manuscripts.

| | |
|-------------------|-------------|
| <i>Ādipurāṇa.</i> | Māḷucandra. |
|-------------------|-------------|

91

P. PETERSON. *A fourth Report of operations in search of Sanskrit Mss. in the Bombay Circle, 1886—92* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVII).—Bombay, 1894.

Pp. I—XII—Index of Authors.

This index is conceived following the Sanskrit alphabetical order. Each of these authors mentioned is the object of a biographical and bibliographical review more or less extensive. Most of the authors are Jains.

The most important reviews are devoted to :

| | | | | |
|-------------|-----|---------------|-----|--------------|
| Abhayadeva | ... | Jineśvara | .. | Municandra |
| Umaśvātī | .. | Devabhadra | .. | Muniratna |
| Kundakunda | .. | Devasūri | ... | Merutuṅga |
| Jayacandra | ... | Devendra | ... | Ratnaśekhara |
| Jinacandra | ... | Dhanapāla | ... | Rājaśekhara |
| Jinapati | .. | Dharmaghosa | ... | Śāntisūri |
| Jinaprabha | | Padmadeva | . | Śtīlaka |
| Jinabhadra | . | Bhadrabāhu | ... | Sanghatilaka |
| Jinalābha | ... | Bhadreśvara | .. | Siddhasena |
| Jinavallava | .. | Malayagiri | ... | Haribhadra |
| Jinasena | ... | Manikyacandra | ... | Hemacandra |
| | | Māntuṅga | | |

Pp. 4—17—Reviews

Summary of the Jain legend concerning Mallavādyācārya after the “*Prabandha-cintāmaṇi*”. This author has written a commentary on the “*Nyāyabinduṭīkā*” of the Buddhist Dharmottara.

Review on Siddhārṣi, author of the “*Upamatabhava-prapañcākaṭhā*”.

Religious genealogy of Hemacandra, after a manuscript of the *Mahāvīracaritra* of this master.

Religious genealogy of Śrīcandrasūri, after his work, the “*Munisuvratasvāmī-caritra*”.

Review on the *Dharmavidhi* of Śrīprabhasūri, after the commentary written on his work by Udayasimhācārya, whose religious genealogy is recalled.

Biography of Devacandra, after a manuscript of his “*Sīrṇahacariya*”.

Religious genealogy of Gunacandra, extract from the *Vīracariya* of this author.

Review on the *Kumārāpālāpratibodhamahākāvya* of Somaprabhācārya, and ingenious genealogy of the author. List of 55 manuscripts of work mostly Jains.

Review on Rāmacandra, disciple of Hemacandra, with respect to a manuscript of his drama, the *Raghuviṇṇa*.

Extracts.

Aṣṭalakṣī or *Artharanāvali* of Samayasundara.

Jayantakāvya of Abhayadeva.

Tīrthakalpa of Jinaprabhasūri.

Padmacaritra of Vimalasūri.

Śatapadīśāroddhāra of Merutuṅgācārya.

Uṇpadeśaratnamālā of Sakalabhūṣana.

Ārādhana-kathakośa of Bāhmanemidatta.

Jambūstāmīcaritra of Jinadāsa.

Trisatīhīkṣanamaḥāpurāṇa of Guṇabhadra-cārya.

Dharmaratnākara of Jayasena.

Pandavapurāṇa of Sulhacandra.

Harivamśapurāṇa of Jinasena.

List of Manuscripts

Pp 43—58. List of 337 Jain manuscripts Recension G. BUHLER. *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*, Vol X, Pp 328—333.

92

R.G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1884-85, 1885-86 and 1886-87*—Bombay. 1894.

Pages

13—19 Detailed analysis and translation of some passages of a work, up to that time unknown, the “*Dharmaparīkṣā*” of Amṛtagaṇi, which belonged to the order of the Digambaras.

19. Religious genealogy of Amṛtagaṇi

19-20 Chronological review on Dhanañjaya, the author of the “*Dvīsandhānakāvya*”, the exact title of which would be “*Rāghavapandavīya*”

101—109. List of 126 manuscripts of Digambara works, of which .

64 Concerning the dharma,

39 Concerning the legends; and

23 Concerning the śāstras, poems etc.

Pages

- 110—127. List of 244 manuscripts of Śvetāmbara works :
- 95 have reference to the dharma;
 - 80 have reference to the history and to the legends
 - 69 have reference to the śāstras, poems etc.
- 134—138 Extracts of the “*Dharmaparīkṣā*”, containing the religious genealogy of the author, Amitagati.
138. Quotation of two ślokas concerning Dhananījaya.

93

F. L. PULIE. *Catalogo dei Manoscritti giainici della Biblioteca nazionale centrale di Firenze*.—Firenze, 1894

Each article comprises three parts

1. A descriptive review of the manuscript studied
2. A bibliography relating to the work and divided in three sections—
(a) Edition, (b) Translations and (c) Critical works
3. A detailed analysis of the work.

The only part published deals with the following three manuscripts

1. ‘*Āyāraṃgasutta*. (*Ācārāṅgasūtra*)
2. ‘*Ācārāṅgasūri*’ (incomplete manuscript) by Māṇikyamandiramuni, disciple of Udayacandragani
3. ‘*Sūyagadamgasutta*’ (*Sūtrakrtāṅgasūtra*)

94

F. L. PULIE. *Les manuscrits de l'Extra-Siddhanta (G'ānas de la Bibliothèque nationale centrale de Florence)* (Actes du X. Congrès International des Orientalistes, II Partie, Section I, Pp. 17—24) —Leide, 1895

This collection comprises 176 manuscripts which are divided in the following manner

| | |
|-----------------------------|---------|
| Dogmatic and religious rule | 60 mss. |
| Stava & Stotra | 24 mss. |
| History and legends | 33 mss. |
| Short stories and news | 46 mss. |
| Woks of Hemacandra | 7 mss. |
| Lyrical and dramatic poetry | 6 mss. |

P. PETERSON. *A fifth Report of operations in search of Sanskrit manuscripts in the Bombay Circle, 1892—95—Bombay, 1896*

P. I—LXXXVI.—Index of Authors.

The principal Jain authors of whom there is a talk in this new index are

| | | | | |
|-------------|----|--------------|----|--------------|
| Akalāṅka | .. | Trivikrama | - | Bālacandra |
| Ajītaprabha | .. | Dhaneśvara | .. | Śāntisūri |
| Udayasimha | .. | Dharmaprabha | . | Śubhacandra |
| Kṣemakīrti | . | Naracandra | .. | Sadhusundara |
| Jinasena | . | Nemidatta | . | Somaprabha. |

The religious genealogy of almost all these masters has been given

Appendix 1.

Extracts of Jain manuscripts of palm leaves preserved at Anahilvād Pāṭan.
The most extensive works concern the following works :

Mahāvīracaritra of Hemacandra

Munisuvratasvāmicaritra of Candrasūri.

Commentary of Trivikrama on the *Vṛttaratnākara*.

Mahāvīracaritra of Guṇacandragan.

Kumāra-pālapratibodha of Somaprabhācārya.

Upadeśakandaḥ of Āśada, with commentary of Bālacandra.

Śāntināthacaritra of Devacandra.

Risabhadevacaritra of Vardhamānasūri

Dharmopadeśamālāvṛtti of Vijayasimha

Samarādityacaritra of Haribhadrasūri.

Tika of Kṣemakīrti on the *Brhatkalpasutra*.

Dharmavidhi of Śrīprabhasūri, with commentary of Udayasimha.

Pañcāṅgacaritra of Śāntyācārya.

Śāntināthacaritra of Ajītaprabhasūri.

Upadeśamālāvṛtti of Ratnaprabha.

Gurustuti of Dharmaprabhasūri.

Tiyakappacunnī, with commentary, of Śricandrasūri.

Raghuvilāsa, drama of Rāmacandīa.

Appendix II.

Extracts of Manuscripts on paper preserved at Anahilvād-Pātan. There is scarcely anything to recall than the following

Pages

156—160 *Dhaturatnakara* of Sādhusundara

165-166 *Mulasuddhiprakarana* of Pradyannasūri with commentary of Devendra.

170-171 *Jannadharmavasamstavana* of Bhavaprabhasūri, with commentary of the author.

Appendix III

Extracts of Manuscripts examined on account of the Government. The most remarkable Jain manuscripts are

Pages

199—201 *Ānansundara* of Saivavijaya

203—206 *Parśvanāthacaritra* of Bhavadevasūri

208—215 *Śricandracaritra* of Śīlasimhagani

216—219 Commentary of Laghusamantabhadra on the *Aṣṭasaṁskṛta*.

Appendix IV.

Pp. 276--317 List of 383 Jain manuscripts.

Recension G. BÜHLER, *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*, Vol. X, Pp. 328—33.

E LEUMANN. *A list of the Strassburg Collection of Digambara Manuscripts* (*Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. XI, Pp. 297—312).—Wien, 1897.

Important collection of manuscripts, among which are the following works :

Akalankastotra by Akalanka

Aṣṭaprabhṛta of Kuṇḍakunḍa.

Aṣṭasaḥsṛī or *Āptamīmamsālakāra* by Vidyānanda.

Ādipurāṇa of Jinasena and Guṇabhadra.

Āpta-parīkṣā by Vidyānanda

Āptamīmamsā or *Devāgamastotra* by Samantabhadra.

Uṣasargaharastotra by Bhadrabāhu.

Jñānasūryodaya, drama of Vādicandra

Candraṇḍībhacaritra by Viranandin.

Jñānarnava by Śubhacandra

Tattvarthasūtra of Umasvati.

Trilokasāra by Abhayānandin (?)

Dravyasaṃgraha by Nemicaṇḍa

Dharmaparīkṣā of Amitagati

Dharmaśarmābhūdaya by Haricandra.

Niyamasāra of Kundakunda

Padmapurāṇa of Ravisena.

Pāṇḍavapurāṇa (*Mahābhārata jaina*) by Śubhacandra.

Pārisvābhūdaya, imitation of *Meghadūta*, by Jinasena.

Pravacanasāra of Kuṇḍakunḍa.

Praśamaratī of Unīśvāti.

Bṛhaddharvamiśapurāṇa of Jinasena.

Bhadrabāhucaritra by Ratnanandin.

Mulācāra by Vattakera.

Yāśastilaka by Somadeva.

Vardhamānapurāṇa by Sakalakīrti.

Samaya-prābhṛta of Kuṇḍakunda.

Subhāṣṭaratnasamdoha of Amitagati.

Harivamiśapurāṇa by Sakalakīrti and Jinadāsa.

R. G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90 and 1890-91.*—Bombay, 1897.

Pages 73—81. List of 79 manuscripts of Digambara works, of which .

- 53 relating to the dharma,
- 13 relating to the legends, and
- 13 relating to the śāstras.

Pages.

81—110. List of 369 manuscripts of Śvetāmbara works

- 223 have reference to the dharma,
- 60 have reference to the legends, and
- 86 have reference to the śāstras, poems etc.

112—114. List of Jain manuscripts in modern dialects

- 3 are of Digambara works, and
- 28 are of Śvetāmbara works.

98 (1)

Seshagiri ŚĀSTRĪ. *Report on a search for Sanskrit and Tamil Manuscripts for the year 1896-97.*—Madras, 1898.

Pp 34-35. Review on the ‘*Yāpparungalakkāṛigei*’ treatise of prosody in Tamoul, composed by Amrtasāgar, and commented by Gunasāgar. The list of authors and of works quoted by the commentator is recalled.

P. 49 Review on the ‘*Āṇanēṭṭāra*’ Tamoul poem of Muṇaippadiyār, who was to profess the Jain faith, references to the Jain dogmas contained in the work have been given.

Pp. 182—189 Extracts of the ‘*Yāpparungalakkāṛigei*’

Pp 241-242. Short extracts of the ‘*Āṇanēṭṭāra*’

P. PETERSON *A sixth Report of operations in search of Sanskrit Mss. in the Bombay Circle, 1895—98.*—Bombay, 1899

Pp. I—XXV—Index of authors.

Among the Jain authors, the most important reviews have been devoted to .

| | | |
|-----------|-----------|-----------------|
| Gunaratna | Devendra | Yaśovijaya |
| Guṇākara | Bhāvadeva | Śīlasīrṇhagaṇi. |

Appendix I.—Extracts of Manuscripts.

The Jain works, the extracts of which have been given (Pp. 38—56) are the following :

Aṣṭasaḥsriavarana of Yaśovijaya.

Ācārapradīpa of Ratnaśekhara.

Uṣṇīṣṭibhavaṇaprapaṇcākaśārodhāra of Devendrasūri.

Navyaḥṭhaktasetrasamāsa of Somatilaka, with a commentary of Gunaratnasūri.

Mahāpuruṣacaritra of Merutuṅga.

Yogavindu, with commentary, of Haribhadrāsūri.

Rucitadandakastuti, with commentary, of Jineśvara.

Vijayacandracaritra of Candraprabhamahattara.

Vīśeṣavaiyakavṛtti of Hemacandra

Sudarśanacarita of Devendraganī

Bhagavatyaṛādhana of Śivācārya.

Ratnakarandaka of Samantabhadra.

Appendices II and III—Lists of Manuscripts.

Pp. 111—134 List of 1895—98 . 150 Jain manuscripts

Pp. 140—144. List of 1898—99 34 Jain manuscripts.

98 (ii)

Seshagiri ŚASTRI. *Report on a search for Sanskrit and Tamil Manuscripts for the year 1893-94* —Madras, 1899.

P. 83. Review on the “*Śṅgaramahārī*”, short poetical treatise composed by Ajitasenadevayattisvara, who lived in the second half of the 10th century A.D

Pp. 104—111 Long review on the *Tolkāppiyam*, treatise of grammar in Tamoul, and on the commentary of Naccinārkaṇṇiyar. The latter is generally considered as a Sevaite ; but he was rather Jain or Buddhist. The information on his life and works are contained in this review.

Pp. 129—131. Review on the “*Paṇmamorī*”, moral poem in Tamoul, of Muṇṇu-
rai Araiyan, who seems to have professed the Jain faith. Some extracts of his work have been given in note.

Pp. 231—234. Extracts of the 'Sṅgaramahjarī'.

Pp. 263—292. Very extensive extracts of the commentary of Naccinārkkiniyar on the "Tolkāppiyam".

99

A V. KATHAVATE *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1891-92, 1892-93, 1893-94 and 1894-95* —Bombay, 1901

Pp. 20-21—Reviews

Five manuscript collections of diverse legends, "*Kathāsamgrah*". Among these legends, it is necessary to point out that of Bharata and Bāhubali and that of Nala and Damyanti. Samayasundara and one of his works, the "*Ariharatnāvalī*" "*Tapotamatakūṭṭana*", in which the author divides the heterodox Jains in three categories—Tapota, Mudgala and Sakini

"*Dvijavadanacapetā*", polemic work against the Brahmanical religion

"*Nāmamālāsēsa*", supplement to the '*Abhūdhanacintāmaṇi*' of Hemacandra.

Pages.

67—77. List of 182 manuscripts of Digambara works, of which

91 concern the dharma and the stotra,

43 concern the legendary literature;

44 concern the śāstras, poems etc, and

4 concern the grammar

78—91. List of 207 manuscripts of Śvetāmbara works, namely—

92 relating to the dharama and to the stotra, and

30 to the legendary literature and to the śāstras, poems etc

98—103 List of 128 manuscripts in modern dialects, of which 20 of Digambara works, 108 of Śvetāmbara works

Pp. 117—121—Extracts

Commentary of Jayasēkhara on the '*Upadeśacintāmaṇi*'.

'*Ariharatnāvalī*' of Samayasundara.

'*Tapotamatakūṭṭana*' of Jinaprabhasūri.

'*Dvijavadanacapetā*'.

100

Th. AUFRECHT. *Katalog der Sanskrit—Handschriften der Universitäts-Bibliothek zu Leipzig*—Leipzig, 1901.

Jain manuscripts.

Nos.

- 416 "*Meghadūta*" with Jain commentary of Kanakakīrtiganī, disciple of Jayamandira. A specimen of this commentary has been given.
- 780-781. "*Liṅgānuśāsana*" of Hemacandra.
782. "*Vākyaprakāśa*", syntax of the verb with examples in Sanskrit and in Jain Prākṛit, 129 sūtras, composed in 1451 by Udayadharma, disciple of Ratnasamphasūri
- 798—802 "*Abhidhānacintāmaṇi*" of Hemacandra
- 815 Commentary on the "*Śrīutabodha*" by the Jain Īmaṣarāja, disciple of Jimūtanāda
- 822-823. "*Vāgbhaṭālamkāra*".
- 824 Commentary on the "*Vāgbhaṭālamkāra*", this commentary is extract of that of Sumhadevagani
- 1101 "*Janmapatṛikāpaddhati*", treatise analogous to the precedent by a Jain equally anonymous
1100. "*Janmapatṛilekhanaprakāra*", treatise of astrology relating to the birth, by an anonymous Jain
- 1185 (5) "*Yogacintāmaṇi*", medical treatise by Harsakīrti of the Tapā-gaccha.
- 1188-1189. The same work with comment in Guzarati.

101

C. BENDALL *Catalogue of the Sanskrit manuscripts in the British Museum*—London, 1902

This catalogue is devoted to the Brāhmanical and Buddhistic manuscripts. Some numbers, however, have reference to the Jain literature. These are the following.

Nos.

218. "*Raghuvamśa*", with commentary of Dharmameru, disciple of Muniprabhaganī.
225. "*Avacūṛṇi*", on the Meghdūta due to a certain Kanakakīrtiganī, of the religious descent of Jinacandrasūri of the Kṣharatara gaccha,

Nos.

254. Commentary on the Śatakas of Bhartṛhari by Dhanasāra, disciple of one Siddhasūri of the Keśa sect.
281. "*Pañcadandachattraprabandha*", unique manuscript, a copy of which was utilised by WEBER for his edition.
286. "*Prabandhakośa*" of Rājāśekharaśūri, disciple of Tilakaśūri (14th century).
- 327-328. Commentary (nyāsa) of Hemamahāsaṅgaṇi on his own treatise of logic entitled "*Nyayamañjūsā*" or "*Nyayarthamañjūsika*" The author belonged to the Tapā gaccha.
329. "*Tarkataraṅgi*", treatise of logic composed by Gunaratna, who belonged to the Kharatara sect and lived probably at the end of the 16th century
376. "*Kṛyāratnasamuccaya*", a treatise on the verbal origins followed by a pattāvali of the Tapa sect, by another Gunaratna. This author lived at the end of the 14th century and was the third principal disciple of Devasundarasūri of the Tapā gaccha. The most remarkable reviews of the pattāvali concern Mānadeva (19th suri) Vimalendu (Vimalacandra, 34th), Devendra (45th), Dharmaghosa (46th), Somaprabha (47th) and Devasundara (49th) whose disciple was Gunaratna.
382. "*Dhāturatnakara*" or "*Kṛyakatāpalatā*" by Sadhusundaraṅgaṇi, of the Kharatara sect, of which a pattāvali terminates the manuscript. The principal masters marked out are Jineśvara, Jinasimha, Jinarāja, Jinasaṅga and Vimalatīlaka
396. Commentary on the "*Śabdaprabhedā*" of Maheśvara composed in 1598 by Jñānavimalagaṇi of the Kharatara sect
403. "*Abhidhānacintāmaṇi*" of Hemacandra, with the commentary called "*Saroddhāra*" of Vallabhagaṇi, disciple of Jñānavimala.
409. "*Unādināmamālā*" by Śubhaśīlagaṇi of the Tapā gaccha, the disciple of Lakṣmīśāraśūri and of Munisundara
- 421—423. "*Vāgbhaṭālamkāra*", with the commentary of Jina-Vardhanaśūri.
426. "*Praśnottara*" or "*Praśnottaraśaṅkasaṁśṛīta*" or still "*Praśnaśālī*" by Jinavallabhaśūri
428. Commentary of a Jain of the name Ksemamahāsa on the *Vṛitaratnākara* of Kedāra.
431. "*Chandoratnāvali*" by Amaracandra, disciple of Jinadattasūri, of the Vāyada sect (end of the 13th century).

Nos.

451. "*Ganakakumudakaumudī*", commentary of Sumatiharṣagaṇi on the "*Karanakutiūhala*", an astronomical treatise of Bhāskara. This commentator lived in the 17th century, he belonged to the Aṅcalika sect and was the disciple of Harsaratnagaṇi himself the disciple of Udayarājagaṇti.
- 485—487. "*Ārambhasiddhi*", astrological treatises by Udayaprabhadevasūri, with the commentary of Hemahamsa
556. "*Jyotiṣasāroddhāra*" of Harsakirtisūri.

102

List of Sanskrit, Jain and Hindi manuscripts purchased by order of Government and deposited in the Sanskrit College, Benaras, during 1897, 1898, 1899, 1900 and 1901 --Allahabad, 1902

Pp 37-38. Of the introduction. Alphabetical list of the Jain manuscripts, of which there is a talk in the work.

Pp. 110—119. List of 46 Jain manuscripts collected during the year 1898.

Pp. 166-167. List of 16 Jain manuscripts collected during the year 1899

103

Syāmsundar DAS *Annual Report on the search for Hindi manuscripts for the year 1900*—Allahabad, 1903.

Each of the manuscripts mentioned in the catalogue is the object of a concise review accompanied by the introduction and the conclusion of the original text. It is convenient to mark out the following Jain manuscripts

Nos.

91. "*Sṛīśīlarāsa*", history of Śīla, son of Nemmātha, by Vijayadeva
94. "*Sṛīśātarabhedapūjā*", treatise on the 17 manners of adoring Jina Deva, by Gunasagara.
95. "*Prthivīcandraṇṇasāgaragītā*", without the name of the author.
97. "*Bhagavatīgītā*", hymn in honour of the goddess Sarasvatī, according to the Jain faith, by Vidyākamallā.
101. "*Ektbhāvabhāṣā*", short treatise on Jainism, by Dyānatei.
102. "*Bhūpālaracūṇī*", translation in Hindi verse, by Bhūdharamallā, of a Sanskrit work of Bhūpāla on Jainism.
103. "*Vijāpārahāṣa*", Hindi translation of a Jain stotra entitled "*Vijāpāhāra*."

Nos.

104. "*Kalyānamandrabhāṣā*", Hindi translation of the stotra of Siddhasena Divākara.
105. "*Sādhubandana*", or description of the 28 virtues of the sādhus, according to the Jain doctrine, by the poet Banārasi, who lived at Agra under reign of Shahajahān (1628—58 A D)
106. "*Mokṣamārgapaṭi*", that is to say, the method of arriving at deliverance following the Jain religion, by the same Banārasi.
107. "*Kārmabālī*", dealing with the soul and and karma according to Jainism, without name of the author.
110. "*Dharmadattacaritra*", by Dayāsāgarasuri
113. "*Puṣpāñjalīpūjāpamālā*", indicating the five methods of adoration according to the Jains
114. "*Ādityakathābāṇī*", the author of which is probably the poet Govri
116. *Sambadhīpañcāsikā*", translated in Hindi by Bihāridāsa
118. "*Yogāndrasarabhāṣā*", or method to escape transmigration, by Buddhajana.
119. *Svādṛaṣṭālaranginī*", anonymous work on Jainism and dealing with the manner of writing holy books
120. "*Prabodhacintāmaṇi*" by Dharmamandiraganī.
122. "*Dharmapañkṣa*", or history of Jina Deva, by Manohar Khandelval.
123. *Haṇuvantamokṣyagāmīkathā*" by Brahmarāi
132. "*Samayasāraṇatīkā*", description of the seven elements, by the poet Banārasi.
133. "*Cetanaharmacaritra*", or struggle between the soul and the passions, by Bhagotidasa
134. "*Ātmānūsāsana*" of Gunabhadra, translated in Hindi verse by Toḍaramalla.

104

Th. AUFRECHT *Catalogus catalogorum. An alphabetical Register of Sanskrit Works and Authors* —Leipzig, 1891—1903.

The great work of AUFRECHT is properly speaking, specially devoted to Sanskrit literature. However, it indicates a certain number of Jain authors and works.

The names of same and the titles of works have been recalled in the following tables :—

Part I (1891).

| Pages | Column | Name of authors | Titles of works |
|-------|--------|-----------------|--|
| 6 | 1 | Ajitasena. | |
| 23 | 2 | Abhayacandra. | |
| 23 | 2 | Abhayanandin. | |
| 28 | 1 | Amitagatī | |
| 62 | 1 | Ugrāditya. | |
| 65 | 2 | Udayaprabhadeva | |
| 182 | 1 | Candrasena | |
| 198 | 2 | Jambūkavī. | |
| 213 | 1 | | <i>Jyotiśasārasamgraha</i> |
| 262 | 1 | Devendrasūri. | |
| 266 | 2 | Dhanāñjaya. | |
| 270 | 1 | | <i>Dharmasarmābhyudaya</i> by Puṣpasena. |
| 284 | 2 | | Nādiriparīkṣā. |
| 321 | 2 | Padmanandin. | |
| 325 | 2 | | <i>Paramātmaprakāśa</i> (?) |
| 338 | 1 | | <i>Prīṣacakalacakrāyuddhavarṇana</i> (?) by Nāthamallā. |
| 433 | 2 | Malayagiri. | |
| 445 | 1 | Mahendrasūri. | |
| 447 | 2 | Maṇikyacandra. | |
| 464 | 2 | | <i>Mūtraparīkṣā.</i> |
| 466 | 2 | Meghavijaya. | |
| 467 | 1 | Merutuṅga. | |
| 468 | 1 | | <i>Maithilnāṭaka.</i> |
| 491 | 2 | Ratnasekhara. | |

| Pages | Column | Name of authors | Titles of works |
|-------|--------|-------------------|--|
| 502 | 2 | Rājaśekhara. | |
| 512 | 1 | Rāmacandra. | |
| 553 | 2 | Vardhamānasūri. | |
| 558 | 1 | | <i>Vakyamañjarī.</i> |
| 559 | 1 | Vāgbhaṭa. | |
| 562 | 2 | Vāidcandrasūri. | |
| 563 | 1 | Vāidibhasiṃha. | |
| 569 | 2 | | <i>Vikramādityacaritra</i> (two works of this name are Jains). |
| 576 | 2 | Vinayavijaya. | |
| 594 | 1 | Virācārya. | |
| 638 | 2 | | <i>Śakaṭāyanavyākaraṇa.</i> |
| 679 | 2 | | <i>Śaḍdarśanasamuccaya.</i> |
| 680 | 1 | | <i>Śaṣṭisamvatsari</i> by Durgadeva. |
| 696 | 2 | Samantabhadra. | |
| 704 | 2 | Sahajakīrti | |
| 705 | 2 | Sāgaracandra. | |
| 707 | 2 | Sādhukīrti. | |
| 715 | 1 | Sārésvarapaṇḍita. | |
| 716 | 2 | Simhatulaka. | |
| 728 | 1 | | <i>Subhāṣitamuktāvalī</i> of Amitagati. |
| 735 | 1 | Somatilakasūri. | |
| 736 | 1 | Somaprabha. | |
| 758 | 2 | Haribhadrasūri. | |
| 765 | 1 | Hastimallasena. | |
| 768 | 1 | Hemacandra. | <i>Adhyātmavidyopaniṣad</i> |
| 771 | 2 | | <i>Nyāyadīpikā</i> by Abhinava- |
| 772 | 2 | | dharmaśāstra. |

Part II (1896).

| Pages | Column | Name of authors | Titles of works |
|-------|--------|---|---|
| 13 | 1 | Udayadharma. | |
| 28 | 2 | | <i>Gaṇitasārasaṃgraha</i> , commentary on the sūtras attributed to Mahāvira. |
| 40 | 2 | | <i>Janmapatirīpaddhati</i> by Mahimodaya. |
| 66 | 2 | | <i>Nemudūta</i> , poem imitated from the <i>Meghadūta</i> by Vikrama, son of Sangana. |
| 68 | 1 | | <i>Nyāyātālparyadīpikā</i> , commentary of Jayasīma on the <i>Nyāyasāra</i> . |
| 102 | 2 | Mahimodaya. | |
| 132 | 1 | Vāgbhata, son of Soma and author of | |
| 134 | 2 | Vikrama, son of Sāṅgana. | |
| 158 | 1 | | <i>Śṛṅgāravairāgyataranginī</i> of Somaprabhācārya. |
| 162 | 1 | | <i>Saddarśanasamkṣepa</i> . |
| 162 | 1 | | <i>Saddarśanasamuccaya</i> . |
| 168 | 2 | Sahajakīrti | |
| 184 | 2 | Hemacandra. | |

Part III (1903).

| | | | |
|-----|---|-------------------|------------------------------------|
| 2 | 1 | Ajitasena. | |
| 52 | 1 | | <i>Trivolkasāra</i> by Nemīcandīa. |
| 56 | 1 | Dikṣitadevadatta. | |
| 90 | 1 | | <i>Bhoyacaritra</i> . |
| 157 | 1 | Haribhadrāsūri. | |

| Pages | Column | Name of authors | Titles of works |
|-------|--------|-----------------|---|
| 158 | 2 | Hemacandra. | |
| 159 | 2 | | Quotation of the first two works of the <i>Bhojachariya</i> . |

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J. EGGELING and E. WINDISCH. *Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, Parts I—VII—London, 1887—1904.

Part II (1889).

Nos

- 811-812. "*Śabdānuśāsana*" of Hemacandra, with the commentary of the author (*Laghuṣṭi*).
- 813-814. "*Lingānuśāsana*" of Hemacandra, with avacūri.
- 942—944. Prākṛit grammar of Hemacandra.
- 1004—1009. "*Abhidhānacintāmaṇi*".
- 1010—1013. "*Anekārtihasamgraha*".
1045. "*Ekākṣaranāmālikā*" or "*Ekākṣaranighaṇṭu*", lexicographical treatise in 49 stanzas, by Sudhākalaśa, disciple of Rājasekharasūri.
1086. Commentary of Harsakīrtisūri, disciple of Candrakīrtisūri, on "*Śrutabodha*", attributed to Kālidāsa

Part III (1891).

- 1153-1154. "*Vāgbhaṭṭālamkāra*".
1156. Commentary of Jinavardhanasūri on the "*Vāgbhaṭṭālamkāra*".
1157. "*Kāṇyānuśāsanaṁ*" or "*Ālamkāratilaka*", other poetical treatise by Vāgbhaṭa.
- 1183—1187. "*Kāṇyakaḥkalpalā*" by Amaracandrayatindra, disciple of Jinadattasūri, of the Vāyāḍa sect.

Part V (1896).

3001. "*Jyotiṣasāroddhāra*", summary of Jain astrology, by Harsakīrti.

Nos

Part VII (1904).

3846. "*Balabhārata*" of Amaracandra.
4098--4102. "*Simhāsanadvāitīmatikatha*".

106

A. B. KLITH *A Catalogue of the Sanskrit and Prakrit Mss. in the Indian Institute Library, Oxford*—Oxford, 1903.

Pp 16—39 --Jaina Literature.

Nos,

29. Commentary of Śīlāṅkacharya on the '*Ācārāṅga-sūtra*'.
30. Commentary of Abhayadeva on the *Sthānangasūtra*.
31. *Bhagavati-sūtra*
32. *Jñānādharma-kathā*.
33. Commentary of Abhayadeva on the '*Uṇṣakadaśā*'.
34. *Intakṛtadāsa*
35. *Anuttaraupapatti-udāsa*
36 & 38. *Prāśnavyākarna*.
37. *Vipakṣaśrūta*
38—40. *Upapattiśāstra* and commentary of Abhayadeva.
41. *Rājapraśnīya* with the commentary of Malayagiri
42. *Jvābhigama-sūtra*
43. Commentary of Malayagiri on the '*Pragñāpāṇā*'.
44. '*Jambudvīpa-pragñapti*' with comments in Sanskrit
45. *Nirayavaliya*.
46. *Āturaśraiyākhyāna*.
47—49. '*Uttarādhyāyana*' (two mss, one of which with comment in bhāṣā, and the other with kathās in Sanskrit), and anonymous comments
50. *Āvaśyaka-nṛṇyukti*.
51. '*Dāśuśaikālika-sūtra*' with comment in Sanskrit.
52. '*Nandi-sūtra*' with comment in bhāṣā.
53 & 55. '*Pratikramaṇa-sūtra*' and commentary of Tilakāchārya.

Nos.

54. Commentaries of Tilakāchārya on the '*Caityavandanā*', the '*Vandana*' and the '*Pratyākhyāna*'.
- 56 & 57. '*Kṣetra-samāsa*', treatise of mythical geography more ancient than that of Ratnaśekhara, and commentary of Haribhadra.
58. '*Kṣetra-samāsa*' of Ratnaśekhara with interlineary comment in bhāṣā.
59. '*Navatatto*' in 54 stanzas.
60. '*Samgrahaṇī*' of Chandrasūri, with comments
61. Comment on the '*Yogaśāstra*' of Hemachandra (Summary of his own commentary).
62. '*Antarakathā-samgraha*' by Rajaśekhara.
63. '*Padmacharita*', Kāvya in 123 cantos by Ravisena
64. '*Śāntinātha-charitra*' by Bhāvachandrasūri.
65. Commentary of Tapāchārya on the '*Kalyānamandira-stotra*' of Siddhasena Divākara.
66. Commentary of Jayaviṇaya gaṇi on the '*Śobhanastuti*'
67. Comment in Sanskrit and in bhāṣā on the '*Vitarāga-stotra*' of Hemachandra

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List of Sanskrit, Jaina and Hindi manuscripts deposited in the Sanskrit College, Benares, during 1902.—Allahabad, 1904.

P 17. Mention of a single Jain manuscript the "*Kulakavṛtti*" of Devaviṇayagaṇi.

SYAMSUNDAR DAS. *Annual Report on the search for Hindi manuscripts for the year 1901.*—Allahabad, 1904.

This catalogue, conceived in the same way as the precedent, only marks out a single Jain manuscript No 106, "*Jinaraśa*" treatise on the Jain principle, composed in Samvat 1779 by Benirāma, disciple of Dayārāma.

108

A Classified List of Sanskrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society. N.I. *The Bhagvanlal Indrap Collection (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXI, Appendix)*—Bombay, 1904.

Pp. 23—28. List of 46 Jain manuscripts among which almost all are canonical sūtras, and several commentaries, some are stotras and others are poems.

109

KUNJA VIHARI Kavyatirtha. *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal*,—Calcutta, 1904.

Names of 12 printed and 12 manuscript works on general Jain subjects.

J.F. BLUMHARDT. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi Manuscripts in the Library of the British Museum*,—London, 1905

Pp. 1—17. Names of 34 manuscripts on Jain religion.

110

M WINTERNIJZ and A.B. KEITH. *Catalogue of Sanskrit Manuscripts in the Bodleian Library* Vol. II. - Oxford, 1905.

Jain Manuscripts.

Nos.

1105. *Nāmamālā* of Dhanañjaya
1107. *Abhidhānachintāmaṇi* of Hemachandra.
1108. Commentary of Hemachandra on the preceding dictionary.
1109. *Abhidhānachintāmaṇi* and *Śeṣasamgrahasārodhāra* of Hemachandra
1110. *Śeṣasamgraha-sārodhāra* of Hemachandra.
1111. *Anekārthasamgraha* of Hemachandra, with the *Anekārthāśeṣa* and a commentary At the end, the second 'pariccheds' of the *Nāmamālā* of Dhanañjaya
1120. '*Prakriyā-kaumudī*', according to Pāṇini by Rāmchandra.
- 1136-1137. '*Sarasvata-dīpikā*', commentary of Chandrakīrtisūri on the *Sarasvata-vyākaraṇa*.
1138. "*Sārsvatīya Dhātupāṭha*" by Harsakīrti.
1139. "*Dhātu taranginī*", commentary by Harṣakīrti himself on the preceding work.
1140. Commentary of Hemachandra on his '*Śabdānuśāsana*' adhyāyas V-VIII—'*Naya-vṛtti*' belonging to the grammar of Hemachandra.
1141. '*Nayaya-vṛtti*', belonging to the grammar of Hemachandra.
1142. Commentary on the "*Śabdānuśāsana*" of Hemachandra.

- Nos.
1143. '*Lingānuśāsana-vivaraṇoddhara*', commentary of Hemachandra on his '*Lingānuśāsana*'
1154. Commentary of Somachandria on the '*Vṛttaratnakara*' of Kedara. This commentary was composed in 1273 A. D.
- 1250-1251. and 1253. Jain commentaries on the *Meghaduta* of Kālidāsa.
1276. Jain Manuscript of the '*Simhasana-dvāitratnāvalīkathānaka*' (Vikrama or Vikramāditya charita).
- 1334—1356. Commentaries on the canonical treatises by Abhayadevasūri, Vinayachandria, Lakṣmīvallabha, Malayagiri, Jñānasāgara, Tilakāchārya and Haribhadra
- 1357—1374. Commentaries on the non-canonical treatises, among others the '*Karmagranthas*', the '*Gautama-piṇḍa*', the '*Navatattva*', the '*Samgrahani*', the '*Jivachara*'
1375. *Atmanuśāsana* of Gunabhadra.
1376. '*Yogaśāstra*' (I—IV) of Hemachandria.
1377. '*Gunasthāna-kramarohana-prakarana*' of Ratnaśekhara
1378. '*Nyāya-dīpikā*' of Dharmabhūṣana
1379. '*Puruṣārtha-siddhyupāya*' of Amṛtachandiasūri
- 1380—1388. Different hymns, among which the '*Vitarāga-stotra*' of Hemachandra.
1389. '*Adipurāṇa*' of Jinasena.
- 1390—1392. The cantos I, VIII and X of the '*Trisastī-salakapuruṣa-charita*' of Hemachandra.
- 1393—1395. '*Śatruñjaya-māhātmya*' of Dhaneśvara
- 1396—1406. Other legendary works, among others the '*Pāṇḍavapurāṇa*', a Jain adaptation of the '*Mahābhārata*', by Śubhachandria (No. 1400).
1407. '*Uapdeśamālā-vṛtti*'.
1408. '*Balinarendrakhyānaka*' of Hemachandra.
- 1409—1413. '*Sindūra-prakara*' of Somaprabha.
1414. '*Kārpura-prakara*' of Hari
1415. '*Dīpalīka-kalpa*' of Jinasundara.

Nos.

1416. '*Chitrasena-Padmāvatī-charita*' of Rājavallabha.
 1417 '*Samyaktva-kaumudī-charitra*'
 1418. '*Daśa dr̥ṣṭānta-kathā*', choice of Prakṛit stanzas abstracts of the '*Upadeśa-māla*' of Hemachandra.
 1481. '*Saddarśana-samuccaya*' of Haribhadra.
 1541-1542 '*Ārambha-siddhi*', work of astrology by Udayaprabhasūri.
 1543-1544. '*Grahabhava-prakāśa*' or '*Bhuvana-dīpikā*', other work of astrology by Padmaprabhasūri.

III

J F BIUMHARDT. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi Manuscripts in the Library of British Museum.*—London, 1905.

Marathi Manuscripts.

Nos

- 1, 2 Narrative relating to the controversy happened between Śaṅkrāchārya and the Jamī Amārāchārya.
 1, 3 List of 18 terms applicable to the Jains and to the Buddhists, in Sanskrit and Marathi
 53, 5. '*Gorakh-Machindar-charitra*', legend of two Jain saints by Kṛṣṇadāsa.

Guzerati Manuscripts.

1. '*Acārāṅga-sūtra*', with the Guzerati commentary of Pārśvachandra, disciple of Sādhuratna, of the Tapā gaccha.
 2. '*Jñānadharma-kathā*' with notes in Guzerati.
 3. '*Aupapātika-sūtra*', with bālābodha by Rājachandra.
 4. '*Rājapraśnīya-sūtra*', with Guzerati commentary.
 5. '*Coatuhārana-sūtra*', with Guzerati commentary.
 6. '*Sadāvaśyaka-sūtra*', with a Guzerati commentary by Nemihaṃsa Gani.
 7. '*Daśavatkalika-sūtra*', with comment in Guzerati.
 8. '*Kalpasūtra*', with the Guzerati commentary of Sukhasāgara gaṇi, disciple of Dīpaśāgara gaṇi.

Nos.

9. '*Bhaktāmara-stotra*', with Guzerati commentary.
10. The first four chapters of the '*Yogaśāstra*' of Hemachandra, with a comment in Guzerati.
- 11-12. '*Samgrahaṇī-sūtra*' by Chandrasūri, with Guzerati commentaries.
- 13—15. '*Laghukṣetrasbmāsa-prakarana*', by Ratnaśekharasūri with notes in Guzerati.
- 16-17 & 30. '*Dīpalūkā-kalpa*', legends in Sanskrit with notes and commentaries in Guzerati.
- 18 '*Upadeśamāla-prakarana*', with commentary in Guzerati.
- 19-20. '*Navatatva*', with commentaries in Guzerati.
21. '*Jīvachāra-sūtra*', with Guzerati commentary.
22. '*Samyaktva-kaumudī*', with translation in Guzerati
23. '*Santhāra-vidhī*', with translation in Guzerati
24. '*Vandanaka-sūtra*', with Guzerati commentary
25. '*Jambu-charitra*' by Padmasundara, with Guzerati commentary.
26. '*Dvādaśa-bhāvanā*' and '*Bhālāṇī-copāi*', two poems in Guzerati.
27. '*Dravya-guṇa-paryāya-no rāśi*', metaphysical treatise in Mārvarī with Guzerati commentary.
28. '*Śatruḥjayodhāra*', composed in Śaṃvāt 1768 (?) by Premavijaya.
- 29 '*Āgama-sārodhāra*' by Devachandra gani.
31. '*Siddhāntālapaka*' in Prakṛit and Guzerati.
32. Fragment of a manuscript containing some legends.
33. Fragment of a work on the Jain cosmography.
34. Religious poems of short length.
35. Life of Mahāvīra, in Guzerati . anonymous.
36. Pattāvalī of the branch Veśadhara of the Lumpāka sect. This chronological list contains 16 names, since Bhāna, founder of the school (Śaṃvāt 1533) upto Bhāgachandra (Śaṃvāt 1763).
- 56, 1. '*Navatatva-copāi*', anonymous para-phrase of the '*Navatatva*'.
- 56, 3. '*Gīrnār-tīrthodhāra-mahimā*', relation in verse of the restoration of the temple of Neminatha, on the mount Gīrnār . by Nayasundara, towards Śaṃvāt 1444.

Nos.

- 56, 5. Collection of hymns in honour of the Tirthakaras, in Prakrit and in Guzerati.

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S. R. BHANDARKAR. (*Report on the search for Sanskrit manuscripts in Central India, Central Provinces and Rajputana, 1901-05*) —Poona, 1905.

| Pages | Localities | Jain manuscripts |
|-------|------------|---|
| 3 | Indore | Collection in a Śvetāmbara temple. |
| 5 | Ujjain | No manuscripts in the Jain temples of this town. |
| 7 | Gwalior | Manuscripts belonging to the Digambaras. Difficulty to examine the collections collected in this locality. |
| 9 | Rutlam | A Jain library |
| 9 | Kaman | A collection of manuscripts. |
| 10—12 | Jaypiu | Jain library of difficult access Examination of four collections of manuscripts, among which that of ' <i>Madana-parajayanātaka</i> ' by Nagadeva. |
| 12 | Jodhpur | Collection in a Śvetāmbara temple |
| 12-13 | Ajmer | Visit of three Digāmbara collections. Mention of the following manuscripts ' <i>Kāśikānyāyikā</i> '. ' <i>Jñānasuryodaya</i> ' by Vādicandra. ' <i>Nītvākyaṃṛta</i> ' by Somadevasūri, the same who in Samvat 881 should have written the ' <i>Yasastilaka</i> '. |
| 16 | Sirohi | Town often quoted in the Jain works, the manuscripts that it possessed have been, moreover, removed at the time of Mussalman invasions. |

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E. HULTZSCH. *Reports on Sanskrit Manuscripts in Southern India*. No. III.—Madras, 1905.

Pp VI-VII. Reviews on two Jain authors :

1. Ratanaprabhasūri, author of the '*Ratnakaravātārikā*' and of the '*Upadeśamālāvṛtti*'. His master was Devasūri, contemporary of the king Jayasimha Siddharāja, of the Cālukya dynasty.

- 2 Rājasekharasūri, disciple of Tilakasūri, and who composed his '*Prabandhakośa*' at Delhi in Samvat 1405 (1348 A. D.).

The Jain works—the manuscripts of which have been marked out, are the following —

Nos.

1771. '*Syādvādamāñjarī*' of Mallisenasūri.
 1772 '*Ratnākaraṇatārikā*', treatise of logic by Ratnaprabhasūri (with extracts)
 1912 '*Anekārthasamgraha*' of Hemacandra, with marginal comments, a specimen of which has been given
 1966 '*Prabandhakośa*' of Rājasekharasūri. The beginning and the end (extensive extracts) have been reproduced, Pp 112 --115
 2088 '*Virekavilāsa*' of Jinadattasūri (short extract)

114

SYAMSUNDAR DAS. '*Annual Report on the search for Hindi Manuscripts for the year 1902*'—Allahabad, 1906.

A single Jain work is mentioned in this report

No. 76. '*Līlavatī-bhāṣābandha*' Hindi translation and in verse of '*Līlavatī*' of Bhāskaračārya, by Lalachandra, disciple of Sobhagasūri, himself disciple of Jinachandrasūri, chief of the Kharatara gaccha. This version was written in Samvat 1736 (1679 A. D.).

115

M. RANGACHĀRYA. '*A descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*. Vol. III, Grammar. Lexicography and Prosody — Madras, 1906.

Jain works.

Nos.

- 1269 '*Unādisūtra-vṛtti*', anonymous
 1274. '*Upasargapāṭha*', constituting a part of the '*Śabdānuśāsana*' of Śākaṭāyana.
 1321—1323. '*Kāśikā-vivaraṇa-pañcīkā*', commentary of Jinendrabuddhi on the '*Kāśikā-vṛtti*' of Jayāditya.
 1527. '*Śabdānuśāsana*' of Śākaṭāyana.
 1528-1529. '*Dhātupāṭha*', according to Śākaṭāyana,

Nos.

1531. '*Śabdānuśāsana-vṛtti* (chintāmani)', the commentary of Yaksavarman on Śakatāyana.
1530. '*Śabdānuśāsana-vyākhyā* (*Rūpasiddhi*)', commentary of an unknown author on the '*Śabdānuśāsana*' of Śakatāyana.
- 1532-1533. '*Śabdānuśāsana-vyākhyā* (Amoghavṛtti)', other commentary on Śakatāyana.
- 1534—1538 '*Prakriyā-samgroha*', grammatical work according to the system Śakatāyana, by Abhayachandrasiddhāntasūri.
1539. '*Lingānuśāsana*' of Śakatāyana
1543. '*Jinendra-vyākaraṇa-sūtra*' The author is indicated under the name of Pūjyapāda.
- 1544 *Jainendra-dhātupāṭha*
- 1545 '*Prakriyāvatāra*', grammatical treatise according to the Jainendra school The author is Nemichandra.
- 1612—1615. '*Nāmamālā*' of Dhanañjaya.
- 1616—1619 '*Nighantu-samaya*' by Dhanañjaya.

116

S R BHANDARKAR. '*Report of a Second Tour in search of Sanskrit Manuscripts made in Rajputana and Central India in 1904-1905 and 1905-1906*—Bombay, 1907

Sec. 13, 15—31. The Jain libraries of Jesalmer, their organisation, the manuscripts that they contain. The most important is the great Library annexed to the temple of Sambhavanātha constructed in Samvat 1497 (1441 A.D.) Among the manuscripts that it contains, two are particularly worthy of interest, the '*Vastupāla-praśasti*' by Jayasimha Kavi, and the '*Hammāra-mada-mardana*', a play in five acts, dedicated to Vastupāla in Samvat 1286 by Jayasimha, disciple of Virasūri, and probably the same as the precedent. Sec. 33-34. Review on a pattāvālī of the Kharatara sect, composed in all probability towards Samvat 1856 by Ksamākalyana, and which includes the names of 70 pontiffs, up to Jinaharsa.

Sec. 40, 47, 51. The Jain Libraries of Bikaner, Jodhpur and Mandsaur.

Sec. 59-60. Notes on the Jain Libraries in general. A catalogue of their collections would be in project.

Appendix I.—Analysis of inscriptions.

Nos. 1 and 2. Construction of the temple of Chintāmani Pārśvanātha, which was dedicated in Samvat 1473 by Jināvardhana of Kharatara gaccha,

No. 3. Dedication of a statue of Pārśvanātha in the preceding temple. in Samvat 1493.

No. 5. Dedication of the temple of Sambhavanatha at Jesalmer, in Samvat 1497, by Jinabhadra of the Kharatara gaccha.

No. 6. Dedication of a tablet in the preceding temple in Samvat 1505, under the pontificate of Jinabhadra of the Kharatara gaccha.

No. 7 Foundation of the temple of Śāntinātha at Jesalmer, in Samvat 1536.

Appendix II —Abstracts of Manuscripts and partial text of the inscriptions.

117

P. E. PAVOLINI. *'I manoscritti indiani delle Biblioteca Nazionale Centrale di Firenze (non compresi nel Catalogo dell' Aufrecht) (Giornale della Società Asiatica Italiana. Vol. XX, Pp. 63—157) —Firenze, 1907*

The central national Library of Florence possesses 798 Hindi manuscripts. In his 'Florentine Sanskrit Manuscripts', AUFRECHT has catalogued 416 of them. The 382 others are the object of the present review of M. PAVOLINI.

The Jain stock is particularly important : it contains 314 manuscripts which are divided in the following categories

| Categories | Number of Mss. | Number of Mss. |
|------------------------|----------------|----------------|
| Grammar, Lexicography | | |
| Rhetoric | 4 | 443—446 |
| Astronomy | 2 | .. 460 and 470 |
| Canonical treatises | 81 | ... 491—571 |
| Dogmatic | 93 | 572—664 |
| Hymns | 35 | 665—699 |
| History and legends | 41 | ... 700—740 |
| Stories and novelettes | 58 | ... 741—798 |

An alphabetical index of the authors and of the works

118

L. D. BARNETT. *A Supplementary Catalogue of Sanskrit, Pali and Prakrit Books in the Library of the British Museum acquired during the years 1892—1906.*—London, 1908.

Pp. 1062-1063. Names of 34 Jain religious poems.

Pp. 1082—1084, Names of 77 Jain religious works.

Pp. 1093—1096. Names of 93 miscellaneous works on Jain literature (canonical and Non-canonical) in Prakrit.

119

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. (JPASB IV, 1908, Pp. 407—440).

120

L. D. BARNETT and G. U. V. POPE. *A Catalogue of the Tamil Books in the Library of the British Museum.*—London, 1909.

P. 580. Names of two Jain religious poems

121

J. F. BLUMHARDT. *A Supplementary Catalogue of Hindustani Books in the Library of the British Museum*—London, 1909.

Pp. 277-278 Names of 18 works on Jainism

122

L. D. BARNETT. *A Catalogue of the Kannada, Badaga and Kurg Books in the Library of the British Museum.*—London, 1910

Pp. 269-270. Names of 10 Jain religious poems

Pp. 277-278 Names of 18 works on Jainism.

123

A. GUERINOT. *Quelques Collections de Livres Jaina.* (J. A., 10th Ser, xvi, 1910, Pp. 581—586. Notices of works published in the Yošovijaya-Jaina-Grantha-mālā, Benares.

124

Haraprasād ŚĀSTRĪ. *Report on the search for Sanskrit Manuscripts (1906-7, 1910-11).*—Calcutta, 1911.

P. 6. Discovery of a work of the Jinendra School in one of the Jain Upāśrayas at Benares.

125

A GUERINOT. *Quelques Collections de Livres Jainas* (J. A., 10th Ser., xix 1912, Pp. 373—378). Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

126

A GUERINOT. *Note sur un manuscrit Jaina.* (J. A., 10th Ser., XIX, 1912, P. 605).

127

L. D. BARNETT. *A Catalogue of the Telugu Books in the Library of the British Museum*—London, 1912

P 310 *Chandraprabha-Charitra*, by Vira Nandi, a disciple of Abhaya Nandi. Translated into Telugu from the original Sanskrit by Sathavathanulu Tirupati Venkateswarulu

128

J. F. BLUMHARDT. *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893—1912.*—London, 1913.

Pp 439—443 A miscellaneous list of 164 works of Jain literature.

129

H. P. ŚĀSTRĪ. *Preliminary Report on the operation in search of manuscripts of Bardic Chronicles.*—Calcutta, 1913.

P 4 Jain bardic literature.

P. 9 Sevak or Scythian Brahmanas as officiating priests in Jain temples.

130

Haraprasād ŚĀSTRĪ. *Catalogue of Manuscripts in the Bishop's College Library,*—Calcutta, 1915

Pp. 29-30. Jain manūscripts :

1. *Kappasūya* or *Kalpasūtra*.
2. Five works on Jain dogmatic tracts in Prākṛit.
3. *Syādvāda-Mañjarī*, with a commentary.

4. *Samaya-Sāra-Nāṭakam*—a Hindi work going over all the principal topics of Jainism in a dramatic form.

131

Haraprasad ŚASTRI *Search for Sanskrit Manuscripts*. (JBORS. I, 1915, Pp. 57—65)

P 63 Library of Jowahir Mall, a Jain Yati—*Collection of Jain works at the Upāsraya of Bhaṭṭāraka Umerdang*.

P 65 Buddhists and Jains find no place in the volumes of the Catalogue Catalogorum, a register of about Forty Thousand Sanskrit works.

P. 74 Udayin, founder of the city of Patalputra according to the Jain tradition

P 79 Jain chronology on the date of the House of Avantī.

132

Suparshwa Das GUPTA. *A Collection of Sanskrit, Prakrit and Hindi works in the Jain Siddhanta Bhavana, Allahabad*.—Allah, 1919

133

Jain Manuscript 'Bhandaras' at Pāṭan. (MR, July, 1920).

P. 72 The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

134

J. S. KUDALKAR *The Jain Manuscript-Bhandars at Pāṭan. A final word on their search*. (ABORI Vol III, 1921-1922, Pp 35—52)

Pāṭan, since its foundation by Vanarāja in 745-6 A.D. the true centre of Jainism in Gujarat—PRIERSON'S remarks about the importance of these manuscript collections at Pāṭan—then location in the State of the Maharaja Gaikwad—King Kumārapāla said to have established 21 large Bhāṇḍārs—Vastupāla, minister of King Viradhavala of Dholka, the founder of 3 big Bhandars. None of the Bhandārs founded by Kumārapāla and Vastupāla and other Jain ministers exist at present. Kumārapāla's successor, Ajaypāla, a great hater of Jains and Jainism, and his effort to destroy Jain literature—Removal of Mss from Pāṭan to Jesalmere and other unknown places by Udayana and others—similar fate of the libraries founded by Vastupāla, perhaps at the hands of the Mahomedans—The palm-leaf ms. of Jītakalpa-

Brhat-cūṛṇī, by Śrī Chandrasūri, copies in Samvat 1284, containing verses in praise of Vastupāla. Col. Tod's mention of two objects of special interest in Anhilwāḍa (Pāṭan) : (a) the statue of Vanarāja, and (b) the 'Pothi Bindar' or library of the Jains Visit by Dr. BÜHLER to several Bhaṇḍārs—his agents' visit to the Hemachandra Bhaṇḍār—his acquirement of a catalogue of the Bhaṇḍār belonging to the Tapāgaccha of Pāṭan—Sir R G BHANDARKAR deputed by the Bombay Government in 1883 to examine the Mss. collections—Eleven libraries in Pāṭan—at that time Mr. M.N. DVIVEDI deputed by the Baroda Government to examine the collections and his examinations of about 9 to 10 thousand Mss.—Prof. PETERSON deputed by the Bombay Government in 1983 to visit the libraries.—Publication through the Jain conference at Bombay of a list of most important Jain Bhaṇḍāras in India, including those at Pāṭan also.—Erection of Vādi Pārśvanāth temple building at Pāṭan for housing all the Bhaṇḍāras under one roof.—Muni KANTIVIJAYAJI's discovery of some new Mss.—Mr. C. D DALAL's successful, and final search for the Pāṭan collections in 1914.—Short account of Mr. DALAL's 13 different collections of Mss. at Pāṭan.

135

C. D DALAL. *A catalogue of Manuscripts in the Jain Bhaṇḍārs at Jesalmere. Edited with Introduction, Indices and Notes on unpublished works and their authors by Lalchandra Bhagawandas Gāndhī*—Baroda, 1923 (Gaekwad's Oriental Series, Vol. XXI).

136

HIRALAL. *Catalogue of Sanskrit and Prakrit Manuscripts in the Central Provinces and Berar*—Nagpur, 1926.

Pp. ii—iv Three Jain temples at Kārañjā (district Akola, Berar) named after Subdivisions of Digambara community, Balātkaragana, Senagana, and Kāśtā-sangha—Manuscripts giving pontifical history from Bhadrabahu to Mahāchandra.

Pp vi—xxv. Jain literature, specially Digambara—seven books of Kuṇḍakundāchārya—discussion on his date—Umāśvāmi's. *Tattvārthadhigama sūtra*, the Jain Bible—discussions on his date—five commentaries on Umāśvāmi's work found at Kārañjā—five works of the author Samantabhadra—his life—Siddhasena, Divākara, author of *Nyāyavātara*, a handbook of Jain logic—his life—Svami Kārttikeya, author of *Kārttikeyānuprekshā*—Vattakera, author of *Mūlāchāra* and *Trivarnāchāra*—Padmanandi, author of *Jambudvīpa—Prajñapti*—Śivakoti, author of *Mūlārādhana*—Pūjyapāda, author of *Sarvārthasiddhi* and *Upāsakāchāra*—Raviśhenāchārya, author of *Padma Purāna* (A. D 678)—Jinasena—Gunabhadra, author of *Uttarapurāna*,—Mahāvīrāchārya,—author of *Gaṇitasārasaṅgraha* (the first Jain book on Mathematics)—Śākatayana, author of grammar called *Śabdānuśāsana*.

Pp. xxvi—xli. Some Naiyayikas—Akalaṅka, Mānikyanandi, Vidyānanda, Indranandi Yogindra, Somadeva, Asaga, Mahasena, Nemichandra, Āśadhara, Appayārya, Sumatiktīrti, Sakalabhūshana—Vādichandra—their lives and works.

Pp. xlii—liii. Apabhraṃśa works—Pushpadanta, Devasena, Dhavala, Śrīchandra, Dhanapāla, Nyayanandi, Padmakīrti, Yogachandra Mum, Kanakāmara—their lives and works.

Pp. lvi—lv. Ratnaśekhara Sūri's some Śvetāmbara works—*Srīpalacharita*, (V. S. 1428)—Udayadharmagani's *Vākya-prakāśa* (v. s. 1507)—Jinavijaya's commentary—Ratnamandira gani's *Bhojaprabandha* (v. s. 1517)—Chandrakīrti's *Sarasvata-dīpikā* (v. s. 1723).

Pp. 620—716. A list of Jain works.

Pp. 717—768. Some important extracts from the Jain manuscripts at Kārañjā, Berar, (in Sanskrit and Prākṛit).

S KUPPUSWAMI ŚĀSTRĪ. *New catalogus catalogorum*—Madras, 1937 (University of Madras).

An alphabetical Register of Sanskrit and allied works and authors. Information regarding —

Akalaṅka, Akalanka Bhaṭṭāka, Bhaṭṭa Akalanka, Akalanka, Kavi, Akalaṅka Charita, Akalanka Deva, Akalanka *Pratīṣṭhā-pāṭha*, Akalanka *Samhitā*, Akalanka *Sūtra*, Akalanka *Stotra*, Akalanka Swāmin, Akalankāstaka, Akāladantakalpa, *Akrīrim-chaitya-pūja*, *Akrīrima-Chaityālaya*, *Aksha-Prabhā* *Akshaya-tritīyā-kathā*, *Akshaya-tritīya-vyākhyā*, *Akshaya-tritīya-vyākhyāna*, *Akshayanarami-kathā*, *Akshaya-nidhāna*, *Akshyarāma*, *Akshaya-vidhi-udyāna*, *Akslora-vatī*, *Agad-datta-kumār-charita*, *Agadadatta-charitra*, *Agadadatta-rāsa*, *Agrāyanīya-pūrvā*, *Aghatakumār-kathā*, *Aghabhedaga*, *Ankurāropaṇa-vidhi*, *Angachūlikā*, *Anga-chestā-vidyā*, *Anga-pannatti*, *Anga-pannatti-suhachanda-kathā*, *Anga-rakshaka-stotra*, *Anga-vidyā*, *Angasāra-pāhuda*, *Anga-sphuraṇa-vichār*.

HĪRALĀL. *The Twelfth Report on the search of Hindi Manuscripts*, Vol. I,—Allahabad, 1944.

P. 4. Jains and their manuscripts, : many works in Hindi of considerable length composed by them

Pp. 17—145. Appendix I—Notes on Authors —

AGARVALA (1354 A. D.), AGARVALA, AUSERILALA (1830), Bakhtārāma Jain (1764), Banārasīdāsa (1586); Bhagavatīdāsa or Bhairāyā Bhagavatīdāsa (1684), Bhāramalla (1756), Bhāvasīmha (1725), Bhūdharamala or Bhūdharadāsa (1724), Brahmarāyamālā (1576); Bulakīdāsa (1690), Dalurāma Agaravāla (1805), Daulatūrāma (1766), Drigakāṣya or Kañjadriga (1757), Dyānata Rāya, Gulāta-kīrti Bhattāraka, Harjīmalla, Hemarāja (1685), Javāharalāla (1830), Jinendra-Bhūshana (1743), Jodharāja Godi (1667), Khadgasena (1656), Kṛṣṇālachandra, Lālachandra Pāṇde (1761), Lālaṇita (1813), Manarangalāla (1833), Manaśudhhasāgara, Manoharadāsa (1648), Meghamuni (1760), Rāmachandīa, Ramachandra (1735), Ranagalāla (1800), Rāyachandra (1656), Sundaradāsa (1559), Surendrakīrti (1683), Toḍaramala (1761); Vinadilāla (1689), Vrindabana or Brindābana (1818).

Pp. 149-950 Appendix II—Notices of Mss. and extracts therefrom :—

Pradyumna Charitra (1354 A. D.—Date of composition), *Ādityavāra Kathā*, *Taiodhara charitra*, *Mūhyātva Khandana Nāṭaka* (1764 A. D.) *Banarasi Vilāsa* (1629), *Nāṭaka Samayasāra* (1642), *Niravāna Kāṇḍa* (1684), *Nirbhojana Tyāga Vrata Kathā*, *Śīla kathā*, *Jwacharitra Bhāṣā* (1725), *Jain śataka* (1724), *Śruta Pañchamī Kathā* (1576), *Śrāvākāchāra* (1690), *Pañcha Parameshthī Bhāṣāpūya* (1805), *Ādi Purāṇakī Bālābodha Bhāṣā Vachanikā* (1867), *Harivaṇśa Purāna Bhāṣā Vachanika* (1772), *Mahā Padmapurāna* (1766), *Barāṅga Kumāra Charitra* (1757); *Charchā-Śataka*, *Padmanābhcharitra*; *Charchāśataka ki Tīkā*, *Rohinivrata ki Kathā* (1683), *Adhāt Dwīpa Pūjana Pāṭha* (1830), *Jñānārnava* (1812), *Samaya Sāra Bhāṣā Bachanikā* (1807), *Ādipurāna* (1775), *Nemināth purāna* (1743), *Samyaktva Kāunūdi Bhūshū* (1667), *Trailokya Dipakāsāra* (1656), *Akaṣa Pañchamī ki Kathā* (1728), *Dhānya Kumāra Charitra*; *Ramapurāna* (1728), *Shatakermopadeśa Ratnamālā* (1761), *Teraha Dwīpa-pūjana pāṭha* (1813).

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Hīrālāl Rasikdās KAPADIA. *Descriptive Catalogue of the Govt. Collections of Mss. deposited at the Bhandarkar Oriental Research Institute*

Vol. XVII. Jaina Literature and Philosophy (Āgamika Literature Part IV :

(a) Miscellanea, (b) Ritualistic works and (c) Supplement —Pooha, 1948.

Pp. XV—XVII Preface.

XVIII—XI List of Catalogues and Reports.

XXII System of Transliteration.

A. Āgamika Literature.

Part IV.

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| Pp 1—163. | (a) Miscellanea |
| Pp. 164—245. | (b) Ritualistic Works |
| Pp. 246—280. | (c) Supplement. |

139

V. RAGHAVAN. *New Catalogus Catalogorum*. Vol. one-A.—Madras, 1949.

An alphabetical register of Sanskrit and allied works and authors. The plan of the book is the same as that of AUFRECHT's *Catalogus Catalogorum* with the exception that it includes Buddhistic, Jain and Prakrit works and authors.

P V References to Jain institutions of Jhalapatan, Ahmedabad, Sravana Belgola, Arrah, Delhi, Rohtak, Panipat, Dhulaoli, Moodbidri, Aliganj, Banaras, Kolhapur from where the lists of manuscripts have been sent. For details see pages VIII—XXIX

Pp XXXI—XXXVI. General Bibliography including some Jain works

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Hirālāl Rasikdās KAPADIA. *Descriptive catalogue of the Government Collections of Manuscripts deposited at the Bhandarkar Oriental Research Institute*, Vol. XVIII, Jain Literature and Philosophy.

Part I Logic, Metaphysics etc Poona—1952.

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| P 1—XVIII | Preface. |
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| XXII | List of the Descriptive Catalogues of Mss. in the Govt. Mss. Library. |
| XXIII. | System of Transliteration. |
| XXV-XXVI. | Rules for the Govt. Mss. Library. |
| | B. Dāśīanika Literature. |

(L) Nyāya.

| | |
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| Pp. 1—81. | (i) The Śvetāmbara Works. |
| | (ii) The Digambara Works. |

- (B) Metaphysics, Ethics etc.
 Pp 124—482. (I) The Śvetāmbara Works.
 Pp. 483—498. Supplement.

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Hirālāl Rasikdās KĀPADĪĀ, *Descriptive Catalogue of the Government Collections of Manuscripts deposited at the Bhandarakar Oriental Research Institute.*

Vol. XVII Jaina Literature And Philosophy (Āgamika Literature).

Part V. Ten Appendices. Poona—1954.

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(b) Works in Sanskrit Pp. 87—150.

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(b) Sanskrit Works and their Numerical Significations.
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P. 136—144. Appendix VII. Cosmological Data (with special reference to names of places where works were composed or copied)

(a) Terrestrial Pp. 136—143.

(b) Celestial P. 143

(c) Infernal 143, 144.

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(a) Deities Pp 145—156.

(b) Kings, Queens and Princes—

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(c) Scribes Pp 161—166

(d) Schools and Sub-Schools Pp 166—169

(e) Castes, Sub-Castes, Languages etc Pp 169—171.

(f) Jaina Monks & Nuns Pp. 172—213

(g) Jaina Laity Pp 213—229.

(h) Non-Jaina Laity Pp 230—251.

(i) Works & Their Sections Pp 230—251.

(j) Miscellanea Pp. 251—254.

Pp. 255—258 Appendix IX.—List of Abbreviations along with their Explanations and Locations.

Pp. 259—279. Appendix I.—Correspondence Table of Manuscripts.

280. Supplement.

Pp 281—290. Addenda.

Pp. 291—298. Errata.

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V. B. TRIVEDI. *Description Catalogue of the Rajasthani Mss. in the Collection of the Asiatic Society.* Part I, Calcutta—1957. Revised and edited by Sukumar Sen.

| | Subject |
|--|------------------|
| No. 2. <i>Tapāgaccha Rī Paṭṭavali</i> | Jain History. |
| No. 5. <i>Jain Tīrtha-Mālā</i> by Śīlavijaya | Jain pilgrimage. |

| | Subject |
|--|----------------------------|
| No. 7. <i>Sohamakularatna Paṭṭavālī Rāva</i> by Dīpavijaya Kavirāja. | Jain religious History. |
| No. 20. <i>Oṣvālān Rī Utpatti</i> | Origin of the Oswals. |
| No. 32. <i>Tapāgaccha Paṭṭavālī</i> | History (Jain) |
| No. 36. <i>Jaina Tīrtha Mālā</i> by Megharāja | Places of Jain pilgrimage. |
| No. 51. <i>Vimala Nav Stoko</i> by Pandit Vinita | Jain Poetry. |
| No. 101. <i>Oṣvālān Rī Utpatti</i> | Origin of the Oswals |
| No. 104. <i>Dhāla Samgraha</i> by Muni Khema | Jaina |
| No. 148. <i>Oṣvālā Rī Utpatti Rā Kavitta</i> | Origin of Oswals. |
| No. 149. <i>Sameta-Sikhara Stavana</i> | Praise of a Jain shrine |
| No. 150. <i>Sameta-Giri Tīrthamālā Stavana</i> by Jaya Sāgara or Vijaya Sāgara. | Praise of Jain shrine. |

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Hīrālāl Rasikdās KAPADI . *Descriptive Catalogue of the Govt. Collections of Mss. deposited at the Bhandarkar Oriental Research Institute*

Vol. XIX Jaina Literature and Philosophy (Hymnology)

Part I Śvetāmbara Works, Poona—1957.

XI—XIX : Preface.

XX—XXII List of Printed Catalogues & Reports about Mss.

XXIII . List of the Descriptive Catalogues of Mss. in the Govt. Mss Library.

XXIV—XXV . Rules for the Govt. Mss. Library.

XXVI . System of Transliteration.

C—Hymnology.

Pp. 1—367. (1) The Śvetāmbara Works.

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Manuscripts from Indian Collections, Descriptive Catalogue, National Museum, New Delhi, 1964.

The manuscripts described in this catalogue were exhibited from Indian Collections on the occasion of the meeting in New Delhi of the XXVI International Congress of Orientalists (January 4—11, 1964) following Jain manuscripts were exhibited.

- P. 6. *Upamitibhavaprapaṇcākhā* (a Jain allegorical work on the evolution of the soul). 906 A. D.
- Pp. 41—50. *Shaṭkhandagama (Dhavalā)*, a work on the karma philosophy of the Jainas, (1113 A. D.)
- Mahābandha (Mahadhavalā)*, a work on the Karma philosophy of the Jainas
- Kaśhāyapahuda* (on the Karma philosophy of the Jainas).
- Śāntinātha Kālāśa* (1293 A. D.).
- Uttarapurāṇa* (1334 A. D.) (Life story of the Tirthankaras after Rishabhadeva)
- Kalpasūtra* and *Kalakācāryakathā* (Biographies of the Jainas and rules for ascetics, the story of Kālaka).
- Upadeśamālā* with commentary (a poem containing moral instructions for laymen and nuns), 1400 A. D.
- Kalpasūtra* (1429 A. D.) and *Uttarādhyayana Sūtra* with Avachūri, (1494 A. D.).
- Ādiapurāṇa* (1540 A. D.). Life story of the first Jain Tirthankara Rishabhadeva.
- Jasavaracharya* (1590 A. D.) Life of King Yaśodhara.
- P. 55. *Vikramāditya-Khaparāchora-chāupai* (1670 A. D.).
- P. 59. *Ādiapurāṇa* (1374 A. D.) in Kannada (life of Ādinātha).
- P. 65. *Vaidyavinoda* (1655 A. D.) a work on medicine.
- F. 68. *Tolkappiyam* with the commentary of Iṭampūrana and Nācchinār Kinniyar, a work on Tamil grammar

Section 1

V. GAZETTEERS

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W. MILES *On the Jainas of Gujerat and Māruār* (Transactions of the Royal Asiatic Society of Great Britain and Ireland Vol III, Pp 335—371) —London, 1835

PART I

1. The *Yatis* Their customs, their belief and their teachings
2. The *Śrāvakas*. The two principal tribes, Oswals and Śrimalis
3. The Jaina doctrines
4. The sacred books of the Jains (Digambaras)

PART II

1. The Jains of Guzerat and of Māruār Brief historical summary, statistical data.
2. The Jain temples of Guzerat

PART III.

1. Generalities Śvetāmbaras and Digambaras Priests and the laity
2. List of the Jain tribes. Special review on the Śrimalis, the Oswals, the Porewārs and the Agarwāls.
3. List of the 84 *gacchas* or religious sects. Review on the principal sects among them.

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Mrs Cutch POSTANS London, 1839

Pp. 117—119. Sect of the Jaina—Singularity of costume—Religious tenets—Jain temples.

147

E. THORNTON. *A Gazetteer of the Territories under the Government of the East-India Company and of the Native States on the continent of India*, 4 Volumes —London, 1854.

Volume I.

| Pages. | Articles. | Reviews. |
|---------------|------------------|--|
| 1—3 | Mount Abū | Famous place of Jaina pilgrimage; the temples. |
| 305—308 | Bikaner | The district counts a considerable number of Jains and the town possesses several temples. |
| 350 | Benares | The Jaina temple. |
| 96 | Bombay | Number of the Jains at Bombay on the 1st of May 1849 = 1,902. |
| 247 | Cambay | Two temples, one of which is very famous, dedicated to Pārivanātha. |
| 253 | Canara | The Jains are numerous in the southern Canara |
| 358 | Chitor | A Jaina tower, erected in 896 |

Volume II

| | | |
|---------|-----------|---|
| 221 | Edur | Several Jaina temples on the hills in the neighbourhood of the town. |
| 335 | Girnār | The temples and the giant statue of Rīsabha |
| 388 | Gorakhpur | A small number of merchants of this district professing the Jaina religion. |
| 48 | Guzerat | The Jains are in very great number in this province. In the peninsula in particular, there is no village which does not count several families of them. The Monastic establishments of Girnār and of Palitānā |
| 282 | Jessalmer | The Jaina temples of this town dating from an ancient period. |
| 324-325 | Jodhpur | The natives of Mārwar belong mostly to the Jaina creed and constitute the nine-tenths of the bankers of the whole of India. Among the Jats, whose race is very ancient, one counts some Jains |

Volume III.

| | | |
|----|---------|---|
| 9 | Kaira | Temple and Jaina grottos. |
| 37 | Kārkala | The princes who formerly governed this district belonged to the Jaina religion. |

| Pages. | Articles. | Reviews. |
|-----------|-----------------|--|
| 177 | Kalenjira | Formerly an important Jaina city. Ancient temple now abandoned. |
| 556 | Mandor | Buddhistic or Jaina relics |
| 597 | Mānipur | Jaina temple |
| Volume IV | | |
| 99-100 | Pāṭitānā | The different Jaina temples. The Satrunjaya, sacred mountain, dedicated to Ādināth |
| 588-589 | Śravaṇa-Belgola | Celebrated place of Jaina cult. The colossal statue of Gomateśvara |
| 804 | Yenur | Eight Jaina temples and a colossal statue |

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Ch. GRANT *The Gazetteer of the Central Provinces of India* Second edition—Nagpur, 1870

| | | |
|-----------|------------------|--|
| 24 | Bāhri (Bhūri) | Ancient place of Jaina cult |
| 41 | Beria | Great number of Jaina merchants, who have constructed a beautiful temple in this town |
| 175 & 249 | Kundalpur | Annual Jaina assembly. Numerous temples. |
| 243-244 | Khandwā | Great centre of Jaina cult in the 12th century. Considerable ruins |
| 261—264 | Mandhate | Three temples dating of the 12th-13th century and adorned with statues of Tīrthakaras; a detailed description of them has been given |
| 323 | Nāgpur | The Mār'wāris of the district of Nagpur are mostly Jains and adore particularly Pārśvanātha. |
| 360 | Narsingpur | This province counts a small number of Jaina merchants |
| 377 | Nimār | The Jainism prevailed formerly in this region, where one finds the relics of numerous temples. |

| Pages. | Articles. | Reviews. |
|--------|-----------|---|
| 388 | Nohta | Ruins of some temples in the neighbourhood. |
| 408 | Rāipur | This district contains some pretty temples. |
| 428 | Rāmtek | Some Porewārs profess the Jaina creed Several modern temples Another, the oldest in the city, is probably also Jaina. |

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The Rajputana Gazetteer. 2 Vols — Calcutta, 1879.

Vol. I. Introduction, Pp. 70, 90 The Osvāl section of the Jains, which had its beginning in Rajputānā, is perhaps the largest among the merchants. At Rikabdeo in the south-west of Mevār is a famous shrine of the Sarāogis, and the temples on Mount Abū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol. I Bikaner, Pp. 195, 291 Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect. Jain monasteries as places of instruction in ancient days At Reni there is a handsome Jain temple built in A.D. 942. In the city of Bikanir there are seven Jain monasteries (upāśrayas) which possess numerous Sanskrit works.

Vol. I Bundi, Pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted.

Vol. II Jesalmere, Pp. 176, 182 There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving; the oldest one was built in A.D. 1371

Vol. II. Jodhpur, Pp. 261, 263. Nadolai, Bali, Desvai and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple.

Vol. II. Mallani, Pp. 277, 278. The Bhojaks, although themselves Śaivites, worship at the Jain temples. Jatis (Jains) are worshippers in the Jain temples and are by profession school-masters.

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J. BURGESS. *Papers on Śatrujhaya and the Jains* (Indian Antiquary, Vol. II, Pp. 14—17; 134—140; 354—357; Vol. XIII, Pp. 191—196, 276—282).—Bombay, 1873—1884.

I. Kāthiāwād and the Jainas.

The Jaina centres in India.

General character of the Jainism ; resemblance with the Buddhism.

Origin and history of the Jainism, according to WILSON Account of Hiouen-Tsang.

The Jaina doctrines. Moral rules.

The Tirthakaras and the gods.

II The Tirthankaras or Jinās.

History (or legend) of each of the 24 Tirthakaras List, according to Hemacandra, of the Tirthakaras of the past and future cycle.

III. Śatruñjaya Hill.

The five sacred places of the Jains

Description of the mount Śatruñjaya Review on the Śatruñjayamāhātmya Legends relating to the Śatruñjaya Short description of the principal temples.

IV The Jaina ritual

The cult. The three daily divine worship. Detailed description of the rites, prayers and formulas. The sacred days of the Jains The confession and the abstinence

V. Gacchas, Śrīpūjyas, Yatis, Nuns etc

1. Gacchas.—Of the 84 Jaina sects, 8 only are represented in Guzerat Each sect has its goddess or devi Each family besides the goddess of the caste, or Jñātidevi, possesses a particular goddess or Kuladevi List of the Tirthakaras with their respective Yakṣas and Yakṣinis and the information about the tree under which they obtained illumination

2. Śrīpūjyas.—Each gaccha has its grand priest, called Śrīpūjya and who is charged with religious instruction.

3. Samvegīs and Yatis.—The *Yatis* or *Jatis* are the Jaina ascetics. They form two classes the Samvegīs and the Jatis properly called. Their initiation, their duties, and their customs

4. *Girnis*.—The *Girnis* or *Sadhvis* are the Jaina nuns. Their organisation and their customs.

5. The eternal Tirthakaras.—The Jains recognise four eternal Tirthakaras, who are Rikhabhānanda, Chandrānanda, Vāṅkheṇa and Vardhamāna.
6. Legend of Pārśvanātha and Kamatha.
7. Omkāra and Hrimkāra.—Composition and signification of the syllabic *Om* and of the symbol *Hrim*. Their symbol and their representations.
8. Jalajātrā — The festival of water. On what occasion and how it is celebrated

VI. Jaina marriage.

Detailed description of the marriage of the Jains and the different ceremonies which it admits

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LEWIS RICE *Mysore and Coorg* 3 Volumes. Bangalore, 1877-1878.

Vol. I Mysore, in general

Pp. 340-341 Distribution of the Jains in the province of Mysore They are generally agriculturists or tradesmen.

Pp. 370—375 The Jainism in Mysore.

Historical notes —The three principal Jaina Localities Śrāvana Beḷgoḷa, Maleyūr and Humcha List of the principal masters of Śrāvana Beḷgoḷa and of Humcha

Generality on the Jaina doctrine. Reviews on Pārśvanātha and Mahāvīra.

P 388 The Jaina literature in Canara.

Vol. III. Coorg.

P, 204. Statistic of the Jains in the country of Coorg.

P, 210 Some relics of temples prove of the ancient habitation of the Jains in this country

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Gazetteer of the Bombay Presidency.—Bombay.

Volume I.—Part I (1896).

History of Gujarat.—Bhagwānlāl INDRAJĪ, JACSON, WATSON, J-A. BAINES, ASHBURNER.

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102. The Jaina ministers Tejapāla and Vastupāla
152. The king Vanaraja. Foundation of Analulvād and construction of Jaina temples
- 156—197. The Jainism under the Chālukyas The life and the role of Hemachandra.

Volume I.—Part II (1896)

II. *Early History of the Deccan*—R. G. BHANDARKAR See under No 680, the detailed analysis of the second edition of this work

III. *Dynasties of the Kanarese Districts*,—J. F. ELEEY. The Chapter IV, (Pp. 426—467), consecrated to the Chālukyas, exposes the state of the Jainism under this dynasty.

Pp. 479—482 Persecution of the Jains by the Langayats under the Kalacuris.

P. 491. The Hoysola adepts of the Jaina religion.

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- 55 Jaina statistic in 1872 : 11,332 inhabitants
299. Rānder was formerly a Jaina city
303. The hospital for animals called *Pānjrāpol* at Surat.
- 379 In 1872, the district of Bharoch counted 3,986 Jains
555. The hospital for animals at Bharoch.
- 566 Kāvī, place of Jaina pilgrimage. The two temples

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Ahmadabad

34. *Jaina population of the district of Ahmadabad* 35,847 inhabitants, in 1872.
- 300—302. The Jaina temples of Ahmadabad; short descriptive and historical reviews.
- 323-324 The Jaina convents of Ahmadabad.

Volume V (1880)

Cutch, Pālanpur and Mahi Kanṭha.

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42. The district of Kacch counted in 1872 a Jaina population of 65,873 inhabitants.
- 213-214. Ruins of an ancient Jaina temple at Bhadreśwar
- 221-222. The Jaina temple of Ged.
- 289 Pālanpur. The district in 1872, counted 32,956 Jains.
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412. Taranga, the two celebrated temples of Ajtanātha and Sambhavanātha

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215. The Jains at Cambay in the time of the minister Vastupāla.

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67. Jaina population (1872) : 46,718.
508. The Jaina temple of Pāṭān.
- 619 Metrāna, celebrated temple dedicated to Pārśvanātha.

Volume VIII (1884)

Kathiawar.

- 147—149. The Jains in Kathiawad. The Śatruṅjaya and Gīrnār. The castes and tribes.
- 441—444. Description of the mount Gīrnār.
- 603—606. Pālitāpa and the Śatruṅjaya.

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Guzerat —Population Hindus.

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- 106—115. A very interesting review on the Jainism. Digambaras and Śvetāmbaras.—The gacchas of the Śvetāmbaras —The *Śrīpūyas* or chiefs of sects.—The ascetics; *sādhus*, *sādhvis* and *gorjus* —The temples, the priests and the cult.—The monasteries.—The festivals.—The hospitals for the animals.

- 550 Places of Jaina pilgrimage in Guzerat

Volume X (1880)

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119. The Jains and the Jainism in the district of Ratnāgiri, traces of survival

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Kānara

- 229—236. Review on the Jains of the Northern Canara. Historical statements. Organisation, Beliefs, Cult, Customs.

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- 282-283 The Jainism at Gersappe Antiquities and temples.

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- 423-424. The Jaina Grottos of Ankā Tankā

- 426—428. Description of the Jaina grottos of Ghāmar (Chāmar Lena).

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- 99—103. Review on the Shimpā Jains (tailors). Origin, creeds, morals and customs.

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340—341. Description of the temples in honour of Pārśvanātha at Poona.

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58. Review on the Jains of the district.

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101—103 The Jains in the district of Belgaum. Morals and customs.

530—541 The Jaina temples of Belgaum.

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116—119. The Jains in the Country of Dharwad. Origin, morals and customs.

653. The Jaina temple of Bankāpur.

769. Lakkundi; the two Jaina temples

Volume XXIII (1884)

Bijapur.

280—282. Review on the Jains of the district

557. The Jaina grotto of Badami

564. The temple of Jinendra, constructed by Ravikīrti at Aihole

683—686. Translation of the inscription of the temple of Jinendra at Aihole (634 A D).

Volume XXIV (1886)

Kolhapur.

193—146. Developed account on the Jains. Their number and their distribution in the district. The Tirthakaras, Pārśvanātha and Mahāvira. Doctrines and creeds. Morals and customs.

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Lewis RICE *Mysore*. Revised edition. 2 Volumes — Westminster, 1897.

Volume I

Pages.

220. Statistic of the Jains in the province of Mysore, according to the census of 1891 : 13,278, may be 0. 27% of the total population.
242. The Jaina priests belong especially to the Digambara community and are dressed in yellow robe, whence their name of Pitambaras.
244. The Śvetāmbaras count few representatives in Mysore, the Digambaras are much more numerous
247. The Jains are met especially in the District of Shimoga
- 287-288. Chandragupta, disciple of Bhadrabahu. The latter after having left Ujjain in anticipation of a famine, died at Śravana Belgola. Evidences of the emigration of the Jains from the north towards the south
332. Bijjala, prince of the Kalacuri dynasty, professed the Jaina creed
- 346-347. Bukka Ist. prince of Vijayanagara, pacified in 1368 a dispute between the Vishnuites and the Jains
- 460—465. The Jainism in Mysore.
 The Jains and the Tamil and Canara literature.—The Jaina sanctuaries in Mysore Śravana Belgola, Myleyūr and Humcha—Chronological list of the masters of Śravana Belgola and of Humcha. Generality on the Jainism.—List of the 24 Tirthakaras. Reviews on Pārśvanātha and Mahāvīra
490. In the first centuries of the Christian era, some Jain scholars wrote in Canara.
494. The Jaina literature in Canara. It is flourishing upto the 12th century, then it becomes extinct. After the 16th century, it manifests itself again specially through the Campūkāvya, or poems of varied meters and mixed with prose.
- 496—502. Sketch of the history of the Canara literature, the principal Jaina authors.

Pages.

509-510 The Jaina sculpture at ravana Belgola ; the colossal statue of Gomateśvara.

510-511. The Jaina architecture in South India , two kinds of temples ; bastis and bettas. The temples of Śravana Belgola.

Volume II.

District of Bangalore.

27—29 Statistic of the Jains, according to the census of 1891 : 1,578, may be 2% of the total population.

District of Kolar.

110. Statistic 896—0 15%

145 The town of Nandidoorg was formerly a Jaina place Ancient inscription

District of Tumkur.

167—169 Statistic : 1,956 — 0 33%

District of Mysore

228. Statistic 2,158 — 0.18%.

236-237. Bettadpur, formerly Jaina principality, founded in the 10th century.

240. Chāmarajnagar The principal Jaina temple was built in 1117.

251. At Śravana Gutta, to the north of Yelwal, a colossal statue of Gomateśvara resemble to that of Yenūr.

District of Hassan.

331-332. In the 3rd century B.C. Bhadrabāhu emigrated from Ujjain and died at Śravana Belgola, which afterwards became a famous Jain sanctuary. The colossal statue of Gomateśvara that is seen there was erected by Chāmundaīāya (about 983 A.D.), minister of the king Rājamalla, of the Ganga dynasty. The kings of the Ganga dynasty granted special protection to the sanctuary of Śravṇa Belgola. Bṛh̥t̥ideva, of the dynasty of the Hoysalas renounced Jainism.

335-336 Jaina statistic of the district : 1,321, may be 0.25%.

364—366. Śravana Belgola, one of the principal Jaina sanctuaries. Colossal statue of Gomateśvara height of 57 feet , 72 other small statues ; different temples.

Bhadrabāhu, emigrant from the North, died at Śravṇa Belgola in the 3rd century B.C. The oldest temple dedicated to his disciple Candragupta.

In 788, the Jain Akalaṅka confounded the Buddhists before Himasitala, king of Kāñci and provoked their expulsion.

Later, when the kings Hoysaḷas were converted to the Visnuism, the Jains were persecuted.

District of Kadur.

Pages.

382-383 Statistic 1,308—0 39%.

408-409 Śankarācārya, the great sivaite reformer, settled down at Śringeri in the 8th century and made a desperate war with the Jains and the Buddhists —Śringeri possesses a Jaina temple

District of Shimoga.

429-430. At Humcha, a Jaina community was founded by Jinadatta in 159 B. C

439. Jaina statistic of the district, 3,422 may be 0 64%

455-456 Humcha. Ancient capital of the community, founded by Jinadatta, native of Mathura. Review on Jinadatta, his genealogy according to an inscription of the 11th century and other documents

District of Chitaldroog.

506-507. Statistic 639—0 15%.

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Sultan Singh JAINI. *A brief account of the Jains in India* (Asiatic Quarterly Review, Third Series, Vol IX, Pp. 395—397).—London, 1900

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H. R. NEVILL. *District Gazetteers of the United Provinces of Agra and Oudh.*—Allahabad

Vol III (1903).—Muzaffarnagar.

P 84 The Banyā Jains from one of the most important classes of merchants in the district of Muzaffarnagar.

P. 284. The town of Khātauli counts 4 Jaina temples of recent construction.

Vol. IV (1904).—Meerut.

P 82. The Jains are more numerous in the district of Meerut than all other districts of the United Provinces. They are generally merchants and possess many temples of recent construction and without great importance.

Vol. VIII (1905)—Agra.

P. 69. Number of Jains : 12,953 may be 1.22% of the total population of the district.

P. 72. The Jains are scattered in all the district, but specially in the sub-division of Agra. They belong generally to the caste of the Banyās. They are designated ordinarily under the name of Sarāogis. They are engaged in trade and commerce. Among them are found some of the richest representatives of the community.

P. 297. The village of Jarkhi counts 321 rich Jains, who have constructed there a magnificent temple.

Vol. XXXIV (1904)—Nainital.

P. 99. The district counts only 40 Jains (census of 1901).

P. 114. The Jains are established as merchants, principally in the two towns of Kashipur and Jaspur.

Vol. XXXIX (1905)—Rai Bareilly.

Pp. 57-58. There are only about 50 Jains in the district of Rai Bareilly and about half reside in the capital.

Vol. XL (1905)—Sitapur.

Pp. 51 and 60. There are 261 Jains in the district.

Vol. XLI (1904)—Hardoi.

Pp. 59-60. There are only 15 Jains in the district. They practise the profession of merchants.

Vol. XLII (1905)—Kheri.

Pp. 66-67. In the district of Kheri, the Jains are only in the number of 21. They are merchants.

Vol. XLIII (1905)—Fyzabad.

Pp. 57-58. The Jainism at Ayodhyā. Five Tirthakaras, among which Rishabha, were born at Ayodhyā. In Śaṃvat 1781, five Digambara temples were erected in their honour.

A Svetāmbara temple has been constructed in Śaṃvat 1881.

Vol. XLIV (1905)—Gonda.

Pp. 65-66. The Jains, in the number of only 8, inhabit the whole of Nawabganj, where they are engaged in trade.

Vol. XLV (1903)—Bahraich.

P. 65. According to the census of 1891, the district of Bahraich counts only 82 Jains.

Vol. XLVI (1903)—Sultanpur.

P. 59. There are only 2 Jains in the district of Sultanpur

Vol. XLVII (1904)—Partabgarh

P. 63. The district counts only 8 Jains

Vol. XLVIII (1904)—Bara Banki.

Pp. 66 and 69 One finds 972 Jains in this district, where they are engaged in commerce specially in the sub-divisions of Nawabganj and Ramsanehighat.

156

W Bellary FRANCIS. Madras 1904. (MDG).

P. 30 The Jain temples scattered all over the district seem to have been erected about 1070, though the Gāngāṭṭi shrine at Hampi was built in 1385 A D

P. 54 The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli taluks. Their temples are scattered throughout those places. Description of their manners and customs

Pp. 54, 112, 229 Jains of the Bogāra sub-division

P. 198 At Adoni are some Jain Tirthankaras carved upon rocks. Description.

P. 202. At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs

P. 206. The village of Peddatumbal contains representations of Jain Tirthankaras. Of the many deserted shrines three seem to have been originally Jain.

P. 210. One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri a Jain colony in ancient days. On the hill north of the village is a Jain temple called the "*Basti*". The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233. In the side of old Kurugodu, stands a collection of Jain temples. The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan.

Pp. 242-243. The village of Kogali was once a considerable Jain centre. The Jain temple in it is still called the "*Basti*". There are many Jain relics scattered in the village. Inscriptions of the place record gifts to the Jain temple of Chenna-Pārśva in the village by the Hoysala ruler Virā Rāmnātha in 1275 and 1276 A. D. and to the Virabhadra temple by Achiyūṭ Rāya of Vijayanagara.

P. 238. One of the twelve inscriptions of the Western Chalukya king Vikramaditya VI refers to the Jain temple of Brāhma Jinālaya in a village anciently called Bālguli.

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable. Besides this group and the Ganagittu there is another Jain shrine.

P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Lingāyēt faith, and set up a lingam in their principal temple. This temple is now known as the *Murukallu-math*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadurg *tāluk* office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

There are some Jain antiquities in Rayadurg. These are carvings on rocks known as "Rasa Siddha's hermitage".

157

W. FRANCIS *Madras District Gazetteers*.—Madras.

Pages.

Bellary (1904)

- 30. Some Jain temples of the district of Bellary are dated of the 11th century.
- 54. The Jains are not very numerous in this district and their influence is negligible. Their customs and their religious ceremonies are little different from those of the Brahmans. General characters of their creed and their moral.
- 198. Adoni. Some ancient statues of Tirthakaras.
- 202. Chinnatumbalam. Two Abandoned Jain temples.
- 206. Peddatumbalam. Several images of Tirthakaras.
- 210. Cippagiri. Ancient Jain centre, Temple; Statue of Tirthakara and other antiquities. Several inscriptions.

Pages.

- 232-233. Kurugodu. Group of 10 old temples.
 242. Kogala. Ancient Jaina Centre. Temple, statue of Tirthakara and other antiquities. Several inscriptions.
 248. Bāgali. Ancient temple called Brāhma-Jinālaya.
 273. Hampi. Diverse temples.
 300. Rāyadurg. Temple with statue, diverse antiquities.

Anantapur (1905)

26. The Jains are in the number of 300 only in the district.
 154. Some relics of Jaina antiquities at Gooty.
 161-162. Konakondla. Ancient Jaina centre. Statue of a Tirthakara Digambara sculptures.
 176. Kambadūru. Traces of Jaina influence in the architecture of the temples
 178. Agali. Ancient Jaina temple with statue of a Tirthakara.
 179. Amarapuram. Modern temple with statue and inscription in old Canara.
 185. Ratnagiri. Old Jaina temple
 194. Pennakonda. Two Jaina temples.

158 (i)

C. WATSON *Rajputana District Gazetteers*. Vol I-A, Ajmer-Merwara.—
 Ajmer, 1904.

Pp. 34—36. Jaina population according to the census of 1901 :

| | |
|--------|----------------|
| Ajmer | 14,409 |
| Marwar | 5,513 |
| Total | <u>19,922.</u> |

General characters of the Jaina religion. The temples. The temple called Nasībūn Ajmer.

C.C. WATSON. *Ajmere-Merwara*—Ajmer, 1904. (RDG Vol. VII, IA. text).

Pp 35-36. The Jains and their tenets. Their temples. In the Nasiyān Jain temple at Ajmer there is an allegorical representation showing the progress of the Tirthankaras through life to *nirvāna*.

159

Hoshwarpur District. Pt. A—Lahore, 1904. (PDG, Vol. XIII-A).

Pp. 56-57 The Bhabrās are by religion a Jain community. As a caste they have two groups (Osvāl and Khandelvāls) each comprising various gotras.

160

W. FRANCIS. *Anantapur*. Vol. I (MDG).—Madras, 1905.

P. 26. In this district the Jains number only some 300 and two-thirds of these are found in one taluk, Madakasira.

P. 154. At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour.

Pp. 161-162. Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Many Jain images and inscriptions are near the village.

P. 176. The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence. The one called "The chola temple" is in style Chālukyan—Fully described.

P. 178. There is an old Jain temple in the village Agali containing a nude image of one of the Tirthankaras.

P. 179. In the new Jain temple at Amarapur is an old stone bearing nude figure and an inscription in old Canarese. A similar stone surmounted by two nude figures, bearing an inscription, is in the Anjaneya temple in Tanmadahalli.

P. 185. At Ratnagiri is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples.

161

B.C. ALLEN. *Assam District Gazetteers*.—Calcutta and Allahabad.

Vol. II (1905)—Sylhet

P. 90 The district counts 141 Jains. They are merchants coming from Rājputānā.

Vol. IV (1905)—Kamrup.

P. 105 The 163 Jains of the district live mostly in the town of Gauhati. They are also merchants coming from Rājputānā.

Vol. V (1905)—Darrang.

P. 102 The Jains here number 269. Natives of Rājputānā, they have in some sort monopolised the commerce in the district.

Vol. VI (1905)—Nowgong

P. 95 The commerce of the Valley of Assam belong to the 243 Jains of the district, who moreover do not settle in the region.

Vol. VII (1906)—Sibsagar

P. 104 The number of the Jains is 197, they are merchants.

Vol. VIII (1905)—Lakhimpur

P. 135. Number of Jains 271.

162

R. V. RUSSELL. *Wardha District*. (CPDG, Vol. A—Descriptive).—Allahabad, 1906.

P. 54 The district has a sprinkling of Sautvāls, who are Jains by religion and are apparently Marāṭhā *Banās* or *Vanīs* who have been converted to Jainism and therefore, form a separate sub-caste. Their chief Guru lives in Poona.

163

Punjab District Gazetteers—Lahore. Hoshiarpur (1906).

P. 73. The Jain Bhābrās in the district of Hoshiarpur. They are divided in two sects the Dhunderās and the Pujerās. Their creed and their customs.

The Jaina temples at Hoshiarpur, Jajon and Miani.

R. V. RUSSELL. *Central Provinces District Gazetteers*.—Bambay, Allahabad and Calcutta.

Narsinghpur (1906).

Pp 56-57. The district counts about 2,500 Jains. They are preponderant in more than 100 villages

Saugor (1906)

Pp 48—50. The Jains are in number of 15,000 in this district, may be one-third of the Jaina populahon of the Central Provinces.

Generalities on the Jain religion temples, cult, customs , the car festival.

Damoh (1906).

P 44. The district counts about 7,000 Jains They are generally bankers. The Cārṇāgars constitute a special sect of Jains in this district their customs.

Betul (1907)

P 61. The Jains are few in number in this district . less than a thousand.

Balaghat (1907).

P 82 The number of the Jains in the district is 402.

Seoni (1907).

P 46 One counts 1,282 Jains in this district.

Chhindwara (1907)

P. 43 . Number of Jains in the district 1,558.

Bhandara (1908).

P. 47. There are only 83 Jains in this district.

Nimar (1908).

P. 57. Jainism was formerly flourishing in the district. It counts today 1,600 representatives. Some temples in ruin are seen at Harsud, Khandwa and Mandhata.

P. 235. Khandwa. This town was, in the 12th century, a centre of Jain cult. The relics of the ancient temples. The modern temple.

P. 243. Mandhata. Ruins of temples. Statues of Santinata dated 1488 A.D.

Yeotmal (1908).

P. 49. According to the census of 1901, this district counts 2,568 Jains.

Nagpur (1908).

P. 71. In this district, the number of the Jains has diminished in the interval of the last two census, it was 3,141 in 1891, and 2,675 only in 1901. These Jains belong to the caste of the *Baniās*. They are engaged in banking and trade.

165

L.S. O' MALLEY. *Bengal District Gazetteers*—Calcutta.

Vol. I (1906)—Shahabad.

P. 36. The Jains of the district, in the number of 449, live in the whole town of Arrah, where they possess several temples (cf p 130)

P. 146. The temple and the Jain antiquities at Masar

Vol. II (1906)—Cuttack

Pp. 19-20. The Jains in the realm of Kalinga. The grottes of Udayagiri and Khandagiri. The King Khāravela and the inscription of the grotte Hāthigumphā at Udayagiri.

P. 23. Jainism in the region from the 8th to the 10th century

P. 46. The Jain temple of Cuttack, it is dedicated to Pārśvanātha and belongs to the Parwārs of the Rajputana

Vol. III (1906)—Gaya

Pp. 18-19. The epoch of Mahāvīra

Vol. IV (1907)—Muzaffarpur.

Pp. 13-14. The town of Vaiśālī. Life of Mahāvīra

P. 16. Vaiśālī in the time of Hiouen-Tsang. the Jains were numerous there

Vol. VI (1907)—Darbhanga

Pp. 13-14. Life of Mahāvīra. The ancient Vaiśālī. the pilgrimage of Hiouen-Tsang

Vol. VII (1907)—Balasore

P. 20. The King Khāravela. his benevolence with respect to Jainism. His successors were probably adepts of this religion.

Vol. VIII (1907)—Patna.

P. 17. Origin of Jainism. Life of Mahāvīra.

Pp. 20-21. Extension of Jainism The council of Pataliputra.

Pp 61-62 The Jains at the actual time in the district of Patna. The two Jaina temple in the town of Patna. Other temples at Bargaon (cp. p. 185), at Pāwāpurī (p. 215) and at Rājgir (p. 220).

Vol. XIII (1908)—Puri

Pp 250—268 Detailed description of the grottes of Udayagiri and Khandagiri.

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W. FRANCIS and F. R. HEMINGWAY *Madras District Gazetteers*. Madras.

South Arcot (1906).

Pp 76—80 The Jains are in the number of about 4,500 in this district. History of Jainism in the country The great priest, his election, his powers. Actual conditions of the Jains, temples, cult, customs priests and *laie* adepts.

Diverse Jain antiquities at Tirupapuliyūr (p. 304) Kilkuppam (p. 311), Tiruvadi (p. 311), Sirukadambai and Sittāmur (p. 367), Tindivanam (p. 369), Tondūr (p. 370), Tirunankonrai (p. 380), Kōliyanūr (p. 384), Villapuram (p. 390) and Anankuppam (p. 405)

Tanjore (1906).

P. 55 Jainism counts hardly 600 representatives in this district.

Some temples are the object of diverse pilgrimages: at Mannārgudi (p. 227) and at Divangudi (p. 237) A "Jaina pagoda" was existing formerly, it appeared at Negapatam (p. 248)

Madurai (1906)

Pp 74-75 The Jain community, which was formerly influential in this district, does no more count there today any representative

One meets some Jain antiquities in the following localities Aivarmalai (p. 300), Anaimalai (p. 255), Kovilankulam and Kuppalanattam (p. 327), Tirupparankunram (p. 279) and Uttamapalaiyan (p. 322)

Trichinopoly (1907).

P. 80. The Jain antiquities in the district.

Godavari (1907).

P. 39. The Buddhistic or Jain antiquities in the district.

Vizagapatam (1907).

P. 62. Jainism was never preponderant in this region, it counts there today 49 adepts only. One meets Jain antiquities only at Rāmatirtham (p. 335).

Malabar and Anjengo (1908).

P. 446. The Jain temple of Palghat

Jhelam District.—Labore, 1907, (PDG, Vol. XXVII-A).

P. 46. Dr STEM's identifications of Singhapura with the Kitās locality and the Jain temple with Mūrti

Pp. 114—117 Jain sects: Mandirpanthis, Śvetambaras, Digambaras, Dhundipanthis.

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L. S. S. O'MALLEY *Bengal District Gazetteers*—Puri.—Calcutta, 1908

P. 7 Historically, most interesting hills are Khandagiri and Udayagiri near Bhubaneswar, honeycombed with caves cut by the Jains 2,000 years ago

P. 24. During the Mauryan rule, Jains settled in the district, Khandagiri-Udayagiri caves used by Jains & monks for centuries, Hathugumpha inscription, Kalinga became independent after the downfall of the Maurya, Khāravela, his career, Kaling made powerful by him; his pious deeds, he and his family were Jains.

P. 28. In mediæval times, Jainism continued to retain its hold on the affections of the people, inscriptions and rockcut Jain images of that period testify to this.

P. 56 Earliest Jain caves of Khandagiri-Udayagiri excavated between the third and first century B. C.

P. 85 Sarāks—word derived from *Śrāvaka* (a hearer) i. e. a layman as distinguished from the yatis, the monks, Orissa Sarāks have taken to weaving and are known as Sārāki Tanti.

Four main settlements in Orissa—in the Tigiriā and Barambā States, in the Bankithāna in Cuttack, and in Piplithāna in Puri, Puri Sarāks have no connection with others. Sarāks all vegetarians, they assemble once a year (on the Magh Saptamī) at the cave temples of Khandagiri.

P. 250. Khandagiri—divided into three peaks—Udayagiri 110 ft. high (or the sun-rise), Khardagiri 123 ft. (or the broken) and Nilagiri (or the blue) hill, all the three shown on the maps as Khandagiri, also known as Khandāchal in Māhātmyas (guide books). There are 44 caves in Udayagiri, 19 in Khandagiri & 3 in Nilagiri.

Pp. 251—56 Udayagiri caves

Rānīhansapura or Raṃgumphā the biggest most richly carved fully described scenes in the friezes described—a family attending a temple during some religious festival, Procession of a saint; life of Pārśwanātha depicted.

P 256 Alkāpuri or Swaigapuri cave—carved with winged lions animals with human faces, elephant king

P 257 Jaybijaya cave—carved with a fat yakṣha, a tree worshiped by males and females

Manchapuri cave—figures of guards, procession of an elephant; 2 inscriptions.

P 258. Svarga puri cave—an inscription of the chief queen of Khāravela.

Ganesh cave—flanked with elephants holding lotus, a figure of guard, scenes resembling some of the scenes in the Queen's palace—a tree, a male and a female, Kilted soldiers fighting.

P 259 Hathigumpha 57' x 28' x 11.3/4'—an inscription 14' x 6' with symbol—gives biography of king Khāravela upto the 13th year of his reign.

P 260. Sarpa cave—a serpent with three hoods, 2 inscriptions. Baghagumpha—an inscription

Jambeswara cave—an inscription.

Haridas cave—an inscription

P. 260-261. Tātwa cave—written inscription, figure of soldier, another inscription. Dhānagarh cave—7 ultras of 7th to 9th century A. D. not deciphered.

P. 261. Nabamuni cave—an inscription of 10th century A. D. of Śubhachandra; another inscription of same, and a small inscription of a female Jain disciple; image of 10 Tirthankars with their Śāsana—devis in relief.

P. 262. Bārabhujī cave—on the walls in relief seated Tirthankaras with Śāsana—devis and their symbols trisula cave—carved a series of 24 Tirthankaras Lalatendu cave Jain images.

P. 263. Ananta cave—on the wall carved 7 sacred symbols swastika, Trisula etc., and an image of Pārśwanāth carved scene a royal elephant, sun-God, goddess Sri;

Tree with railings and being worshipped by a male, man seizing the hind leg of a lion, and buffalo flying vidyādhara

Pp. 263-64 A fallen cave bearing images of Jain saints.

P 264 On the west of Khandagiri is a Jain temple with two side temples, 5 Jain images in the temple, 5 Jain images in the temple behind the temple scores of votive stupas

Pp 264-65 Architecture of the caves

Pp 265-66 Carvings—showing males and females in different attitudes, animals, trees, domestic life ornaments clothes, religious life, preference given to Pārśvanatha

Pp 267-68 Chronology of the caves—1st and 2nd century B. C. some of 3rd century B. C. signs of subsequent occupation are also found, Jain Parivāsa of Cuttack built the Jain temple on the west of Khandagiri during the period of British rule

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H. R. NEVILL *District Gazetteers of United Provinces of Agra and Oudh—Allahabad.*

Vol. XIV (1908)—Bijnor.

Pp 92—94 The district counts 1,029 Jains. They belong in general to the caste of Baniyas and live in the commercial towns.

Vol. XV (1907)—Budaun

Pp 69 and 71 The Jains are in the number of 161 in this district. They reside especially at Bansi, a commercial town.

Vol. XX (1906)—Fatehpur

P. 82 On counts only 74 Jains in this district. They reside in the sub-divisions of Bindī (p. 186), Ghazipur (p. 221) and Kharajua (p. 248).

Vol. XXVIII (1908)—Jaunpur

P 76 The district of Jaunpur is the only district of the United Provinces which does not possess Jain population

Vol. XXXII (1907)—Basti

Pp. 74-75. The 7 Jains of this district live in the little town of Bansi.

The Imperial Gazetteer of India. New Edition: 26 Volumes.

The First Edition of the Imperial Gazetteer of India was published in 9 Vols. in 1881. A second edition, augmented to 14 Vols., was issued in the years 1885-7. The second edition having passed out of print, a New (third) Edition, consisting of 26 Volumes was published in 1908. The single Volume of "The Indian Empire" was expanded into 4 Vols. and was entirely rewritten. The articles of the body of the Gazetteer also were rewritten by "Census Superintendents of the Provinces for States in 1901". Comparative statistics were given for the three Census Years 1881, 1891 and 1901.

In the entries below of the second edition (1885-87) corresponding numbers of the volumes and pages of the New Edition (1908) have been given in () brackets alongwith the newly added materials

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Imperial Gazetteer of India New Edition—1907-1908

The Indian Empire, (Vol I—Descriptive)—Oxford, 1907

All other Volumes published in 1908

Pages

- 369 Mahāvīra used an early form of Eastern Hindi—the Prakrit Ardhamagadhi
- 408 Many Jains permit connubium with a Hindu family
- 413 The Sarāks Śrāvaka (a heaver)
- 414. Jainism, its history, Mahāvīra, only a reformer of
- 414 Jainism, compared and contrasted with Buddhism, The Jain schism—the Śvetāmbara and the Digambara, during the mediaeval period, it secured political influence; on the Muhammadan conquest many Jain shrines demolished.
- 415. Causes of the survival of Jainism Its vast literature. The Jain pantheon, Tirthankaras or Jinas, the ascetics and the Śrāvakas (Saraogi), nude images, their sanctuaries and splendid temples
- 416. Jainism at the present day, their number 1 1/3 millions, this is nominal because they describe themselves as Hindus, its close resemblance to Hindus—points of difference.
- 416-17. Sects and distribution of Jains, its three sects; the chief seats of Jain influence—their sudden disappearance from the population in the direction of Sind is somewhat remarkable; indigeneous Jains in Bengal, Bihar and Orissa.

Pages

422. The Lingāyats, their founder Basava, his career according to Lingāyat Basava—Purana and Jain Bijjalarāya Charita, Basava persecuted the Jains, Bijjala a Jain King, his death or abdication and murder of Basava.
424. Muttra, an early seat of Jainism, alliance between the Vaishnavas and the Jains—cause of the immunity of Jainism from persecution in Western India.
471. Jainism recognized as a distinct religion but in certain parts the Jains themselves assert their claim to be Hindus and thus were entered at the Census.
- 493 Population : Religion—Jain, India-I 334, 148, Provinces-478, 700, States-855, 448

Volume II—Historical

| <u>Pages</u> | <u>Articles.</u> | <u>Accounts</u> |
|--------------|-------------------------|---|
| P. 4n, 5n | Vikrama Era (58 B C) | The legend belongs to the Jains |
| 6 | History | History of Jainism (A.D. 950—1300), specially in Mysore, contained in the Rājāvalikathā. |
| 7, 8. | The Pattāvālis | The Pattāvālis or succession of pontiffs (chronological list). |
| 22. | Successions of kings. | From Jain Patāvālis, <i>Pravachanapariksha</i> of Dharmasāgara, <i>Harivamsa</i> of Jinnaśena, <i>Uttarapurāna</i> of Gṇanābhadrā, Yaśodhara's life of Somadeva |
| 42, 43 | Rocks (Inscriptions) | Inscriptions at Śrāvana Belgola |
| 47, 48 | Images & Statues | Jain Tirthankara at Muttra (22 A.D.) inscribed colossal statues of Bahubali or Bhujabali or Gummata at Śrāvana-Belgola (977 to 984 A.D.), at Kārkala (A.D. 1432), at Venur (A.D. 1604). |
| 50. | Statement of events. | Best instance of historical narrative is the Hāthigumphā inscription (page 14 above). |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|---------------|---------------------------------|--|
| 56, 58. | Religious records apigraphical. | Installation of an image of Vardhamāna in B.C. 53—Muttra inscription (EI, I. 381 ; IA, 1904, 34, No 4) Settlement of dispute between the Jains and the Vaishnavas—EC, 2, No. 136 Śrāvana Belgola) |
| 57, 58. | Endowments. | Presentation of caves to the Ājivika ascetics by Aśoka and Daśaratha (IA, 20.361) —Barabar and Nagarjunī hills. Charters of the Kadamba kings of Banawāsī for the worship of Jinendra (IA, 6.25ff). Kaluchumbairu grant of the Eastern Chālukya king Amma II for a charitable dining-hall of a Jain temple (EI, 7.177). |
| 84, 85 | Research | The Pattāvalis (p 7 f above) required to be examined more fully Indexes of the Jain and other Prakrit works are required. |
| 110, 111 | Jain Stupas | The Jains, erected <i>stūpas</i> surrounded by stone railings which are indistinguishable from those of the Buddhists Two undoubted Jain <i>stūpas</i> one at Mathura, nearly 70 ft in diameter and a miniature votive <i>stūpa</i> also at Mathura. The smaller structural building was excavated at Ramnagar (Ahichhatra) in Bareilly Dt |
| 115. | Sculptures. | Jain sculptures of the Kushan period is arranged on the same principle as those of the Buddhists. |
| 122. | Sculptures. | Bundelkhand full of Jain images. The colossal monolithic nude Jain statues of the South are among the wonders of the world. The colossal reliefs at Gwalior are also Jain (A. D. 1440—73). |
| 123. | Tower of Chittor | The Jain tower, 80 feet high of uncertain date, is covered with sculptures. |
| 124. | Temples at Mt. Abu. | The marble temples dedicated to Jain worship at Mount Abu in Rājputānā of |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|---------------|-------------------------------------|---|
| | | which the two finest date from A. D. 1032 and 1231, carry to its highest perfection the Indian genius for the invention of graceful patterns and their application to the decoration of masonry. |
| 158. | Protection by Aśoka. | The Jains and other sects were protected by Aśoka, and they raised shrines and constructed cave temples and monastic abodes for their devotees. |
| 161. | Cave temples | In the Barābar hills, a group of caves dedicated to the Ājivikas, a naked sect, similar to the Jains description given |
| 164. | Cave temples. | All the earliest caves are not of Buddhist origin, certain of the excavations at Junāgarh are almost certainly Jain Orissa caves, most of them Jain. |
| 170 | Jain temples architecture in Kanara | Jain temples and tombs at Mudbidri in South Kanara—like Nepal chaityas and Chinese towers Description |
| 179 | Indo-Aryan style | The Jain style of architecture in Western India, a development or variety of the Indo-Aryan order and was used all over Rājputānā, Malwā and Gujarāt |
| 182, 187 | Muhammadan Architecture. | Their first mosques were constructed of the materials of Hindu and Jain temples. Dilwar Khan mosque, the oldest in Mandu (1405) constructed of materials taken from Hindu or Jain shrines |
| 251 | Pañchatantra | The two forms of the Northern recension of the Pañchatantra show secondary Jain influence, probably brought to bear on it during the period A. D. 950 to 1300. |
| 258 | Buddhism & Jainism. | Both in their main outlines are based on the Sāṅkhya system ; their fundamental doctrines. These two pessimistic religions are altogether so similar that the Jains were looked upon as a Buddhist sect. But researches proved that founders of both religions were contemporaries. |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|---------------|----------------------|--|
| 260, 261 | Jainism. | Foundation of Jainism; Mahāvira of Kuṇḍagrāma in Videha (Tirhut) near Vaisālī; its two sects-division in about 300 B. C., sacred canon in Prakrit (Ardha-Māgadhī) and its noncanonical writings in Maharashtra, the golden age of Jainism from about A. D. 950 to 1300, its fundamental precept-ahimsa, avoid injuring even the smallest insect. |
| 271 | Literary traditions. | The oldest historical traditions embodied in the Jain and Buddhist scriptures |
| 273. | Magadha. | The kingdom of Magadha, origin of Jainism. |
| 298 | Adherents | Aśoka's patronage of Buddhism, but the older Jain religion continued through all ages to claim multitudes of adherents. |
| 317-18 | Jainism. | Its mediaeval prosperity in Gujarāt and Rajputānā. |
| 327. | Chālukyās. | Mangaleśa (597 A.D.) defeated the Kātachchurī king Buddha Rāja, a Jain. |
| 331 | Rāshṭriakhūtas. | Amoghavarsha I (died in A. D. 877) a follower of Jainism, his adviser Jināsena, part author of <i>Ādīpurāṇa</i> . |
| 434—436. | Literature. | Influence Jainism on the Tamil and Kanarese literatures. Nāḷadiyar on moral sayings, <i>Kurral</i> , deal with virtue, wealth and pleasure, the <i>Chāntāmaṇi</i> , the <i>Nannūl</i> . |
| 436. | Kanarese, | Kanarese literature originated, like Tamil literature, in the labours of the Jains. |

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W. W. HUNTER. *The Imperial Gazetteer of India*. Second edition. 14 Volumes.—London, 1885—1887.

Entries in brackets () are from the New Edition (1908).

This work gives, for the districts, the sub-divisions and the towns where some Jains inhabit, the number of the latter according to the census of 1881.

Besides these statistical information, one finds further in the different volumes the following accounts :

Vol. I (Vol. V, Oxford. 1908).

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|------------------------|----------------------|---|
| 7-12. (6-7) | Mount Abu | The five Jaina temples of the Mount Abu, with particular description of the great temple of Varīṣabha, of the Vimalasāh dedicated to Ādinath and of the temple of Vastupāla and Tejahpāla in honour of Nemmātha |
| 81 (93) | Ahar | Some ancient temples are still to be traced. |
| 95—97 | | |
| (97, 98. 106, 108). | Ahmadabad. | The city of Ahmadabad is a very important Jaina centre. One counts there more than 120 temples The majority of the merchants and bankers are Jains (Shravak)—The Jaina art at Ahmadabad |
| 104 (115, 119). | Ahmadnagar. | The banks belong in general to the Mār-wārī Baniyas, of Jaina creed. (Jains 16,254). |
| 112 (133). | Ajaigarh. | Relics of ancient Jain temples |
| (146) | Ajmer. | Jains 26,939 (in 1891) and 19,922 (in 1901). |
| 124 (176). | Ajodhya (Ayodhyā) | The realm of Kosala, the capital of which was Ayodhyā, is famous as ancient Jaina country. One sees still today several temples, some of which erected in the 18th century, on the supposed places of birth of five Tirthakaras |
| 141-142 (189) | Akola Town. | Before the Mussalman invasion, the princes of the district were Jains. 226 Jains (in 1901). |
| 206 (260) | Alwar. | Several temples. Jains 4,919. |

| <u>Pages.</u> | <u>Articles</u> | <u>Accounts.</u> |
|------------------------------|--------------------------------|---|
| (275) | Amba Town. | The Pancham Jains—descendants of a feudatory of Chālukyas Ruined cave-temple in the vicinity. |
| (382-83) | Anjaneri. (Anjuni) Nasik | Jain caves with Jinas. Below Anjaneri, Jain temples, inscription dated A D 1140 |
| (385) | Ankai (Ankai-Tankai). | Seven Jain caves, richly sculptured. |
| (398) | Arang. | Remains of Jain temples, sculptures |
| (400) | Arasibidi | Two ruined Jain temples. |
| (407, 408) | Arcot (North). | Jain rock—sculptures at Panch Pandavamalai, Mamandur, Tiruvattur, Tirumala, and Vallimalai—Best Jain shrine at Arungulam. |
| 314. (497, 408) | Arcot (North). | The Jains are particularly numerous in the southern part of the district of North Arcot Jains 8,000. |
| (Vol VI -5) | Aurah | (433 Jains). |
| (359-360) (Vol. VI p. 49) | Assam. | The Jains of this province are merchants from Rajputana. Jains 1,797. |
| 402. (Vol. VI p.163) | Ajmganj. | A colony of merchants Oswāls and Mār-wāris, of Jaina creed, with several magnificent temples. |
| 407. (Vol. VI p.176) | Badami. | The Jaina grotto and cave—temple of about 650 A. D. |
| Volume II (Vol VI). | | |
| (235) | (Balasimor). | (Jains 215). |
| 13. | Balihri (Bhilri) | Ancient place of Jain cult |
| 45. | Banāvar. | Ancient capital of a Jain principality. |
| (356) | (Banda Town). | (5 Jain Temples). |
| (381) | (Bankapur Town). | (Earliest mention in a Kolhapur Jain Ms. dated 898) |

| <u>Pages.</u> | <u>Articles</u> | <u>Accounts.</u> |
|------------------------------------|-------------------|---|
| (409) | (Banswara State) | A fine Jain temple at Kalinjara and remains of Jain temple at Arthuna |
| Vol. II— <i>contd.</i> (Vol. VII). | | |
| (6) | (Bareilly) | (Ahichhatra or Ramnagar a sacred place of the Jains) |
| (22) | (Barkur) | (Hoysala Ballas were Jains by religion) |
| (24) | [Baro (Bainagar)] | (Remains of Jain temple. Large Jain Mandir, cells contain Jain images, a <i>Samādhi</i>) |
| (25, 41 43, 44) | (Basada State), | (Ancient name of city—Chandanavati, wrested it from the Jains) 48 290 Jains (in 1901) —31,410 Svetāmbari, 9,599 Digambari, 4,281 Dhundia). |
| (79) | (Baroda Prant), | (10,916 Jains in 1901) |
| (81) | (Baroda city). | (Jains, 2,266) |
| 181 (93) | Barwani. | Some Jain temples in the neighbourhood of the town (Bawangaja hill contains a gigantic Jain figure, on the summit a small temple has two inscriptions dated 1166 and 1459, at the foot some modern Jain temples) |
| 184 (97). | Basim | The Jains had the power in this district before the Musalman invasion |
| | | (The temple of Antariksha Pāśvanātha at Supur, belonging to the Digambara Jains) |
| (139) | Beawar | (Jains, 2,094). |
| (145) | Belgaum | (It contained 5 <i>maths</i> , one dedicated to Jina). |
| (148) | Belgaum Dist | (Temples of 11th, 12th & 13th centuries scattered over the district, nearly all were Jains but converted into lingam shrines) |
| (157) | Belgaum Town. | (Contains two Jain temples of great interest). |
| (162) | Bellary Dist. | (Numerous Jain temples). |
| (174) | Bellary Taluk. | (Few Jains found here). |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|---------------|------------------|---|
| 252. | Belur. | A Hoysala king abjured Jainism for the Vishnuism. |
| (221) | Bengal. | (Caves on the Khandagiri & Udayagiri hills, long believed to be Buddhist but now thought to be mostly Jain. Khāravela in- scription—165 B.C.) (With the exception of the Sonbhandar cave at Rājgrih, dating from the 3rd century A.D., these are the only Jain remains with any claim to antiquity. South Bihar—the ancient Magadha, the birthplace of Jainism & Buddhism) |
| 326 | Benia. | Residence of a very great number of Jain merchants. A magnificent temple |

Vol II—*contd* (Vol VIII).

| | | |
|------|---------------|---|
| 327 | Bettadpur. | In the 10th century, a Jain prince entered (5) in the sect of the Lingāyats |
| (9) | Betul Dist | At Muktagiri—modern Jain temples. Annual Jain fair. |
| 340 | | Interesting Jain temple. Ruins of temples (23) created towards 1125 A.D. by the merchant (Jagadeva Sah) Jagadusha, celebrated place of pilgrimage in the 12th & 13th centuries. Jain images were destroyed, at the end of the 17th Cent. by the Mussalmans |
| 352 | Bhagalpur. -- | In the neighbourhood of the town (at (24, 29, Champānagar) are found two remarkable 37). sanctuaries belonging to the Oswāls, and one of which was built at the end of the 18th century. (Jains 723). |
| 378 | Bhatkal. | At the beginning of the 18th cent. this town (90) counted several Jain temples. (Chandra- nāthesvarabasti. Jain princess Channabhaira Devi (1950). |
| (96) | Bhāvanagar. | (Jains 10,681) |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|---------------|---------------------|--|
| (121) | Bhojpur (Bhopal) | (A Jain shrine—3 Tirthankaras, one colossal Mahāvīra 20 ft high, two Pārasnāth) |
| (124) | Bhopal Agency | (Jains 10, 171) |
| (133) | Bhopal State | (Jains, 6,397) |
| (144) | Bhopal City | (Jains, 1,327) |
| (163) | Bidar Division | (Jains, 1,320) |
| (172) | Bihar Sub. Div | (Pāwāpuri contains 3 Jain temples) |
| (188) | Bijawar State. | (Jains, 2035) |
| (202) | Bijolia | (Five Jain temples) |
| 442 | Bikāner | The town possess 10 Jain (Upāsaras) monasteries, rich in manuscripts, many temples |
| (208, 219) | | (Jains, 23,403 The Alakhgiris, consider themselves a Jain sect but do not worship Jain Rishus.) |

Volume III. (Vol. VIII.)

| | | |
|----------|-------------|--|
| 35 | Bombay | The Jains constitute an influential sect in the presidency of Bombay |
| (307) | | (Bombay Presidency—Statistics—Jains, 5,55,209 in 1891 and 5,35,950 in 1901) |
| (412-13) | Bombay city | <i>Baniās</i> or traders, of Gujarat and Mārwāris of Rajputana—a large portion of both adhere to the Jain religion. (Jains, 14,228). |

Volume III.—*contd* (Vol. IX)

| | | |
|------|-------------|---|
| 88 | Boram | Jain ruins in the neighbourhood of the town (on the right bank of the Kasai river). |
| (4) | | |
| (21) | Broach city | (Jain archaeological remains met with) |
| (22) | | (Jains, 3,254) |
| 128 | Buddhapur | Ruins of Jain temples. In the neighbourhood of Pakbirra, a group of temples with the 9 feet stature of a Tirthankara. |
| (45) | (Manbhum) | |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|--------------------|------------------------------|---|
| 143. | Buldana | According to popular belief, the Jains would have formerly reigned in this district. |
| (82) | Bundi State | (Jains, 6,482) |
| (294) | Cambay | (Jains form 5 per cent. of the total). |
| (297) | Cambay town | (Jains, 3,063. Jama Masjid erected in 1,325, its interior pillars taken from desecrated Jain temples) |
| (320) | Central Division (Bombay) | Jains, 73,830. |
| (348, 350) | Central India | The age statistics show that the Jains, who are the richest and best-nourished community, live the longest. Ages of girl marriages : Jains 12 years and 6 months. |
| (351, 353, 354) | Central India | Eastern Hindi, its early form was employed by Mahavira (500 B. C.) in expounding the tenets of his religion, whence it became later the language of the canonical books of the Digambar Jains. In the 11th and 12th centuries the Jain religion was the chief form of worship of the highest classes in Central India, and the remains of temples and images of the Jains are met with all over the Agency. Jains, 89,984 in 1891 and 112,998 in 1901.) |
| 333 | Champanagar | Residence of the priests of the Oswāls. |

Volume III—*condt.* (Vol. X)

- (19) Central Provinces (Ancient and modern Jain temples are found in several localities in the northern Districts, almost all in ruins, were finely built. At Kundalpur more than fifty modern temples. Jains, 48,644 in 1891 and 47,306 in 1901. Of the total population, of the province, the Jains number 48,000).

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|----------------|--|--|
| 369 (148) | Chanasama Chanasma | Grand temple of Pārśvanātha, erected in the beginning of the 19th century, has marble statues of the 24 Tīrthankars. |
| (167) | Chandor (Nasik Dt.) | (Jain caves in the cliffs of the Chandor fort hill, contains images of Tīrthakars, principal being of Chandraprabha.) |
| 372 (180) | Charra (Manbhūm) | 7 Jain temples, two very old; description given. (These and some large tanks were constructed by Saraks.) |
| (196) (292) | Chhaprauli (Meerut) Chitaldroog Dist. | (Large colony of wealthy Jain Baniās (801 Jains). |
| (299) | Chitor (Udaipur) | (Kūtī Stambha, most ancient building in the fort, erected by Bgherwāl in the 12th or 13th century, dedicated to Ādināth.) |
| (329, 330) | Chota Nagpur Divn. | (Jains, 853. The Jain temples at Pārśvanāth hill, attracted thousands of pilgrims). |
| (359) | Coimbatore Dist. | Jain temples and remains not infrequent. |
| (377, 378) | Conjeeveram Town. | (118 Jains. Jains numerous in the 7th century. Old Jain temples situated at Tirupparuttikunram, Chola period, Vijayanagar kings made grants. Description given.) |

Volume III—*contd.* (Vol. XI)

| | | |
|------|--------------|---|
| (9) | Coorg | (The Changālvās, originally Jains, then priests claim exclusive authority over the Jain temples from Hanasoge to Tale-Kāveri. The Kongālvās also were Jains.) |
| (79) | Cutch | (Jains 70,467.) |
| (98) | Cuttack City | A few Jains |

Volume IV. (Vol. XI)

| | | |
|----------------|-------------|--|
| (137) (138) | Damoh Dist. | (At Kundalpur fifty or more Jain temples. At Nohta numerous remains of Jain temples, their stones used for buildings). |
|----------------|-------------|--|

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|------------------------|---------------------|--|
| 112 | Damoh | A temple to Neminatha erected at Kundalpur, here the Jains from the neighbourhood assemble to settle their differences (Population 2½ per cent. Jains). |
| 157 | Datiya | About 4 miles from the town, group of Jain temples, archaeologically remarkable (Sunagaḍh). |
| 158 | Daulatabad | Ruins of an important temple. |
| (209) | Dessa (Palanpur) | (Two Jain temples of interest) |
| (226) | Delhi Dist. | (Jains 7,726) |
| (233) | Delhi city | (Jains, 2,164) |
| (245) | Deogarh (Udaipur) | (Jains 19 per cent) |
| (247) | Deolia (Pantabgarh) | (Two Jain temples) |
| 230 | Deulgaon Rāja | Ancestors of the Jains of this town came from the north, 300 years ago. |
| (278) | Dewas State | (Nagda, 3 miles south of Dewas, remains of Jain figures.) |
| (290) | Dhār State | (Jains, 2,987 in 1901). |
| (295) | Dhār Town | (Lat Masjid erected in 1405, out of the remains of Jain temples.) |
| (305) (307, 308) | Dhārwar Dist. | (Early Kadambs, a Jain family, held away in Banavasi until the 6th century). Population one per cent Jains. The Lingayats were largely converts from Jainism). |
| (333) | Dhoraji (Kathiawar) | (1,518 Jains). |
| 318 | Dugari | Two Jain temples. |
| Volume V. (Vol. XII) | | |
| (19) | Ellichpur Town. | (231, Jains.) |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|--------------------------------------|------------------|---|
| (22) | Ellora | (Rock temples—Jain group of five caves. India Sabhā) |
| (41) | Etawah Dist. | (At Asai Khera, Jain sculptures, dated between the 9th and 12th centuries have been discovered.) |
| (109, 110) | Fyzabad Dist | (Ajodhvā, the Jains visit it as the birth place of several of their Tirthankars. Their place of pilgrimage). |
| | Gaya Town | (121 Jains) |
| (212) | Gersoppā Village | (Ruins of Nagarbastukere, the capital of the Jain chiefs of Gersoppa (1409—1610), a cross-shaped Jain temple with 4 images, other temples—the Vardhamāna temple and inscriptions) |
| 85-86 | Girnār | Short description of the temples, according to FERGUSSON. |
| (248) | | Short description of the temples, according to FERGUSSON. |
| 141 (305) | Gohana Town | Two temples dedicated to Pārasnātha, at which annual festival takes place. |
| 147 | Gonda | The district was formerly a Jain realm which could resist the Musalman forces. |
| (347) | Gudivada Town | (To the west is a fine Jain statue.) |
| (375) | Gulbaiga Div. | (Jains, 6,163) |
| (388) | Guntupalli | (Formerly a town called Jainapuram on the site of Guntupalli). |
| 234- 235 (415, 426, 442) | Gwalior | Ancient Jain sanctuary. Short review on the ruins of temples and on grottos containing colossal statues—one 57 ft. (Jains, 30,129 or 1 per cent in residency and 2 per cent in the State) |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|-----------------------|---------------------|--|
| (1) | Gyaraspur (Gwalior) | (Mala Devi and Bajranath both Hindu temples, appropriated by Jains and contain Digambara Jain images. |
| 295 (11) | Halebid | Jain ruins, some striking <i>bastis</i> . |
| (22) | Hanamkonda | (Close to the ruined town of Hanumant-giri, several Jain figures cut in the rocks.) |
| 332 | Haridwar | Statue representing probably Ādināth. |
| 342 | Harpanahalli | Town contains a Jain colony |
| (61, 63,64, 68) | Hassan Dist. | Śravaṇa Belgola, occupied by the Jains since 3rd century B. C. Indrabetta is covered with several ancient temples with inscriptions and on Chandrabetta rises the colossal statue of Gomateśvara. District of Hassan formerly governed by Jain princes. Migration of Jains from Ujjain under the leadership of Bhadrabāhu, accompanied by Chandragupta the Maurya emperor, history given. Chamunḍa Rāya and the colossal image of Gomata. FERGUSSON's remarks. 1,874 Jains in 1901. Manufacture of brass and copper vessels a monopoly of the Jains at Śravaṇa Belgola. |
| 374 (89) | Hazāribāgh | Jains mostly merchants in the towns of Hazāribāgh and Chatra. Jain temples at Pārasnāth, a place of pilgrimage, Jain remains on Kuluha hill |
| (155) | Hissar Town | Jahaj mosque, once a Jain temple. |
| (161) | Hongal (Belgaum) | North of the village, an old Jain temple, now converted into a lingam shrine. |
| (221) | Hubli City | 902 Jains. |
| (223) | Huli (Belgaum) | Handsome ruined temple of Panchlingdeo, originally a Jain <i>basti</i> . |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|----------------------|------------------|--|
| 501- 502 (223) | Humcha | This village, counts almost exclusively some Jains, was the capital of a Jain principality founded in the 8th century by Jindatta Rāya, who came from Muttra in N India. A descendant of his acquired the Santalige country and the rulers thenceforward took the name of Santala. Extensive ruins of large Jain temples and inscription of the 10th century. Humcha math one of the chief seats of the Jains in Mysore. |
| 266- 67. | Hyderabad State. | Review of the Jains of Bera. They occupy the region since a very distant time. Some Jain princes reigned at Kaliyan. |
| (247, 308) | Hyderabad City | (Jains, 20,345. 318 Jains in the city) |
| (326) | Idar State | Jains, 4,376. |
| (340) | Indore State | Numerous Jain ruins throughout the Malwa district. Jains, 14,255 or 2 per cent Jains. |
| (350) | Indore city | Jains, 2,558 in the city. |
| (388, 400) | Jaipur State | Jains, 44,630, 8,726 in the city. |

Volume VI.

[also see (Vol. II) of the new edition above]

| | |
|------------------|---|
| 158- 162. | General review of Jainism. The Jains, their doctrines, their sanctuaries. Resemblance of Jainism with Buddhism. Antiquity of Jainism. Researches of Mr. JACOBI Jainism older than Buddhism. Date of the Jaina writings. Modern Jainism. |
| 331. | The Jaina period of the Tamil literature from the 9th to the 13th century; the principal works; the dictionary <i>Divākaram</i> and the epic poem <i>Āṇḍamāni</i> . |
| 338. 693, 701 | The Prākṛit of Jains. Statistical data. |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|-------------------------------------|-----------------------------|--|
| Volume VII. (Vol. XIV Oxford, 1908) | | |
| 65 | Jais | Temple dedicated to Pārsvanāth. |
| 70 (4, 10) | Jaisalmer State. | Remarkable temples. Lodgrva has a Jain temple, 1000 years old. Very fine Jain temples in the fort, some, 1400 years old. |
| (55) | Jandiala Guru (Amritsar) | Large mercantile community of Bhabras, who are Jains. |
| (64) | Jaora State | Jains, 3,314 or 4 per cent. |
| (70) | Jaso (Baghelkhand) | Jain remains lie scattered. |
| 117 | Jhalawar State | Jains, 3,129 or 3 per cent. |
| (124) | Jhalapatan Town | A Jain temple which formerly belonged to the old city. |
| (140) | Jhansi Dist | Jains number 10,760 or 1.7 per cent |
| (164) | Jhunjhunu | A Jain temple 1000 years old. |
| (170) | Jind State | A few Jains in the Dadri <i>tahsil</i> . |
| (188) | Jodhpur State | 1,37,393 or 7 per cent. Jains. |
| 248. | Jorhat (Sibsagar Dist.) | This village counts an important colony of Jains |
| (208, 209) | Jubbulpur Dist. | Ruins at Bargaon belong to the Jains 617 Jains. |
| (220) | Jullundur Divl. | 5,562 Jains. In the states, 1,993 Jains. |
| (237, 238) | Junagarh State | 7,842 Jains. In the town, 1,029. |
| 289 (265, 266) | Kadūr (Mysore) | According to inscriptions and monuments, this village was a Jain in the 10th century. At Sosevūr or Angaḍi, ruins of Jain temples. Jains, 1,554. |
| (278, 279) | Kaira Dist. | A fine Jain temple. Jains, 8,469. |

| <u>Pages.</u> | <u>Articles.</u> | <u>Accounts.</u> |
|------------------------------|--------------------------|--|
| (299) | Kalasa (Mysore) | Temple of Kalesvara, 13th century copper grants by Jain queens. It was originally a Jain temple. |
| 337 . (313) | Kalinjara (Rajputana) | Formerly centre of Jain trade. The ruins of a fine Jain temple. |
| (321) | Kalugumalai | Jain sculptures and inscriptions. |
| (328) | Kampil (U. P.) | A fine Jain temple. |
| (343) | Kanara North | It was for long a stronghold of the Jain religion. |
| 356- 359. (356- 359 | Kanara, South. | After the battle of Talikota in 1565, the local Jain chiefs achieved independence. Jain remains most remarkable in the presidency. Noteworthy are at Karkala, Yenur, and Mudbidri Jain chiefs, Bhairarasa Wodeyars of Karkala. Jain remains of three kinds— <i>bettas</i> , <i>bastis</i> and <i>stambhas</i> described. Barkur, once the Jain capital of the region destroyed by Lingayat fanatics in the 17th century, beautiful Jain buildings now a heap of ruins. Jains, 9,582 or 1%. |
| 386 | Kangra Dist. | Remains at Kangra prove that it was a considerable Jain centre. |
| (404) | Kankroli (Udaipur) | On a hill to the north-east are the remains of a large Jain temple. |
| 439 (406) | Kapadvanj (Town) | Modern Jain temple richly decorated with marble pillars. |

Volume VII.—*contd.* (Vol. XV)

| | | |
|-------------|---------|--|
| 463 (44) | Karkala | Once a Jain town and seat of the Bhairarasa Wodeyars, a powerful Jain family. In the neighbourhood many Jain remains—monolithic statue of Gomat Rāya; to the north, on a smaller hill a square temple; at Haleangadi, the finest Jain <i>stambha</i> (pillar); descriptions, |
|-------------|---------|--|

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|--------------|-------------------------|--|
| (151) | Katas (Jhelum Dist.) | On the banks of the Katas, lies the hill, of Murti; on this plateau remains of a <i>stupa</i> ; and close to it once stood a small Jain temple, from its debris a considerable quantity of architectural fragments (now in Lahore Museum) were discovered by Dr STEIN in 1890. The locality is the Singhapur (Sangho-pu-lo of the Chinese pilgrim Hiuen Tsiang). |
| (177) | Kāthiāwār | Some fine Jain temples on Gīrnār and the Śātruṅja hills. |

Volume VIII. (Vol. XV—*contd.*)

| | | |
|---------------|---------------------------|---|
| (101) | Katia (U P.) Medinipur | Two Jain temples. |
| (192) | Kavlapur (Sangh) | A Jain <i>basti</i> . |
| (197) | Kekri (Ajmer) | 364 Jains. |
| (218) (19) | Khajraho | The south-eastern group—entirely Jain group of temples, similar in appearance to the Hindus. Oldest temple in this group—the Ghanta (6th or 7th century). |
| 159 | Khandagiri | Temple erected by the Marathas at the end of the 18th century. |
| (240) | Khandgiri | Udayagiri and Khandgiri; caves occupied by Jain monks and not, as is usually stated, by Buddhist. Caves and sculptures fully described. |
| 231 | Khandesh Dist. | 12,298 or 0.9 per cent are Jains. |
| 162 (242) | Khandwa | Ancient Jain centre of 12th century. Remains of old Jain temples still seen. A new Jain temple. |
| (266) | Khatauli | Four large Jain temples. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|-----------------------|------------------------|--|
| 187 | Khekara | Magnificent temple. |
| (295) | Khurai Town (C. P.) | Considerable colony of Jains and a number of fine Jain temples |
| 212 (297) | Khurja | Magnificent Jain temple. Churuwal Banias are Jain by religion, a wealthy class doing banking business all over India. |
| (371, 372) | Kolar Dist. | At Nonamangala, south of Malur, were discovered in 1897 the foundation of a Jain temple with inscribed plates of the 4th and 5th centuries, and a number of antiquities. 880 Jains in 1901. |
| (383, 384, 386) | Kolhapur State. | 50,924 Jains. Large number of Jain cultivators (36,000)—evidence of the former predominance of the Jain religion in the Southern Maratha country, they are peaceable and industrious peasantry. Jains 1,401 in the city. |
| 407 | Kosam (U. P.) | A large collection of Jain sculptures of the 11th century were dug up here. A small modern temple |

Volume VIII—*contd* (Vol XVI)

| | | |
|-------------|--------------------------------|---|
| (7-8) | Kottūru (Bellary) | Basappa came to Kottūru when it was a stronghold of the Jains, vanquished them in controversy, converted them to the Lingāyat faith, and set up a <i>lingam</i> in their principal temple, Murukallu matha. |
| 345 (22) | Kumbhalgarh (Udaipur) | Ancient temples Site of an ancient castle of Samprati, a Jain prince of the 2nd century B. C. |
| (28-29) | Kurandavad State (Kolhapur) | The Senior chief's estate—Jains 3,532, the Junior chief's estate—Jains 2,498. |
| (95) | Lahore Divl. | Jains, 5,507. |
| (131) | Lakshmeshwar (Miraj) | Jain <i>bastis</i> |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|--------------|------------------|--|
| 458 (133) | Lalitpur (U. P.) | Numerous Jain temples in the Dist. The town contains picturesque Jain temples. |

Volume IX. (Vol. XVI—*contd.*)

| | | |
|---------------------|-------------------|--|
| 22 (255, 263) | Madras Presidency | Jains number 27,000, most of them found in South Kanara and North and South Arcot. Jain antiquities in South Kanara, at Kārkāl, Yentū and Mūḍbidri |
| (408) | Magadha | Mahāvīra founded the cognate sect of the Jains. |

Volume IX—*contd.* (Vol. XVII)

| | | |
|---------------|-------------------------|---|
| (17) | Mahī Kantha | Jains 3 per cent |
| (42) | Maskhal (Chittagong) | Amont the hills is built the shrine of Ādināth, which attracts the pilgrims from all parts of the district. (?) |
| 183 | Mahoba | Relics of ancient Jain temples |
| (97) | Mālwa Agency | Jains, 36,615 or 3 per cent. |
| (105) | Mamandūr (Arcot) | Rock-caves, work of the Jains, Jain monks from Conjeeveram, here retire in narrow cells for meditation. |
| (113, 114) | Mānbhūmī | Bajra Bhūmī of the Jain legend, ruins of ancient Jain temples near Puruha. District contains ancient remains at Palma, Charra, Pakbūa, ascribed to the Sarāks (Jains), image of Arhanāth Deoli. |
| (150) | Mandasor Town | Numerous Jain remains found. |
| 296 (152) | Mandhata (C. P.) | On the north bank of the Narbada are some Jain temples. |
| 309 | Mandoi (Jodhpur) | Some Jain ruins. |
| (198) | Mankī (N. Kanara) | Remains of several Jain temples prove former paramount Jain influence here. |
| (199) | Mannargudi (Tanjore) | 153 Jains. An old Jain temple. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|---------------------------------------|---------------------------|--|
| 351 (214) | Masār (Shahabad Dist.) | Its old name according to the 7 inscription in the temple of Pārasnāth, was Mahāsāra. Jain temple with Brahmanical images and an inscription dated 1386. |
| 361 | Mātar (Kaira) | Temple. |
| 368 | Māu | Temple |
| (233) | Mau-Ranipur (U. P.) | Principal temple here, Jain. Jains an important commercial body. |
| (252, 257) | Meerut Division | Jains, 37,941. 1 per cent Jains. |
| (361, 362) | Miraj State (Kolhapur) | Jains, 3,866. in the Senior branch and 1,288 in the Junior Branch. |
| (380) | Miyagam (Baroda) | Chiefly inhabited by Jains, who carry on a thriving trade |
| Volume IX.— <i>contd.</i> (Vol XVIII) | | |
| (3) | Morvi State (Kathuwar) | Jains, 4,913 |
| 525 (10) | Mudbidri (S. Kanara) | Ancient Jain city, a descendent of the old Jain chief, the Chouter still resides, 18 <i>bastis</i> , the Chandranāth temple finest, description—FERGUSON states the nearest approach to the type is to be found in Nepal, tombs of Jain priests. Inscriptions. |
| (12) | Mudhol State | Jains, 277. |
| (20) | Mulgund (Dharwar) | Four Jain temples in the town |
| (54) | Murshidabad Town | Second only to the Nawab in establishing the importance of Murshidābad was the Jain banker, Manik Chand Jagat Seth |
| (62, 66) | Muttra | Was a stronghold of the Jains. Jain <i>stupa</i> , inscriptions. |
| (87) | Muzaffarnagar | Jains, 10,150 or 1.2 per cent. Banias—Many of whom are Jains. |

PagesArticlesAccountsVolume X (Vol. XVIII—*contd.*)

| | | |
|--|--------------------|--|
| (92,93,100 168-69) 172-73,187, 191,192,194, 198,202,220) | Mysore State | Jains, preponderate here for a long time, the ancient Chola princes, professed Jainism just as the Hoala kings, relics of temples and numerous inscriptions; sacred Jain books written in old Canara |
| | | Jain tradition—Chandragupta Maurya and his migration to Śīvaṇa Belgoḷa with Bhadrabahu Poysalas or Hoysalas were Jains. Balligave (Belgami) contained Jain temples. Bitudeva, under the influence of Rāmanuja, exchanged the Jain faith for Vaiṣṇavism. Chikka Deva Rāja, his Jain minister. The Jain temples are called <i>basadi</i> or <i>basit</i> , are in Dravidian style; <i>manas-tambha</i> , monolith pillars, Jains have <i>betas</i> (hills). In 1901 the Jains had the fewest females, they have a higher ratio of bachelors than the Hindus, but among them spinsters are proportionately fewest and widowers and widows most numerous, infant marriage of girls prevail. The Sada tribe include Jains also. The Jain Banajigas. Establishment of the Vaiṣṇava faith and ousting of the Jainas in Mysore by Rāmanuja, Manufacture of brass and copper vessels is to a great extent in the hands of the Bhogars, who are Jain. Earliest history of the Mysore District—the Jain tradition of the Maurya emperor Chandragupta according to the Jains. 2,006 Jains. |
| 142 (283) | Nadol (Jodhpur) | Jainism predominated formerly in this town. Inside the fort extremely handsome temple of Mahāvira. |
| (298) | Nagar Parkar | In Bhodisar are the remains of three ancient Jain temples. |
| (304, 308, 318) | Nagpur Division | Jains, 6,624. 2,675 Jains in Dist. In the city 760 Jains. |
| (336) | Nakur Town | A fine Jain temple. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|---------------------------------|----------------------------|--|
| (359) | Nandidroog (Mysore) | Stronghold of the Ganga kings, who were Jains |
| 213 (379) | Narnala (Akola) | Some cisterns of stone were constructed by the Jains, who reigned in the region before the Muhammadan invasion |
| (400, 401, 410, 412) | Nasik Dist | Jain caves of Chāmbhār, and those of Ankāi and of Tringalvādī near Igatpur. Jains one per cent. In the town, 133. Description of Chāmbhār Lena or Chāmbhār caves. (Bombay Gazetteer, Vol. XVI, Pp. 541-639 and 426—8) |
| (414) | Nasirabad Town | Jains 354 |
| (420) | Navanagar State | Jains. 21,006. |
| Vol. X— <i>contd.</i> (Vol XIX) | | |
| (25) | Nemawar (Indore State) | In the time of the Paramāra kings of Malwā, the fine Jain temple was erected at Nemawar. |
| (56) | Nerbudda Division | 9,522 Jains. |
| 329 (109) | Nimar (C. P.) | Jainism prevailed in the country from the 9th to the 12th century Khandwa, formerly a centre of the Jains and many finely-carved places of stone-work taken from Jain temples may be seen in the houses at Khandwa and Mandhata. |
| (245) | Orchha State. | Jains, 5,884. |
| (270) | Osmanabad Dist. | Jain caves at Dābar Lena. |
| 485-86 (285) | Oudh (U. P.) | A Jain dynasty reigned (10th century) in the region of Srāvastī, at Sahet-Mahet numerous Jain runs visible, a modern Jain temple dedicated to Sambhavanātha. |
| (309) | Padavedu (N Arcot Dist) | A chief city of the Kurumbas, a powerful clan. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|--------------------------------------|--------------------------|---|
| Volume XI (Vol. XIX— <i>contd.</i>) | | |
| 3-10 | Pālītānā | Summary—history of the resemblance between the Jains of the Śatruñjaya and the Govt of Pālītānā (rents due by the Jains). Jains 4,047. |
| (361-366) | | Shetruñja Hill, sacred to Ādināth; entire summit covered with temples, most famous are of Ādināth Kumār Pāl, Vimalasah, Sampat Rājā, and the Chaumukh. Mr. Kinloch FORBES in the Rās Māla and Dr. BURGESS—full description. |
| 14 (370) | Palma (Purulia) | Ancient Jain establishment, described according to DALTON Principal temple stands on a mound, several sculptures of nude male figures—the Tirthankaras. |
| (390) | Pandharpur (Sholapur) | Jains, 414 |
| 57-58 | Mt. Paresnāth | Description and history of this hill of Bengal, one of the most frequented places of the Jain pilgrims. 4,480 feet above sea level. From Pārśvanātha, the hill, originally called Samet Sikhar, has taken its name. |
| (409) | | Sir W. W. HUNTER, Statistical Account of Bengal, Vol. XVI, Pp. 216-17. |
| (411) | Parbhani Dist. | Jain temple of Pārasnāth near Jintur with a carved figure 12 feet high. |

Volume XI—*contd.* (Vol. XX)

| | | |
|----------------|------------------------|---|
| 77 (10, 14) | Partabgarh State. | This town of Rajputana possesses 4 Jain temples. Population 9 per cent Jains; in the town 27 per cent Jains. 11 Jain temples. |
| (40) | Patiala State | Jains, fewer than 3,000, mostly found in the Mohindargarh <i>nizamat</i> . |
| (73) | Pattadkal (Bijapur) | Old Jain temples. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|---------------------|-----------------------------|--|
| 82 (24, 25) | Patan (Baroda State) | Great Jain centre with 108 Jain temples and important libraries |
| 84 (53) | Patna (Bihar) | In the neighbourhood a mutilated statue of Mahāvira. Jains, 999 |
| 121 (80) | Pāvāgad | Ruins of several magnificent temples, on the east side of the north end of the hill. |
| (81) | Pāwāpurī (Bihar) | Mahāvira buried in the village; three Jain temples great place of pilgrimage for the Jains. |
| (151) | Pirawa Dist. (Rajputana) | Jains about 19 per cent. |
| 188 | Pisangan | Ancient Jain Temple. |
| 195 (158) | Pokaran (Jodhpur) | Jain temple on the site of the ancient city (the site of Satalmer) |
| (170, 181) | Poona Dist. | Jains, 10,703 In Poona city 1,473 Jains |
| (189, 190) | Porbandar State | Jains 1,158. Porbandar Town 1,113 |
| (217) | Presidency Divn (Bengal) | Jains, 2,245 |
| (233) | Pudukkottai State | Ancient caves of Jain origin. |
| 184, 291, 292 | Punjab | Among Jains marriage is in theory a sacrament Jain temples similar in plan to those of Hindus, but more than one shrine is often found in the enclosure and pillared verandas are a feature Jains, 45,615 in 1891 and 49,983 in 1901 |

Volume XI—*contd.* (Vol XXI)

| | | |
|------|-------------------------|--|
| (44) | Raichur (Hyderabad) | The country round Raichur was the battleground of the ancient Hindu and Jain dynasties |
| (71) | Rajgarh Town (Alwar) | CUNNINGHAM found 3 life-size nude figures and ruins of a Jain temple. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|-------------------------------|----------------------------|---|
| 381 (72) | Rajgir (Bihar) | Several Jain temples. The hills have several Jain temples. |
| (73) | Rajkot State | Jains, 3,352. |
| (103,104, 109,111, 115) | Rajputana | Jain structures temples at Delwara and Kirtti <i>Stambha</i> at Chitor. The oldest Jain temples near Sohagpura in Partābgarh, at Kalinjara, in Bānswāra and in Jaisalmer and Sirohi; remains exist at Ahar near Udaipur, and at Rājgarh and Pārananagar in Alwar. |
| 439 (168-69) | Rakhabh Dev (Rajputana) | Among Jains females slightly predominated. Polygamy more common among the Jains. Jains, 3,42,595 or 3½ per cent. In 1901 more than 32 per cent Digambara, 45% Śwetāmbara and the rest Dhundia. The 3 Jain sects. |
| 461-462 (190) | Rampur (U. P.) | Famous Jain temple dedicated to Ādinātha or Rakhabhnāth, it was repaired in the 14th and 15th centuries. Thousands of pilgrims visit it. Hindus worship it as incarnation of Vishnu. The Bhils call him Kālājī and have great faith in him. Another name is Kesaryāji. Every votary is entitled to wash off the saffron paste applied by a previous worshipper. (I. A. Vol. I). |
| (190) | Rampura (Jodhpur) | Short description of two Jain temples erected in 1440; to annual pilgrimages in March and September. |
| (196-97) | Ranapur (Jodhpur) | Site of a celebrated Jain temple. See Rānapur |
| | | A celebrated Jain temple built in the 15th century, extensive in design, dedicated to Ādināth; description given. (FERGUSSON—Hist. of Ind. and East. Archi. Pp. 240-2. 1899). |
| 509 | Ranipur | Two pretty small temples. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|---------------------------------------|---------------------------|---|
| Volume XII (Vol. XXI— <i>contd.</i>) | | |
| (242, 244) | Ratlam (C. I.) town. | Jains, 11 per cent. 6,452 in State. |
| (249) | Ratnagiri (Bombay Presi) | In Kharepatan is the only Jain temple found in Southern Konkan. |
| 262, 272) | Rawalpindi | Jains, 1,232 in district and 1,008 in the town. |
| (276) | Rayadrug Town (Bellary) | On the hill a Jain temple, and some curious Jain figures carved upon the face of the rock in a place known as Rasa Siddha's hermitage |
| (277) | Ravbag (Kolhapur) | In the 11th century the chief twon of a Jain chief. Most of the inhabitants are Jains and Marathas. |
| (278) | Reni (Bikaner) | A handsome Jain temple built in 942. |
| (283) | Rewah (C I.) | Some Digambara Jain figures lying near Brahmanical temples. |
| (295) | Rewā Kāntha (Bombay) | Jains, 1,400. |
| 79 | Ronahi | Three temples. |
| (349) | Sadri (Jodhpur) | Ancient town. Handsome Jain temple. |
| (386) | Sailana State (C. I.) | Jains, 912. |
| 127 | Sahet-Mahet | Ancient Śrāvasti; birth place of 3rd |
| (381) | (see Set Mahet P. 181) | Tirthankara—Sambhavanātha. See Set. |

Volume XII—*contd.* (Vol. XXII)

| | | |
|---------|-------------------|--|
| 217 | Sanganer | Several Jain temples, one of marble, of considerable size, 950 years old. |
| (51) | (Jaipui) | |
| (95-96) | Sarangpur (C. I.) | Many fragments of Jain temples; a statue of a Tirthankara erected in 1121. |
| (109) | Sarnath (Benares) | A Jain temple close to the Śtūpa. |
| 271 | Sarsaganj | Several Jain temples; Jain merchants. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|--------------|------------------------------------|---|
| (114-121) | Satara Agency & Dist. | Jains 1,166. Jains, 18,483 chiefly in the villages in the south of Valva and Tasgaon talukas. They represent a survival of early Jainism |
| (129) | Satara City | Jains, 253. |
| (140, 148) | Saugor Dist. (C. P.) | More than 15,000 Jains in the district or nearly a third of the total number in the province. 1,027 in town. |
| (158) | Sawai Madhopur (Jaipur) | A Jain pāṭhśālā. |
| (168) | Seoni District (C. P.) | At Ghansor in the Seoni tahsil, are the ruins of numerous Jain temples. |
| (183) | Seven Pagodas—Mahabalipur (Madras) | Near the stone choultry, ridges on which the caves are cut—a recumbent figure, called "Giant Raja Bali" it is no doubt the work of Jains. There are 14 or 15 Kishi caves. |
| (190) | Shahabad Dist. | Jains, 449. |
| (224) | Shahpura Chiefship (Rajputana) | Jains, 1,543 or 3 per cent. |
| (284, 286) | Shimoga Dist (Mysore) | In the 7th or 8th century, a Jain principality was established at Pomburchchha or Homburcha (Humucha) by Jinadatta, a prince of the Ugra family and Solar race from Muttra. His line assumed the name of Santara, established their capital at Karkala (S. Kanara), remains of splendid Jain temples at Humcha. Jains, 3,523. |
| (305) | Sholapur City | Jains, 1,206. |
| (383) | Simla Town | Jains and Parsis, 35. |
| (403, 406) | Sind | Ruins at Parī Nagar (in Thar and Parkar), fragments of many Jain temples. Jains, 921. |

Volume XII—*contd.* (Vol. XXIII)

| | | |
|------|----------------------------|---|
| (6) | Singbhum (Chota Nagpur) | Sarāks, who were Jains, still exist, in Mānbhūm District. |
| (16) | Sirajganj Town (E. Bengal) | A small number of Jains. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|---|-------------------------------------|---|
| (32) | Sirohi State (Rajputana) | Jains, 11 per cent. A well-preserved Jain temple of the 10th century. |
| (37) | Siron (Jhansi Dist.) | Remains, chiefly of Jain buildings. |
| Volume XIII. (Vol XXIII— <i>contd</i>) | | |
| 8 (40) | Sirpur Village (Akola Dist.) | The old temple of Anteriksha Pārśvanātha belonging to the Digambara Jain community, has an inscription dated 1406, the temple was built at least a hundred years before the date of the inscription. Tradition regarding the find of the image by a Rājā. |
| (52) | Sitamai State (C I.) | Jain, 781. |
| (69) | Sohagpur Village (C P) | Many Jain sculptures among ruins. |
| (82) 59 | Sonda (North Kanara) | Jain monasteries. |
| (63) | Sonpat | Two temples |
| (80) | Songir (C I.) | On the summit and slopes of a ridge more than a hundred Jain temples |
| (87) | Sopārā (Thana Dist., Bombay) | Ancient town, frequent mention of by Jain writers |
| (90) | Southern Division (Bombay Pres.) | Comprises Belgaum, Dharwar, Bijapur and North Kanara, Jains, 73,069 |
| (92) | Southern Maratha Jagirs | Jains, 27,714. |
| 424-25 Vol. XII) (96-97) | Śravana Belgola | Episode of Bhadrabāhu and emperor Chandragupta The colossal statue of Gomateśvara erected by Chāmunḍa Rāya in 983; its description given, formerly an important Jain centre, being the residence of the principal guru |
| 106 | Sultanpur | Town famous for the number and the wealth of the Jain merchants who reside there. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|----------------------|---|--|
| 157 (164, 168) | Surat District | Some of the mosques constructed out of Jain temples. 4,671 Jains in the city. The title and office of Nagarseeth hereditary in a Śrāwak or Jain family. |
| 163 | Talaja | Temple. |
| (214) | Talikota (Bijapur Dist.) | Jama Masjid with Jain pillars. The Śiva temple contains some Jain images. |
| (242) | Tanjore City | Jains, 154. |
| 242 (281) | Terdal (Sangli State) | Nemnath Jain temple built in 1187. |
| 267 | Thar Parkar (Sind) | Ruins of several temples. |
| 398 | Tiruvadanī (Madura Dist.) | A ruined Jain temple at Hanumantakudi. |
| (410) | Tonk State (Rajputana) | Jains, 6,623. |
| 554 | Yenur (South (Kanara) or Venur (See Vol. XXIV p. 422) | Ancient Jain town, Jain statue 37 feet high. |
| (Volume XXIV) | | |
| (65) | Tumkur District | Jains, 949. |
| (64) | Turanmal (W. Khandesh) | On the south side of the hill a Jain temple of Pārasnāth, annual fair in October. |
| 102 | Udaipur City | The Jain temple known as Adbudjī's is remarkable only for the great size of the images it contains, the largest, that of Śāntunāh, being 6½ feet by 4 feet |
| (94, 102) | Udaipur State (Mewar) | Jains, 64,623. 4,520 in Udaipur city. |
| (109) | Udayagiri (Gwalior) | Record dated in A. D. 425-6 in the Jain cave |
| (115) | Ullal (South Kanara) | Once the seat of an important Jain family in the 16th and 17th centuries. |

| <u>Pages</u> | <u>Articles</u> | <u>Accounts</u> |
|--------------------|-------------------------------------|---|
| (121) | Un (Indore State) | Old Jain temples, still stand there. |
| (160, 171, 176) | United Provinces | Excavations at Muttra yielded Jain sculptures fragments of temples, inscriptions of Kushan period (1st or 2nd century A. D.). In the Lahtpur <i>tahsil</i> of Jhansi Dist. fine Jain temples and sculptures of mediaeval period (900 to 1100). Jains, 84,401. At Jain festivals a striking feature is the carrying of images in elaborate cars. |
| (345) | Wadgaon Town (Kolhapur) | A Jain temple. |
| (346, 347) | Wadhwan State (Kathiawar) | Jains, 5,030. 3,507 in the town. |
| (354) | Wankaner State (Kathiawar) | Jains, 1,719. |
| (356, 359) | Warangal Division. | Jains, 13. Several Jain figures cut in the rocks, close to the Hanmantgarī town. |
| (386) | Western Rajputana States Residency. | Jains, 7 per cent. |
| (422) | Yenūr (or Venur) S. Kanara. | Monolithic Jain statue, 37 ft. high; constructed in 1603. |

(Vol. XXVI)—Atlas

See in the Map—XVI, the geograahy of Jainism.

172

G. L. CORBETT and R. V. RUSSEL. *Hoshangabad District*. Vol. A—Descriptive. Calcutta, 1908 (CPDG).

P. 66. The Agarvals are either Hindus or Jains and the Parvars nearly all Jains. The Parvārs have a sub-caste called Banaika.

173

Bahawalpur State. Lahore, 1908, (P. D. G., Vol. XXXVI-A).

P. 183. The Jains are to be found only at Manjgadh, Phulra, Derawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz., (1) the Digambaras, (2) the Śvetāmbaras and (3) the Daundīās.

174

K. D. ERSKINE. *The Mewar Residency*. Ajmer, 1908. (Raj. Gaz. Vol. II-A, Text).

P. 38. Two main ancient divisions of the Jain sects are the Digambaras and the Śvetāmbaras. From the latter come an offshoot known as Dhunḍiā. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara holds the opposite view.

P. 220. Among religions, the Jains, as usual, come first with nearly twenty-three per cent. literate.

P. 222. In the town of Deolia (or Deogarh) there are two Jain temples. In Partābgarh 27 per cent. are Jains.

P. 203. In the Partābgarh State, the principal subdivisions of the Mahajan caste are the Humar, Osvāl and Narshingpura. Of the Jains, about 56 per cent. belonged to the Digambara, 37 per cent. to the Śvetāmbara and 7 per cent. to the Dhunḍiā sects.

175

C. E. LUARD. *Western States (Malwa) Gazetteer*. Byculla, Bombay, 1908. (CISG, Vol. 5, Pt.-A. Text).

P. 79. Reference to Jain images in Sia, Pargana Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168. In Pachor, Parganā Pachor, mutilated portions of Jain idols are often found when excavating.

176

C. E. LUARD and Ram Prosad DUBE. *Indore State Gazetteer*. Calcutta, 1908. (CISG, Vol. ii—Text and Tables).

Pp. 55—57. In the whole state Jains number about 14,255. The leading bankers and traders in the state are Jains. After the Maharatta conquest of Malva, collisions between Jains and Brahmans were common. The temple of Rāma in the town of Kotri formerly belonged to the Jains. Caste and customs of the Jains.

P. 57. Of the Maheśris a few are Jains.

P. 58. The Osvāls—the origin of the division of two classes of Osvāls is mentioned.

177

C E LUARD and Dwarka Nath SHEOPURI. *Gwalior State Gazetteer*. (CISG, Vol. 1, 4 Pts.)—Calcutta, 1908-09.

Vol 1, Pt. 1, Pp. 45, 295 Among Jains the Digambaras are the most numerous, Śvetāmbaras following, the Dhundīās being the least numerous. The Jain scriptures regard Bhāḍālpur as the birthplace of Śīṭalanātha, the tenth Tīrthankara, whose birthday is still commemorated here by a yearly feast.

Vol. 1, Pt. 4. The following photos are found in this part .

Zilā Gwalior Gird.

P 33. Jain temple at Gwalior Fort, Parganā Gwalior Gird.

P. 48. Urwai Jain images, cut in rock, at Gwalior Fort

P. 49 Urwai Jain images, cut in rock, at Gwalior Fort.

Zilā Tonwaighar.

P. 144. Jain twin images at Khutiani Bihar, Parganā Jora.

(Now in State Museum)

Zilā Sheopur

P. 159. An inscription in a Jain temple at Dubkund, Pargana Sheopur.

P. 160. Jain images at Dubkund.

P. 161. Jain temples in ruins (exterior view) at Dubkund.

P. 162. Jain temples in ruins (interior view) at Dubkund.

Zilā Narwar.

P. 179. Jain temple at Chanderi, Parganā Pichar

Zilā Isagarh.

P. 232. Jain temples at Mungaoli, Parganā Munagaoli.

P. 233. Jain temple or Para Sahib at Thoban, Parganā Isagarh.

P. 234. Jain temples (east view) at Thoban.

P. 235. Jain temples (general view) at Thoban.

P. 236. Jain temple (west view) at Thoban.

Zilā Bhilsa.

- P. 243. Jain temple at Baro, Parganā Basoda.
 P. 251. Jain temple at Bhilsa, Parganā Bhilsa.
 P. 258. Jain temple at Giaraspur, Parganā Basoda.
 P. 259. Jain temple (front view) at Giaraspur Parganā Basoda.

Zilā Shajapur.

- P. 322. Jain images (group) at Gandhawal, Parganā Sonkach.
 P. 323. Jain temples (in ruins) at Gandhawal.
 P. 325. Jain temple (Digambara) at Maksī, Parganā Sonkach.
 P. 326. Jain temple (Śvetāmbara) at Maksī.
 P. 327. Jain temple at Pipalawan Parganā Sonkach

178

A.E. NELSON, *Jubbulpore District*. Vol. A.—Descriptive. Bombay, 1909. (C.P.D.G.)

P. 108. The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples there are perhaps the most beautiful and costly. There are fair examples of these in Jubbulpur and Marwar. The Parvārs came from Bundelkhand.

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival.

179

A.E. NELSON *Rajpur District* Vol. A.—Descriptive. Bombay, 1909. (CPDG)

Pp. 65-66, 258-259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain devis and other figures and inside there are three big nude images. In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Neminātha and Śreyāmsa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

180

K. D. ERSKINE. *The Western Rajputana States Residency and the Bikaner Agency*. Allahabad, 1909 (RG Vol. III A, Text).

- P. 92. Jain sects.
 P. 256. The Jains of Sirohi state.

181

L. F. BEGBIE. *Chanda District*. Vol. A.—Descriptive. Allahabad, 1909. (CPDG)

P. 94. The Jains have a handsome temple in the city.

182

A. E. NELSON. *Buldana District*. Vol. A —Descriptive. Calcutta, 1910. (CPDG).

Pp. 90—92 Jainism—The performance of five duties and avoidance of five sins—Two divisions of the Śarāogis.

183

L. S. S. O'MALLEY. *Singhbhum, Sarakela and Kharswan*. Calcutta, 1910. (BDG).

P. 25. The Śāravak, Śerak or Śārāk, is a corruption of Śīāvaka.

The Jain temples in Mānbhūm date back to about the 14th or 15th century A.D. From this it may be inferred that during that period the Jains penetrated to Singhbhum.

184

The Gazetteer of Bombay City and Island 3 Vols. Bombay, 1909-10.

Vol 1 Pp 177, 294 The Jains. There are 9 Jain temples in Bombay. There are no Digambara temples in Bombay

Vol. 1. P. 454 n. Many Jains in Bombay deal in pearls

Vol 3. P 353. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Pandhori, and another on Malābār hill.

185

A. E. NELSON. *Bilaspur District*. Vol. A —Descriptive. Allahabad, 1910. (CPDG).

P. 255. On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure.

P. 265 Reference to Jain remains and fragments of statuary in Dhanpur, Pendra zemindārī.

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock.

P. 313. At Balāpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras

P. 341. In the town of Kāranjā are three Jain mandirs.

P. 358. In the village of Mundgaon stands a Jain temple.

Pp. 59, 368. The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narnala is thought by some to be the hand work of the Jains.

Pp. 54, 55, 389—391. The village of Sirpur in Basim taluk is a very holy spot to Jains. Within Berar, Muktāgiri in the Ellichpur *taluk* of Amraoti district is also a holy place of the Jains. Sirpur has two Jain temples, the great object of reverence is an image of Antarikṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community. The story about the image is narrated. This temple has an inscription dated Saṃvat 1334 (A. D. 1406). On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina. In the shrine are two small marble Jinas.

P. 392. Telhara town, west of Akot *taluk* : a Śvetāmbara Jain has built a temple to Padmaprabhu

186

C. BROWN. *Akola District*. Vol. A.—Descriptive. Calcutta, 1910. (CPDG).

P. 53. In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

187

S. V. FITZGERALD and A. E. NELSON *Amraoti District* Vol. A.—Descriptive. Bombay, 1911 (CPDG).

P. 355. In the town of Amraoti are two Jain temples.

P. 371. Bhātkul—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi.

188

H. COUPLAND *Mānbhūm* (Bengal District Gazetteers Vol. XVIII), Calcutta, 1911.

Pp. 48-49. The Jain and Buddhist era. At Dalmi (parganā Pātkum) trances of Jain influence suggesting a Jain civilisation preceding the Brahmanical era. Early Jain ruins and civilisation at Telkupi, Pākbina, Buddhan, Mānbazar, Sāfāran and Sursa.

Pp. 51-52. Sārāks—Jain by origin—district still contains a considerable number—their ancestors built the temples at Pāra, Charra, Borām, and another places. DALYOR places them in five or six hundred years before Christ and identifies with

colossal image now worshipped at Pākḥira under the name of Bhīram as Vīra, the 24th Tīrthankara. Between 10th and 16th centuries they were destroyed by Bhūmij and others

Pp. 83–85. Sārāks an archaic community, found in considerable number in Mānbhūm and adjoining districts. Their accounts form Mr. GAIT's census report

The word Sārāk derived from Śrāvaka (hearer) indicating the laymen distinguished from the *Yatis* or monks, and still survivors as a regular caste (Saraogi), origin of the caste according to Brahma-Vai-Vaṇṭapurāṇa the union of a Jotaha man with a woman of the Kuvinda or weaver caste This shows that at the time when this Purāṇa was, or when the passage was interpolated, the Sārāks had already taken to weaving as a means of livelihood Mr. RISLEY (Census of India) says that the Saraks of Manlehūm, though now Hindus, retain traditions of having formerly been Jains

Manlehūm and Ranchi Sārāks originally Agaiwāls migrated from the country on the bank of Sarajī (U P.), first settled in Dhalbhum according to Manlehūm Sārāks Ranchi Sārāks first settled in Oḡra near Purī and later in Chotā Nāgpur, Burdwan and Birbhūm Sārāks came from Gujarat They were traders and revered Paśvaṇatha They have ten gotras Their sub-caste based on locality and trade. They are strict vegetarians and do not use the word "cut". Mostly found in Raghunāthpur, Pāra, Jhāpīa According to DALSON (Ethnology of Bengal) they had never been convicted of any heinous crime.

P. 264 Balarāmpur. BEGIER described the ruins here as consisting of nude figures of the Tīrthankaras

Pp 265-66 Borum. Situated from miles south of railway station Garh Jaypur The three brick ruin temples fully described, DALTON ascribed them to the Śrāvaks or Jains

Pp 268-69 4 miles north-east of Purnhia Its Jain ruins

Dalm on the North bank of the Subarna-rekha river Its Jain ruins, largely populated by the Śrāvaks between the ninth and eleventh centuries D.

P 275 Katras (a railway station) 8 miles off on both sides of the Damodar River. Its Jain ruins now at Belonja

P. 277 Pabanpur, a village in Barabhum paṇḍanā Tīrthankar images. Pakḥira. Two miles east of Pancha and 25 miles south-east of Purul. Jain statues and sculptures

P. 282. Para. four miles from the railway station Kargati and Anara (between Purul and Gobindapur). Ruined Jain temples ascribed to the ancestors of the Sārāks.

P. 289 Telkupi. Cheliame paiganā in the south bank of Damodar river. Jain remains of a large monastery.

189

F R. R. RUDMAN. *Mandla District* Vol.—A. Descriptive. Bombay, 1912 (CPDG)

P. 40 The only surviving temple built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakatramatha temples in Dindori *tahsil*. The finely carved images found near the site belong to the Hindu and Jain religions

190

Delhi District. Lahore, 1913 (PDG., V.-A)

Pp 79-80. Jainism is only found in the towns among all the well-to-do traders.

191

L. S. S. O'MALLEY *Murshidabad*. Calcutta 1914 (BDG)

P. 75. The Jains are an influential section of the community owing to their importance as bankers and landholders. The Kayahas, settled at Azimganj, belong almost exclusively to this sect. The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century. On the Banks of the Bhāgirathi they have their temples, three of the temples at Pārasnāth have been constructed at the expense of the Murshidabad Jains.

192

Hissar District Pt A. Lahore, 1915. (PDG, II-A).

Pp. 63-4 Jain sects, Mandūpanthis, Dhundhāpanthis.

P. 80. Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās. All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agārvals a few are Jains.

193

L. S. S. O'MALLEY. *Bengal, Bihar and Orissa* Cambridge 1917.

P. 136. Mahāvira, the founder of Jainism was the son of the Lichchavi prince and spent his early manhood in a monastery at Vaisāli.

P. 221 There is also a Jain shrine at Pārasnāth having been the scene of the Nirvāṇa of no less than ten of the twenty-four deified saints, from Pārśvanāth, the mountain has taken its name.

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H. R. PATE. *Tinnevely*. Vol. I. Madras, 1917. (MDG).

Pp 100-101. No Jains or Buddhists to be found in the district. The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A. D.

The ceremony known as *kaluvettal* (lit. impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Śaiva persecutors.

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places. There are monuments which are attributed either to the Buddhists or the Jains

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E. LISTER. *Hazaribagh*. Patna, 1917. (BODG.)

Pp. 205-209 The twenty-third Tirthankara Pārśvanātha—The last Tirthankara Mahāvira—Jain sects (1) Digambaras. (2) Śvetāmbaras—Quarrel about Pārasnāth Buildings—The temple on Pārasnāth hill. The shrines on Pārasnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains.

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F. J. RICHARDS. *Salem*, Vol. I, 2 Pts. Madras, 1918. (MDG).

Vol. I, Pt. 1, Pp. 51-52. Amoghavarsa I (A. D 814—877) was a devout supporter of the Jain faith and a great patron of literature.

Vol. I, Pt 1, P. 58 and nx. 12. Gaṅga Rāja, the general of Bīṭṭi Deva, better known as Visnu Vardhana, was one of the three chief supporters of the Jain

religion. The other patrons of the religion were Camondaraya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.

Vol. I, Pt. 1, P. 59. Destruction of Jain temples by the Cholas.

Vol. I. Pt. 1, P. 125, n. 1. Dr. OPPERT's theory of origin of Right and Left Hand Factions (or the struggle between Jainism and Brahmanism).

Vol. I Pt. 2, P. 202. The inscription of Mahendra in the Malikarjuna mandapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyana and Chandiyanna, sons of a merchant of Śrīmangala.

Both the Jain and Śaiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba king, but no relics of the Jain Basti have survived the ravages of time

Vol I Pt 2, P 240 At Salem there is a Jain figure, seated in an attitude of meditation, now known as Talai-vetti-muni appan, or the "Muni-with-a-broken-crown"

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Sialkot District Lahore, 1921 (PDG, XXIII-A).

P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur. They are usually traders.

P. 56. In 1892 the Bhābrās of the city constituted a Jain Sabhā for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.

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J. F. W. JAMES. *Patna*. (A revised edition of L. S.S. O'Malley's *Patna—BODG*) Patna, 1924.

P. 15. Rise of Jainism.

P. 17. Spread of Jainism.

P. 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvira's death at Pāvāpuri. The Jain order began to spread over India from this district in the fourth century B. C.

P. 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpurī—Sthūlabhadra, the patriarch of the early Jain church in the first part of the third century B. C.—A shrine dedicated to Sudarsana. A temple known as Thalmandar, in Pāvāpurī, marks the spot where Mahāvīra died. Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

Pp. 223-24. Pāvāpurī and its account.

Pp. 230-31. Rājgir and its account.

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C HAYAVADANA RAO, *Mysore Gazetteer* Vol. I—Descriptive. (New Edition), Bangalore, 1927.

P. 178 Right-hand and left-hand castes—castes termed *Panas* or professions, are 18 in number, Right hand and Left hand, Jain traders or Komati traders come under the Right hand division.

P. 225. Heggade was the Jain designation of the Headman of a village

Pp. 229-30. Jain (20,700). The term Jain signifies more a religion than a caste. In it are found persons belonging to different castes. Thus there are Jain Brahmans, traders Chaturlakshatri, Panchama Kshatri weavers, calendarers and dyers who call themselves Gadiyas. Some of the Sadas (q. v.) in the State are Vokkaligas by profession, but in religion are Jains. Most of the immigrant Mārwarī traders are Śvetāmbaras. The Digambaras are indigenous to the State. The usual caste title of Mysore Jains is *Ayya*

Pp. 230-31. Kuruba : A caste of shepherds and blanket weavers; also agriculture. Connected with the Pallava Kings of the South. The earliest kings of many dynasties of the South rose from this caste. The Halu Kurubas, abstain from liquor. A *Gauda* (or headman) being at the head of each territorial section Śaivism is professed by many. The usual titles are *Gauda* and *Heggade*.

Pp. 246-47. Sadas—These are cultivators found chiefly in the Shimoga and Chitaldrug districts. They appear to have been originally Jains, though many at present profess the Lingāyat and Brahmanic religions. The Jains worship the Tirthankaras and Hindu Gods

as well. They are strict vegetarians and total abstainers. The usual caste title is *Gauda*.

- Pp 265-66. Early Kannada authors: The first cultivators of the Kannada language for literary purposes were the Jains, down to the 12th century, we have, with very few exceptions, Jaina authors. There were few compositions by the Jains during the later periods. The earlier Jaina works are *champu kāvyas*.
- Pp. 284-95 Jainism :
- P 284 Its existence in Mysore brought to light by col. Colin MACKENZIE in 1799. In Southern India they were established from a very early period. The oldest Tamil and Kannada literature is of Jain authorship and to the Jains is due the first cultivation of these languages. Jainism described.
- P 286. Jain immigration in Mysore. Bhadrabāhu and his disciple Chandragupta, the great Māurya Emperor, led a colony of Jain emigrants from the north to the south.
- Pp. 287-89. Their chief *MulIs* and Gurus : The principal seats of Jain faith in Mysore are Śravana Belgola in Hassan District, Maleyūr in Mysore District, and Humcha in Shimoga District. The guru of the Śravana Belgola *Mutt* claims to be the guru of Dillī (Delhi), Hemadri (Maleyūr), Sudha (Sode in Northern Kanara), Sangitapura (Hāduvali), Svedapura (Bilge), Kshémavenu (Mudu Bidare), these last three in Southern Kanara, and Belgola (Śravana Belgola) *sanasthans*. The present religious establishment is attributed to Chāmunda Rāya in 983 A. D. Succession of gurus (Mula-sangha, Desi-gana, Pustaka-gachh. According to a list from the *maṭha*, names given.

From 1117, the gurus all bear the name of Chārukīrti. Panditāchārya and endowments have been granted to the *maṭha* by all succeeding lines of kings.

The Maleyūr *maṭha* is now closed. Akalanka, a *yati* of Maleyūr and Bhaṭṭākalanka is the title of the line of the *yatis* of that place.

- Pp 288-89. The Humcha *maṭha* was established by Jinadattaṛāya, the founder of the Humcha State, in about the 8th century. The *gurus*, as given in the list, were of the Kundakundānvaya and Nandisangha. From Jayakīrti Deva, they were of Sarasvatī-gachcha. List given. The *gurus* are now named Devendra Tīrtha Bhaṭṭāraks.
- P. 289. Their sects. The Dīgambara, clad with space, that is, naked, and the Śvetāmbara, clad in white. The first is the original and most ancient. The *yatis* in Mysore belong to the former.
- P. 290. Their moral code. Five Maha-vratas or great duties. Four Dharmas or merits, three restraint. The practice of *Samādhi*, *Sanyasana* or *Sallekhanā* (or religious suicide) is considered meritorious. Numerous instances of *Sallekhanā* recorded in inscriptions dating from 600 A. D. to 1809 (Epi. Carn. II, Śravana Belgola).
- P. 291. Their ritual. Their sacred books—Pūrvas, Āgamas, their language—Ardha-Māgadhī, in the 11th century, they adopted the use of Sanskrit. In the Edicts of Asoka and early Buddhist literature, Jains are called Nigrantha; with reference to their philosophical tenets, they are designated Syādvādins (those who say perhaps, or it may be so) the doctrine explained.
- Fp 293-94. Their Tīrthankaras. List of 24 Tīrthankara with their names, signs and Sāsana Devis given. List of Jain Purānas with dates, authors and names.
- Pp, 294-95. Jainism in Mysore. The history of the spread and decline of Jainism in the State, is closely bound up with the history of the State itself. It was the State creed in the time of the Gangas, of some of the Rashtrakutas and Kālachūryas and of the early Hoysalas. Also of the minor States of Punnata, of the Santaras, the early Chengalvas and the Kongālavas. But the Chola conquests in 1004, the conversion of the Hoysala king in 1117, and the assassination of the Kālachūrya king in 1167, were severe blows to its influence.
- P. 295. The introduction of Jainism into the State was due to Chandragupta and the establishment of Buddhism into it was the act of Asoka, his grand son.

- P. 372. Of the total population of the State, 35 per cent. were returned as Jains (21,000) In every, 10,000 persons in the State there are 35 Jains. Census of 1921.
- P. 377. They have increased in the past 40 years (1881-1921) by 92.7 per cent. The Jains in the State represent a past in which their forbears played no mean part, as much in the political as in the literary field. A larger population at one time claimed adherence to their religion and great kings and able generals professed it. Of the districts, Shimoga has the largest number of them in proportion, to the population, viz, 6 in every 1,000. Kadūr and Tumkur Districts show 4 in every 1,000 and Kolar nearly the same number. Chitaldrug and Mysore show less than 2 and stand last. Bangalore and Hassan Districts each with 3 in every 100 stand between Kolar and Mysore. The comparatively large number in Shimoga is due to the existence there between 8th and 12th centuries A. D. of a Jain principality with its capital Humcha, so is the case of the Kadūr District.
- P. 386. The proportion of females to males among the Jains is only 8 : 26 *per mile*.
- P. 394. The proportion of literature among the Jains is 203 out of every 1,000 persons of the age of 5 years and over.
- P. 395. The high literacy of the Jains is explained by the fact that they are largely engaged in trade or industry, in which a knowledge of letters is necessary. They have besides a traditional love for letters.

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C. HAYAVADANA RAO. *Mysore Gazetteer*, Vol IV.—Administrative—Bangalore, 1929.

The Jain system of education :

- Pp. 473-75. Mysore State, the chief centre of Jainism of India, and the prime seat of Digambara Jains, their system of education, based on the Brahmanic model. The *Sūtras* lay down specifically how a pupil should behave towards his teacher, and how a teacher should treat his pupil. Learning given an exalted position, Jains have developed vast literature in Sanskrit, Prakrit and the chief Dravidian languages of South India. The secular pursuits which

the generality of the Jains pursued—and still pursue—made them popularise the secular aspects of education to a large extent. The Jains honoured the educated is testified by their extant literature and inscriptions found in the State. They were among the first to use the vernacular languages for literary purposes. They specially revere, in their prayer-formula, their teachers (*upādhyāyas*).

- P 663. The inscriptions at Śravanā Belgola have established beyond doubt the antiquity of the Jains and their priority to the Buddhists, they have furnished important information regarding Kannada literature and its antiquity. The Jain sect is one of the most ancient in India—its discovery first made in Mysore,
- P. 666. The Jain work *Lokavibhāga*, supplies the date Śaka 380 as the 22nd year of the reign of Simhavarmā, the Pallava king of Kāंची, *Kalyānakāraṇa*, a medical work of Ugrāditya, a contemporary of the Rashtrakūta King Amoghavarsha I and the Eastern Chālukya King Kālī Vishnuvardhana.

200 (ii)

G. HAYAVADANA RAO *Mysore Gazetteer*, Vol. IV—Administrative—New Edition, Bangalore, 1929.

Chapter VII.—Public Instruction

The Jain System of education

- Pp. 473-75. Mysore chief centre of Jainism and prime seat of the Digambara Jains and long and uninterrupted history in it. Teaching a duty with the Jains. Strict discipline, monk not allowed to go out without permission of the teacher. Twenty-five virtues to a teacher and ten of a lay disciple. Obedience of a teacher. Learning given an exalted position, and it is evident from the vast literature the Jains have developed in Sanskrit, Prakrit and the chief Dravidian languages of South India. Religious instruction is necessary. But the secular pursuits which the generality of the Jains pursued—and still pursue—made them popularize the secular aspect of education to a large extent. Their literature bears ample evidence for this view. Oral teaching was at first the rule. The Jains honoured the educated. They were among the first to use the vernacular language for literary purposes. They attach special merit to gifts of the four kinds ;

food, shelter, medicine and teaching (Epi. Carn. II, Srav. Bel. 126 dated III A. D.) The earliest Jain inscription refer to the intellect of person being "brightened by the water of learning" (Epi. Carn II, Srav. Bel. 75, dated 950 A. D.) Numerous inscriptions of the 12th and 13th centuries are a witness to the high state of learning and teaching then current among the Jains in the State.

- P. 663. Archaeological Survey The inscriptions at Sravana Belgola have established the antiquity of the Jains and their priority to the Buddhists. They have furnished information of the utmost importance regarding Kannada literature and its antiquity. The Jain sect is one of the most ancient in India.

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C HAYAVADANA RAO, *Mysore Gazetteer*, Vol. II, Historical, Part I—New Edition, Bangalore, 1930.

- P. 5. *Matsura-deregala-vamsavalis* is a small Kannada poem by an unknown Jain author who lived in the 19th century. It begins with the Hoysala and Vijayanagar kings and ends with Kṛṣṇnarāja Wodear III.
- P. 38 The Lingāyat revival in the time of the Kālachūrya King Bijjala spread with amazing rapidity through out the Kannada country, superseding the Jains and the Brahmans alike.
- P. 51. The Śravana Belgola inscriptions contain lists of *Paṭṭāvalis* which give much valuable information of Jain *gurus*.
- P. 58 A grant to a Jina temple is called a Jain-śasana
- P. 62. Inscribed slabs displaced have been sometimes carved out into images, the Jain image carved out of an inscribed slab at Sankigatta, Bangalore Dist, the inscription is of the period of the Hoysala King, Narasimha I (1141—1173) and the image of Vardamāna carved out of it is of a later date.
- Pp 63-64. Stone inscription & rock inscriptions on the Chandragiri hill at Śravana Belgola (E. C. II, Ins. at Sr. Bel., Nos 1—59, New Edn), including the epiaph of the Jain teacher Prabhāchandra, which commemorates the migration of Digambara Jain to Mysore and

their settlement of Śravana Belgola, the epitaph of the great Western Ganga prince, Nolambāntaka Marasimha II, incised about 975 A. D. at Śravana Belgola (E. I. V, 101 and E. C. 11, Ins. at Sr. Bel. No. 59 New Ed.-Old Ed. 38) and of the Jain teacher Mallisena, incised about 1129 A. D. (E. C. 11, Sr. Bel. No. 67, New Ed.). On the Vindhya giri, Sr. Bel., on the rock outside the first entrance of Odegal basti, there are ten inscriptions in characters "older than those of the oldest inscription hitherto known on this Hill".

Stone inscriptions on pedestals : the colossal statue of Gommatesvara at Śravana Belgola (E. C. 11, at Sr. Bel. Nos. 175-177 and Nos. 179-180, New Ed.) The inscriptions underneath it are in Nāgari, Marāṭhi, Purvada Hala Kannada, Grantha and Vattelattu and Hala Kannada. Date of its execution was about 983 A. D. An inscription dated in 1160 A. D. in the reign of the Hoysala king, Narasimha, is engraved near the left foot of the Gommatesvara. Ten inscriptions, are also of time of Narasimha I, are engraved on the pedestal of the images in the cloisters around Gommatesvara. The date of these records is about 1170 A. D. An inscription, of the reign of Ballala II, engraved on the pedestal of the image in Akkanna basti, records it was built by one Achāmba, wife of the minister Chandramauli. An inscription on a broken image at Jakkikatte, Sr. Bel., shows that it was dedicated to Vrīṣabhaswami, by Jakki the minister Ganga Raja's elder brother's wife (M. A. R. for 1901, para 77).

- P. 68. Inscriptions, composing of a communal difference between the Jains and Vaishnavas by the Vijayanagar King Bukka-Rāya (E. C. II, Sr. Bel. 136, Old Ed. and 344 New Ed.) which sets out the decree of reconciliation passed by him
- P. 69. Records registering donations, and endowments ; Some of the charters of the early Kadamba Kings of Banavāsī were issued to convey lands and villages to the God Jinendra, and to members of various Jain sects for the maintenance of the worship of that God (I. A. VI, 24; I. A. VII, 33).
- P. 137. Religion Jainism competed for supremacy with both Buddhism and Brahmanism from very early times, and succeeded during the Ganga times 2nd to 11th century A. D. in firmly establishing itself in the land. To this period belong the Jain monuments,

The kings of the Hoysala dynasty (11th to 14th century) were staunch Jains upto the time of Vishnuvardhana (1111—1141 A.D.) and favoured much the Jain religion, but after his conversion to the Brahmanic faith, Vaishnavism gained considerable strength and spread over the country. The adherents of the three religions (Buddhist, Brahman Jain) drew on a common stock of symbolism in the same way as in early times. The Jain statues are, however, distinguishable from the Brahman by their nudity, but the accessions of both do not differ widely.

- P. 144. Chālukyan times (11th to 13th century) A chief called Nagavarmā built habitation to the four different sects—Jain, Vishnu, Śīvara (i. e. Śīva) and Muni (i. e. Sākya Muni) (E. C. VIII, Shikarpur 20, dated in 1048 A. D.). An inscription dated in the 12th century refers, in giving list of Jain *gurus*, to one Vimalachandra, who put up a writing on his door in the public street, describing among other religions, the Tathagata Sectarians. This inscription at Jodī Basavapatna (E. C. III Mys. 1 T-Narasipur, 105 A. D. 1183). Celebrates the Sallekhanā of Chandrabha muni.
- P. 154. Gangas 2nd to 10th century A. D. Though the Ganga dynasty of kings professed the Jain religion, they patronised the Brahmins and made grants to them. The sculpture of the Brahmanic temples of the period could not have differed much from the prevailing style of the early Jains.
- P. 170. Later Kadambas, 10 to 11th century A. D. Chāmunda Rāya not to be confused with the name sake connected with Śrāvana Belgōla in the 10th century A. D. who recognizes the over-lordship of Chālukya Someśvara I Trailokya Malla Deva, was, a patron of all religions. Through his agent, Nāgavarma, he erected in 1048 A. D. habitations for the four prominent religious orders of the time in the Banavāsī country—Jain, Vishnu, Śīva and Buddhist (called Munigana, i. e. *gans* or *sanghas* of Sākya Muni's religion).
- P. 177. Kālachūryas. Though Bijjala, the first of the line, was a Jain by birth and persuasion he was tolerant towards Brahmanism, the religion of Kesarāja, his Governor at Banavāsī.

- Pp. 252— Jain. Ganga. Priority of wooden over stone sculpture. Conversion of wooden into stone temples.

Pp. 252-53 Jainism has long been one of the chief religions of Mysore, its influence dates from a period long anterior to the introduction of Buddhism. The first structures raised for religious purpose by the Jains were in wood in later days, the old structures were, converted into stone *Chaityālayas*. References to this conversion in the extant inscriptions. 9 vide E. C VII, Shikarpur 136 dated in 1068 A D and Shimoga 41 dated in 1122 A D From the first inscription we learn that Lakṣmana the minister of Som śvara II, the then Chālukyan Emperor, at the instance of Śāntanātha, his minister at Banavāsi, built of stone the Mallikarjode Śāntanāth *Basadi* at Baligami, which was till then a wooden structure. The second inscription is of Nanniya Ganga, which mentions that Dandiga and Madhava of the Ganga line had established on the hill of Mandali a *basadi*, afterwards the kings of Ganga line caused it to be built of wood. Bhujabala Ganga Permade Deva, made this *basadi* "the chief of all the *basadis*, giving it the name of *puttada basadi* and in Saka 1027 (A. D. 1105) granted lands to it. His son Nanniya converted in 1122 A D. the wooden *basadi* of his grand-father into a stone one. For the promotion of the Jain faith he erected twenty five *chaityālayas*.

- Pp. 253-55. The earliest Jain monuments. The earliest references to Jain monuments go back to very early times. Leaving aside the period covered by Chandragupta, we find the first definite references to Jain monuments in the reign of the Ganga kings, these are of three classes—*ġinālayas*, *bastis* or *chaityālayas* which are temples, free standing monuments, like the Gummata Image and *stambhas* or pillars; and memorial slabs or *Virakals*, etc. The first definite mention of a Jain temple is contained in the Manne Plates of the Ganga king Marasimha dated in 707 A. D. (E. C. IX, Nelamangala, 60, Mārasimha) general Śrīvijaya, built a lofty Jinendra temple. The Devanhalli plates of the time of Śrīpurusha record a grant to a Jain temple called Lokatilaka Kandachi, (E. C IV, Mysore ii. Nelamangala 85, dated in 776 A. D.). All the *bastis* situated on the Chandragiri hill probably go back to the 8th century. All these are in Dravidian style of

architecture. Description given. The Chandragupta *basti* on this hill, attributed to the great Maurya Emperor Chandragupta, is one of the oldest on this hill (8th or 9th century A. D.) Other *bastis* description given. The 64 *bastis* of Panasoge; the Ganga king Mārasimha I, (961-974) made a grant to it, the Chengāḷva king, Rajendrachola Nanni-Chengāḷva, a feudatory of the Chola king Rājendrachola, rebuilt them about the middle of the 11th century. The two ruined *bastis* at Angadi, Mudgere taluk, may represent Hoysala buildings of an early type, they mark the transition from Chālukya to the purely Hoysala style (E. C. VI, Mudgere 9 to 18, the oldest inscription being No. II, a Jain epitaph dated about 1000 A. D.).

- P. 256. *Stambhas* Of the Ganga period, two kinds—*Mānastambhas* and *Brahmadeva Stambhas*. Kuge Brahmadeva Pillar 974 A. D. Tyagada Brahmadeva Pillar, 983 A. D.

- Pp. 257-270. At Śravan Belgola Statues, the Gommateśvara Statue 913 A. D. Description and history given. Other Gommateśvara statues, one at Śravanagutta, near Yelwal, in Mysore Taluk, one at Yenur (South Kanara dist.), another at Karakala, history and description given.

FERGUSON'S description of the Gommata (History of India and Eastern Architecture, 11—74) given. Workman's description (Through Town and Jungle, 82—84) given.

Particulars about Gommata statue from E. C. II, Śravana Belgola, new edn. no 234 of about 1180 A. D.—given. Mr. Narasimhaiah's account, given.

Date of the statue 983 A. D. arguments given. The Bharateśvara statue, circa 10th century, on the Chandragiri Hill, description given.

- P. 275. Western Chālukyas—Som-śvara II. Pillar of Victory at Śāntinātha *Basti*, Baliframi, 1159 A. D. : Under the Chālukya rule, numerous Jain monuments came into existence in the old Kadamba country. At the Śāntinātha *Basti* at Baligami was set up in 1068 A. D. by Lakshma, the governor of Banavāsi, a pillar of victory, which with the temple has disappeared (E. C. VII,

- Shikarpur 136), its probable site being marked by a massive seated Jain figure in the yard of a private house at Baligami.
- P. 276. Vikramāditya Brahma—Jinālaya, Kuppattur, 1077 A. D. : consecrated by the virtuous queen Mālala Devī through the Jain teacher Padmanandī Siddhānta Deva. Jain Basadis at Humcha, 1077 A. D. : the Pancha-basadi, the Urvi-tīlakam (a glory to the world); the five basadis were built in 1077 A. D., foundation laid by the Jain saint Śrīvijaya Deva (also called Pandita Pārjāta), the preceptor of Chātāla Devī, the Pallave queen. (E. C. VIII, Shimoga 11).
- P. 277. Tattakere, Havage and Nellavati Basadis, 1085 A. D. Built by Ganga feudatories of the Western Chālukyas (E. C. VII, Shimoga 10). In 1113 A. D. in the reign of Bhujabala Ganga Permadī Deva, a Ganga feudatory of the Chālukyas, his wife Bachala Devī built a Jain temple at Bannikere (E. C. VII, Shimoga 97).
- Pp. 277-278. Hoysalas. Vinayāditya. Temples at Sosevur or Angadī circa 1050 A. D. On the subversion of the Gangas by the Cholas in 1004 A. D., the Hoysalas rose to power in the west of Mysore. Their birth place was Angadī and they were Jains by religion. The finest and oldest sculpture is in the Jain bastis at Sosevur or Angadī 11th century, a Jina and a Yakshi.
- P. 278. Jain temple, Hale Belgola, 1094 A. D., a ruined Jain temple in Hoysala style, description given. (E. C. V Chennarāyapatna 148), records a grant by Eleyanga, father of Vishnu-varadhana, to the Jain guru Gopanandī.
- P. 279. Basti at Hatna Cir. 1100 A. D. Nagara Jinālaya, has a beautiful image, which was set up by Mariyanedanḍa-nāyaka, the father-in-law of king Ballala I Restoration of Jain temples by Punisa, 1116 A. D. Punisa, the General of Vishnuvardhana, employed his wealth in restoring Jain basadis throughout Ganga-vadī (E. C. IV, Yedatore 6).

Trikūta Basti, Chāmarājānagar, 1116 : Punisa built a basadi at Chāmarājānagar, called Arakottara. It was also called Trikūta-basadi (E. C. IV, Chāmarājānagar 83). In 1117 A. D., he built the Indirakulagriha at Śravaṇa Belgola (E. C. II,

Sr. Bel. 74). His wife Lakshmi built in 1116 A. D. the Erudukatte basti dedicated to Ādinātha, Śravana Belgoḷa (E. C. II, Sr. Bel. No. 130).

- P. 279-80. Terina Basti, Śravana Belgoḷa, 1117 A. D. : also known as Bāhubali Basti from Bāhubali (or Gommatā), a curious car-like structure in front of it, known as *mandara* and sculptured on all sides with 52 Jain figures. Two varieties of *mandara*, namely Nandiśvara and Meru, it belongs to the latter class. Sr. Bel. 7, dated 1117 A. D.

Vishnuvardhana Kattale Basti on Chandragiri Hill, Śravana Belgoḷa, 1118 A. D., another basti built by Punisa himself is the *Kattale* or dark basti, has a fine seated figure of Ādinātha, 6 feet high, description given. This is the only temple on the Śravana Belgoḷa hill which has a circumambulatory passage around the *garbhagrha*.

Basti at Jinanāthapura, 1117 A. D. Ganga Rāja founded Jinanāthapura, about 1117 A. D. together with the basti at that place, a fine specimen of Hoysala work, it is the most ornate of the Jina temples in the state.

- P. 281 Other bastis of the region (Vishnuvardhana) : the Savati Ghandavarana basti on Chandragiri Hill at Śravana Belgoḷa built by his queen, Santala Devi in 1123 A. D. ; Mallinātha basti at Abalwadi in Koppa Hobli, Mandya Taluk, built in 1130 A. D. (E. C. I. Mysore 1, Mandya 50); the Pārśvanātha basti at Basti halli, near Halebid renowned for its turned and polished pillars, erected in 1133 A. D. (E. C. IV, Hassan, Belur 124), Samanta Soma, built a lofty chaityālaya at Heb-Biddiruvadi (E. C. IV, Nagamangala, 94), it was called the Ekkoti Jinālaya (E. C. IV, Nagamangal 95).

- Pp. 281-82. Narasiṃha I, Bhandari Basti, Śravana Belgoḷa, 1141 A. D. : the largest temple at Śravana Belgoḷa, dedicated to the twenty-four Tirthankaras; description and history given, Sr. Bel. Inss. Nos. 345 and 349. Beautification of Chandragupta basti C, 1145 A. D. Various additions to the Chandragupta basti on Chandragiri Hill at Śravana Belgoḷa were made in the 12th century; details given, the screens are carved with minute figure sculptures

supposed to represent scenes from the lives of the śruta-Kevali Bhadrabāhu and the Maurya Emperor Chandragupta.

- P. 283. Śāntisvara *Bastī*, Nittur, 1150 A. D. : the navaranga has beautiful carved ceilings.

Pārśvanātha *Bastī*, Heggere, 1100 A. D. . a fine specimen of Hoysala architecture, description given. (E. C. IV, Chikanayakanhalli 21).

- P. 284. Mahānavami Mantapa, Śravana Belgola, 1176 A. D. . of the time of Ballala II, and epitaph of Jain teacher Nayakīrti, who died in A. D. 1176 (Sr. Bel. No. 66).

- Pp. 284-85 Ballala II. Akkana *Bastī*, Śravana Belgola 1181 A. D. : description and history given, built in 1181 by a Jain lady Achuyakka, wife of Chandramauli, the Brahman minister of the Hoysala king Ballala II

- Pp. 285-86. Śāntinātha *Bastī*, Magudi, 1182 A. D. description and history of the shrine and the image given, built by Sankara Samanti, the general of the ruling Hoysala king, Ballala II.

- P 286 Śāntinātha *Bastī*, Śravana Belgola, 1200 A. D., a fine example of Hoysala style, on the outer walls are images of Jinas, Yakshas and Yokshis. Lofty Jain image, *Bastī* Hoskote, cir. 1200 A. D.

- P. 287. Brhmadeva Pillar, Kambadahalli *Bastī*, cir. 1200 A. D. 50 feet high, loftiest in the state, on the top a seated figure of Brahma.

Ballala III. Mangayī *Bastī*, Śravana Belgola, 1325 A. D. : built in 1325 A. D. by Mangayī of Belgola, a crest jewel of royal dancing girls, and a disciple of Abhinava Charukīrti Panditāchārya. Jain tombs Silakutas at Jinanathapura, 1213 A. D. : Śravana Belgola, an inscribed tomb, generally known as *samadhī menṭapa*, but designated silakuta, commemorates the death in 1213 A. D. of Balachandra Deva's son, a disciple of the royal guru Nemichandra Pandita of Belikumba, (E. C. II, Sr. Bel. No. 389), another tomb of ascetic Chārūkīrti Pandita, who died in 1643 (E. C. 31 Sr. Bel. No. 362).

- P. 288. *Nishidīs* at Halebid, 1295 A. D. : at Pushpagiri, near Halebid; they are memorials to Jain gurus who performed the austere religious fast called *sallekhanā*; one commemorates the death of Vardhamāna Maladhāri Deva in 1295 A. D.; more in the Jain temples at Halebid (E. C. V, Belur 131—4); they have the figure of the guru and his disciple sculptured at the top, with their names written below, and a small table, called *thavana kolu*, on which the book that is taught is supposed to be placed, is represented between them (M. A. R. for 1907-08, para 50).

Mediaeval Period

- Pp. 307-10. Jain Hoysala patronage to Jainism decreased as it increased in favour of Vaiṣṇavism, though there was throughout the Hoysala period a marked similarity in the treatment extended to both the systems of faith. The same equality of treatment marked the sovereigns of the house of Vijayanagara, who succeeded the Hoysalas practically throughout the whole of India south of the Krishna. But Jainism, however, declined as a faith from about the 14th century and was practically eclipsed by the rival faiths. Thus falling off of Jainism from its high position from about the 14th century, is fully reflected in the practical cessation of architectural and sculptural activity from about that time; only a few cases of construction and that not always of any great merit are met with; several examples are given.
- Pp. 310-15 Mysore artists the index label, indicating the event or person depicted in the sculpture or the name of the sculptor concerned in the work; some names connected with the Jain monuments given.
- Pp. 328-29. Metallic and bronze images : Jain : some Jain images at Śravaṇa Belgōla of the 12th century, some of 1850-58 A. D. Representations of Tirthankaras, Gommata, Panch-Parameshtī, Nava devata, Nandīśvara, Padmāvati, Jvālāmālīnī Sarasvatī, Ganadharapada and Śruta (the sacred Jain scriptures, shown in the shape of a tree). The *nava devatā bimba*, or image of the nine dieties, has besides, the Pancha Parameshtīs, Jina dhrama (or Jain religion or law), Jināgama (or Jain scriptures), Jina chaṭyālaya (or Jain

temple), represented by a tree, a *thavana kolu* or stool for keeping the book in reading, a Jaina figure, and a *mantapa* or pavilion (*vide* E. C. II, Sr. Bel. New Ed. intro. 29-30).

- P. 335. Paintings. The walls of the Śāntinātha *bastī* (12th or 13th century) on Chandragiri Hill at Śravaṇa Belgōḷa and its ceilings were adorned with paintings, of which only a few traces are now left.
- Pp. 338-39. The walls of the Jain matha at Śravaṇa Belgōḷa have illustrations of scenes from the lives of some Jainas and Jain kings, Daśarā Darbār of Kṛṣṇa Rāja Wodeyar III; Pancha-Parmeshtis, Nemīnātha, swāmi of the matha, Pārśvanātha's *Samavasaraṇa*, scenes from the life of the emperor Bharata, scenes from the life of the Jain prince Nagakumāra, forest scene, the six *leśyās* of Jain philosophy (description given).
- P. 347. Caves. some at least of the earliest caves were other than Buddhist in origin—either Brahmanical or Jain. The caves on the Bettadapura hill, the peculiarly mixed Brahman and Jain images in it will be found described in volume V of this work.
- P. 349. Jain monuments Jain temples, flourished side by side with Buddhist *vihāras* for long after until Buddhism ceased in the State about 13th century. The temples (Jain) of the Ganga period range from about the 2nd to the 10th century A. D. Associated with the Jain temples of their time are the monolithic stambhas detailed in Chap. V above. The Gangas followed the Dravidian style.
- Pp. 349-51. Jain Architecture. Jain architecture in its essentials follows the Dravidian style. In this State, it is represented by two classes of structures, *bastis* and *bettas* (for *bettas*—see E. I. VIII, 138, No. 5). The *bastis* are Regular temples, containing an image of a Tīrthankara. The *bettas* (literally hills) are courtyards,—properly, though not always, at the summit of a hill,—open to the sky, and containing a colossal image of Gommatēśvara. The rise of the Viśiṣṭaīva cult checked the growth and even converted a number of *bastis* into Śaīva temples. The principal group of *bastis* are at Śravaṇa Belgōḷa. They have been described by Narasiṃhāchār (Inscriptions at Śravaṇa Belgōḷa E.C. 11). FERGUSSON'S description given.

- P. 370. Longas have been formed by cutting down a seated Jaina figure into the required shape (E. C. VII, i. Intro. P. 31).
- P. 383. Tanks - The famous kunigal tank was built in 1394 A. D. by Irugappa, the general of Harihara II, the Vijayanagara king and the author of the Sanskrit lexicon *Nānārtha Ratnamālā* (M. A. R. for 1919, para 31).
- Pp. 405-406. Sanskrit literature; Pūjyapāda's *Śabdāvatāra*, a commentary on Panini has not yet been discovered. The earliest reference to Pūjyapāda is in an inscription dated 729-30 A. D. of the time of the Chalukya King, Vijayaāditya.

5th century A. D. : *Lokavibhāga*, a Sanskrit work on cosmography by Simhasūri, a Jain author (5th century A. D. has been found by the Dept. of Archaeology in Mysore. Sarvanandi the copist of this Ms., lived at Patalika or Pataliputra, now represented by Tirupapuliyur a part of modern Cuddalore town, which was originally a Jain centre. This town was situated in the Pānarāśitra, or the dominion of the Bāna Kings of the time. This work enables us to fix the period of Pallava King Simhavarma (Pallava). The Śaka year given is 380, corresponding to the 22nd year of Simhavarma's reign (458 A. D.), this date gives clue to the kind of literature the Jain scholars studied about the 5th century A. D. *Trailokyaprayabhāṣa*, a Prakrit work referred to in the *Lokavibhāga*, shows that Prakrit was also cultivated at that time, though it was fast yielding its place to Sanskrit.

- P. 406. Period of the Kadambas (3rd to 6th century A. D.) The Jain disputant, Samantabhadra, his several Sanskrit works commented upon by Kannada writers, his work *Ratnakarandaka* Pūjyapāda, besides *Śabdāvatāra*, he composed a Sanskrit grammar called *Jainendra* (one of the eight original authorities on Sanskrit grammar), also known as *Aneka Śeṣa Vyākaraṇa*, his other works were, *Śaṅkharthesiddhi*, *Jainābhishheka* and *Śamādhiśatak*. Pūjyapāda's disciple Vajranandi founded a Tamil sangha at Madura. This Vajranandi is different from the author of *Navastotra* (Sr. Bel. Ins. No. 67 of 1129 A. D.).
- P. 407. *Padma-charita* or *Mahā-Rāmāyana* a work by Ravishenachārya (7th century A. D.); contains one of the earliest versions of the story of Rāma.

Aṣṭaśaṭi, a commentary on Samantabhadra's *Āptamīmāṃsā* by Akalanka (8th century A. D.), a celebrated Jain philosopher who defeated the Buddhists at Kanchi. The later Sanskrit work *Akalanka-charita* gives an account of this disputation.

- P. 407. 9th century A. D. *Uttara Purāṇa* by Gunabhadra, is in Sanskrit written in 898 A. D. The Rāshtrakūṭa King Nripatunga (or Amoghavarsha, 815-877 A. D.) was an author in Kannada and Sanskrit; his Sanskrit work on Morality translated into Tibetan.

Kalyāṇa-Kāraṇa, a work on Medicine, by Ugrāditya (9th century A. D.), a contemporary of the Rāshtrakūṭa King Nripatunga and of the Eastern Chālukya King Kali Viṣṇuvardhana V. This work gives a long discourse on the uselessness of flesh diet at the end.

- P. 408. 10th century A. D. In the 10th century, translations from Sanskrit were prominent. Pampa gave his version of the Bhārata. Ponna (*Ubhaya Kavi Chakravartī*) wrote both in Sanskrit and Kannada. Ranna's *Gaḍāyuddha*, an episode from Bhārata. Nāgavarma gave a version of Bāṇa's *Kūḍambarī*.

- P. 408. 11th century A. D. *Langānuśāsana*, a work on Genders by the Jain author Harshavardhana, son of Śrīvardhana (11th century A. D.).

- P. 409. 12th century A. D. : *Dharmopadeśāmṛta*, a Sanskrit work on Jain philosophy by Padmanandī (12th century A. D.). The Jain guru Prabhāchandra author of a celebrated work on logic. Abhinava Pampa wrote a Kannada version of the *Rāmāyana*. *Karnopāya* gave in his *Neminātha Purāṇa*, the stories of Krishna, the Pāṇḍavas and the Bhārata War. Jagaddala Somanātha translated Pūjyapāda's *Kalyāṇa-Kāraṇa*, a treatise on medicine—entirely vegetarian treatment. Vṛitta Vilāsa rendered into Kannada Amitagatī's *Dharmaprakāśikā*, which is a critical examination of Brahman religious beliefs. Nemichandra based his Kannada novel *Līlāvati* on Subhandus romance *Vāsavadattā*.

- P. 410. 13th century A. D. : Sisumāyana (circa 1232) based his *Anjanāchārīte* on Raviśeṣa's Sanskrit *Padmacharītra*; Nagarāja (circa 1331 A. D.) based his *Puṇyāsava*, on a Sanskrit work,

- Pp. 411-12. 15th century A. D. : Nemi-chandra, a Jain author, wrote a legal treatise entitled *Traṭṭarṇakācāra Āmatatva-parīkṣhaṇa*, by Devaraja, Jain author; it deals with philosophy. Irugapa, the general of the Vijayanagar King Déva Rāya I, another Jain Sanskrit author, wrote the metrical lexicon *Nanārtharatnamālā*. His guru Śruta-Kīrti (or Śrutamuni) was author of *Raghava-Pāṇḍavīya*.
- P. 412. 19th century A. D. : the most prominent work rendered into Kannada was *Jivandhara Charita*. Bhāskara (cir. 1485) gave one version; then Bommarasa of Terakanambi (c. 1485) gave a second one, and Kōṭisvara of Tuluvadēsa (c. 1500) gave a third one.
- P. 414. 17th century A. D. . Bhattākalanka Deva's *Karṇāṭaka Śabdānuśa-snum*, written in 1604 A. D. is a work in Sanskrit though dealing with the grammar of the Kannada language. *Vaiṣṇavīghaṇṭu*, a medical lexicon by Chikkana Pandita, a Jain author who was patronized by Chikka Deva Rāja Wodeyar.
- Pp. 417-20. Undated works : *Tatvārthasūtra* by the "illustrious Umāsvāti", otherwise called Padmanandi, the first in the line of Jain *gurus*. He was also known as Konda-muniśvara, who "acquired the power of moving in the air". His another name Gīdhrapin-chhāchārya. The earliest inscription in which he is named is dated in 1163 A. D. He is described as a successor of Chandragupta, the disciple of Bhaṭṭabāhu, we may have to set down Umāsvāti to about the 1st century A. D. A commentary on this work (*Tatvārthasūtra*) was written by Śivakotiśūri, a successor of his, and disciple of Samantabhadra; he may be assigned to the 5th cen. A. D. *Vrata-svarūpa* by Prabhāchandra, it gives the results of the observance or violation of some of the Jain *vratas*. *Gāyatri-Vyākhyāna* is a Jain commentary on the Vedic verse called the Gāyatri, which comes to the conclusion that the God invoked in it is none other than Jain. A commentary on Dhananjaya's *Rāghava Pāṇḍavīya* by Nemichandra, disciple of Devanandi, who again was the disciple of Vinayachandrodyā Pandita. Śrutakīrti wrote with great skill the *Rāghava Pāṇḍavīya* reading forwards or backwards. Nemichandra assigned to the 12th century, while Śrutakīrti to the 15th century; the latter's disciple was Charukīrti, the author of *Sāratra* and other works.

- P. 420. Sanskrit Inscriptions : Mallinātha a lay disciple of Maladhāri-deva, composed the impressive inscription numbered Śravaṇa Belgoḷa 67, dated in 1129 A. D. in kāvya style teeming in śleṣha. Heggade Mardimayya, and Pērgēfe Chavarāja, lay disciples of Prabhāchandra-siddhānta Deva were authors of several inscriptions in mixed Sanskrit and old Kannada. They date from 1115 to 1121 A. D.

Pp 424-25. Prakrit works . Prakrit works have come down to us, mostly in connection with the Jains, it was until the 11th century the sacred language of the Jains. In that century Sanskrit was adopted by them; they largely employed the dominant vernaculars of the countries in which they promulgated their religion. Thus, in Mysore, Kannada was cultivated by them, in the Tamil country, Tamil which owes much to them, in the Telugu country, Telugu was equally largely used by them, though their works have not, singularly enough, come down to us in the profusion they have done in the Kannada and Tamil countries. *Trailokyapragṇapāṭi*, a work in Prakrit on cosmology, does not give the name of its author; it should be earlier than the *Lokavibhāga*, which was copied in the 5th century A. D. The Jain poet Śrīvardhanadeva (Tumbalurāchārya) of the 7th century A. D., wrote some works in Prakrit. *Anuprīkṣha*, by Kundakundāchārya; *Darśanasūtra* by Devasena *Jñānachandra-charite*, in Kannada composed by Pāyanavarni in 1659, the story was originally written in Prakrit by Vāsachandra, subsequently rendered into Kannada *Shatpāṭi* by Pūjyapādayogi, Pāyanavarni's work is based on the latter. Private libraries in the State possession many other Prakrit works.

Pp. 425-27. Kannada Literature Kannada one of the earliest of all the South Indian languages Bhaṭṭākalanka in his *Śabdamanuṣāsana* mentions the *Chūḍāmanu* (96,000 verses), the most important production in early Kannada literature; its author was Śrīvardha (Tumbalurāchārya), work not yet discovered, Śrīvardha praised by the celebrated poet Daṇḍi (7th century) Shyamakundachārya wrote in Kannada in about 700. Amuṭtasāgara, a Jain Tamil poet, who lived before the 11th century mentions in his work on Prosody, existence of *Gunagankyaṇam*, a work on Prosody in the Kannada language; name of the author not known and the work not available; probably the work was dedicated to the Eastern Chālukya

- King Vijayāditya III (844-888). Nripatunga, or Amoghavarsha, a Rāshtrakūta king (814-877), his work *Kavirājamārga* on poetics.
- P 428 Pampa wrote the *Ādi-purāna* and *Vikramārjuna-Vijaya* (*Pampa-Bhārata*, in 941) he was a Jain.
- Pp. 428-29. Kannada writers of the 10th century, Ponna, author of *Santi-purāna*, he received the title *Kavichakravarti* from the Rāshtrakūta king Krishna III (939-968). In 978, we have Chāmūṇḍarāya, author of the *Chāmūṇḍarāja-purāna* and in 993, came Ranna, author of *Ajita-purāna* and of *Sahasra-Bhīma-Vijaya* (*Gadā Yuddha*) he received the title *Kavichakravarti* from the Chālukya king Tailapa (973-997). At the same time as the two preceding, we have Nāgavarma I, a younger brother of Chāmūṇḍarāya, was the author of *Chhandombudhi* (the first work extant on prosody) and of *Kadambari*. All three have had as their preceptor Ajitasena, Guru of the Ganga king Rāchamalla.
- Pp. 429-30 Writers of the 11th century Śrīdharāchārya wrote the *Jātaka-Filaka* (1049), the first work on astrology in the Kannada language, Śāntinātha, author of the poem *Sukumāra Charite* (1068)
- Pp. 430-31. Writers of the 12th century. Jain authors Nāgachandra or Abhinava-Pampa, author of *Rāmachandra-charita-Purāna* (*Pampa-Ramāyana*), and of *Mallinātha-Purāna*, Nayasena, author of *Dharma-mṛta* (1112), *Rājāditya*, author of *Vyavahāra-Ganita* and other mathematical works, Kīrtivarma, a Chālukya prince, author of *Go-Vaidya*, the earliest veterinary work in Kannada, Brahmasiva, author of *Samaya Parikṣhe*, Karnapārya, author of *Nemunātha-Purāna*, Nāgavarma II, the Katakachārya (poet laureate) of the Chālukyan king Jagadekamalla II and author of several important works, namely, *Kāvyaavalokana* (on poetics), *Karnāṭaka-Bhasa-Bhushabhūṣana* (grammar) and *Vastukosa* (lexicon); Jagaddala Somanātha, author of the medical work *Karnataka-Kalyanakarakā*, Sumanobāna, the Katakachārya (poet laureate) of the Hoysala king Narasiṃha I, Vṛttavilāsa, author of *Dharma-Parikṣhe* and *Śāstra-Sūtra*; Nemichandra, author of a romance called *Līlāvatī* and a Purāna called *Ardhanemī*, Sujanot-tamsa, author of a panegyric on Gommata, Aggala, author of *Chandra-prabha-Purāna* (1189); Achanna, author of *Vardhamāna*

Purāṇa and *Sripadstu*; and Bandhuvarma author of *Harvamsābhya-udaya* and *Jivasambodhane*, the poetess Kanti.

- Pp. 431-32. Writers of the 13th century A group of excellent Jain poets, patronised by the Hoysala kings. Jain author of *Yāśodhara-Charite* (1209) and *Anantanātha-Purāṇa* (1230), who received the title *Jivachakravarti* from Ballala II, was the son of Sumanobāna, the poet-laureate of Narasimha I, his sister's husband Mallikārjuna wrote the anthology *Śukti-Sudhārnava* for the recreation of king Someśvara; and his son Kesirāja was the author of the standard Kannada grammar *Śabdamanī-Darpana*. Other Jain poets of this period were Parśva-pandita, author of *Parśvanātha-Purāṇa*, Gunavarma II, author of *Pushpadanta-Purāṇa*, Kamalabhava, author of *Śāntiśvara-Purāṇa*; Andayya, author of *Kabbigara-Kāvya*; Mahabalakavi, author of *Neminātha-Purāṇa* (1254); Kumudendu, author of *Kumudendu-Ramāyana*, Hastimalla, author of *Adi-Purāṇa*, Rattakavi author of *Ratta-Matha*, a work on meteorology and omens; and Sisu-Mayana, author of *Triṣṭupuradahana Anjanā-Charite*.
- P 432. Writers of the 14th century; Jain poets. Nāgarāja, author of *Punyāśrava* (1331); Bāhubali-pandita, author of *Dharma-nātha-Purāṇa* (1352); Mangarāja I, author of *Khagendramanidarpana* (toxicology); Madhura, author of *Dharmānātha-Purāṇa* Ayatavarama, author of Kannada *Ratnakarandaka*; and Chandrakīrti, author of *Parmāgamasāra*.
- P. 433. Writers of the 15th century. Jain poets who are rarely met with from this century onwards. Bhāskara, author of *Jivandhara-charite* (1424); Kalyanakīrti, author of *Jinachandrābhyaudaya* (1439); Vijayanna, author of *Dādaśānuprekshe* (1448); Bommarasa of Tetakanambi, author of *Sanatkumāra Charite*, and Śrīdharadeva, author of *Vaidyāmṛta* (medical).
- P 434 Writers of the 16th century Jainas: Mangarasa III, author of *Jayanripa-Kāvya* and other works; Abhinava Vādividyānanda, author of *Kāvyasūtra* (anthology); Sālva, author of *Bharata, Rāsaratnākara* and other works; Doddaiya, author of *Chandraprabha Charite*; Ratnākara-varṇi, author of *Bharateśvara-Charite*; *Trilokasataka* (1557) and other work; Bāhubali, author of *Nāgakumāra-Kathe*; Devottama, author of the lexicon *Nanartha-Ratnakara*; Santarasa, author of *Yoga Ratnākara*.

- P. 436. Writers of the 17th century . Jains : Bhaṭṭākalanka, author of *Karnāṭaka-Sabdānuśāsana* (1604) grammar; Panchabana, author of *Bhujabali Charita*.
- P. 437. Writers of the 18th century, Jains : Payanna, author of *Ahimsācharitre*; Padmaraja, author of *Puṣṭapāda-Charite* (1792); Padmanābha, author of *Rāmachandra-Charitre* (1750); and Surala, author of *Padmāvali Charitre* (1761).
- P. 438. Writers of the 19th century : Jains : Devachandra, author of *Rājāvali-Kathe* (1838), a cyclopaedia of Jain traditional history and chronology Chandra-sāgaravarni, author of *Kadamba-Purāna* and other works, was a voluminous Jain writer

Telugu Literature

- P. 443. Poets in two languages . The earliest Telugu literary works date from the 12th century A.D. Bhīma Kavi's *Kavijanāśrayamu*, modelled on Nripatunga's Kannada work *Kavirājamarga* (9th century A.D.). The work is dedicated to one Recha, a Śrāvaka and disciple of Vadindra Chudāmaṇi, a Jain guru Bhīma Kavi lived towards the close of the 11th century A.D. in the reign of King Anantavarma Choda

Tamil Literature

- P. 445. Early Tamil Literature and its indebtedness to Kannada . Tamil literature, like Kannada owes much to Jain authors . The earliest known Jain poets in Tamil belong to the 7th or 8th century A.D. . The religious connection between the Jains of the Kannada and Tamil countries (both Digambaras) enabled them to keep touch with each other. Thus, one of the disciples of Puṣṭapāda (6th or 7th century A.D.). Vajranandi migrated to the Tamil country and founded a Tamil Sangha at Madura ; he was earlier than the Naladiyar and Kural (8th century A.D.). A great Kannada work, *Chudāmaṇi* by Śrī Vardhadeva, also called Tumbalurāchārya, (7th century) from his birth-place, Tumbalur (identified with Dombalur, near Bangalore or more likely with Tumbala, near Yedatore in T. Narasipur Taluk). This *Chudāmaṇi* and another work *Chintāmaṇi* have not so far been recovered in Kannada, though there is an ancient Jain work of the name of *Chintāmaṇi* in Tamil.

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- Pp. 464-74 The Mauryas—327 B.C.—185 B.C. Chandragupta's Rule 323 B.C. to 298 B.C. Chandragupta's abdication and retirement to Mysore, 298 B.C. The Bhadrabāhu tradition Reason for his abdication. The testimony on which it rests Chandragupta, the Mauryan Emperor was a born Jain and lived and died a Jain Opinion of Sir Vincent SMITH (*Early History of India*—4th Edn. 1924). Ponnata Kingdom, the Ponnata of Ptolemy, whose capital was Kirtipur, the modern Kittūr, on the Kapini, in the Heggaddēvan-kote Taluk of the Mysore District.
- Pp. 478-79 Aśoka—his early life. He was at first a Jain (Thomas *Jainism or the Early Faith of Aśoka*), Aśoka introduced Jainism into Kashmir (Abul Fazl, in the *Ain-i-Akbari*), which is confirmed by the *Rajatarangini*, recording that Aśoka "brought in the Jina Śāsana". His grandson Daśaratha dedicated the Nāgārjuni caves to the Ājivikas, a sect of Jains, who may be regarded as the fore-runners of the Digambaras, while his grandson Samprati was certainly a Jain. Aśoka eventually embraced Buddhism
- Pp. 589-90. The Gangas. Circa 2nd century A.D. to 11th century A.D. Origin Dadiga and Mādhava the two brothers were helped by the great Jain Āchārya Simhanandi, of the Kānūrgana (or Krānūrgana) and founded the kingdom named Gangavādi, a Ninety-six Thousand country. With Nandagiri as their fort. Kuvalāla as their city, the Ninety-six Thousand as their kingdom, Victory as their companion in the battlefield, Jinendra as their god, the Jina *mattha* as their faith, Dadiga and Mādhava ruled over the earth.
- P. 620. Tadanagala Mādhava or Mādhava III (450-475 A.D.) the Ganga king, his Nonamangala grant (E.C. X Mular, 73) dated in his 13th year to a Jain temple.
- P. 622. Avinita (480 A.D.) son of Mādhava III; his Jain grants in the 1st and 36th years of his reign, contained in the Nonamangala and the Mercara Plates. The Jain temples to which the grants were made were in the Punnad Ten Thousand and one of the grants

was by the minister of Akṣavarsha (a Rāshtrakūṭa king). The Punnad Ten Thousand formed the southern portion of Mysore, and seems to correspond with the Padī-nād or Ten-nād country of later inscriptions

- P. 623. Avinita, according to Malur 72, was brought up as a Jain, the learned Vijayakīrti being his preceptor.
- P. 627. Durvinita (550—600 A.D. or 605—650 A.D.) the author of a *Śabdavalāra* the name of a nyāsa on Pāṇini always attributed to the Jain grammarian Pūjyapāda. Possibly Pūjyapāda was his preceptor, as the latter's *Jainendra* belongs to the latter part of the 5th century A.D. (I. A. XLIII, 211) and he was probably a contemporary
- P. 629. Mushakara or Mokkara (? 550 A.D.) son of Durvinita, A Jain (Ganga) temple (called Mokkara-vaṣṭi) was erected in his name at Lakṣmeśvara in the Miraj State in the Dharwar District. The erection of this temple points to an extension of the Ganga kingdom in that direction. From this time the Gangas seem to have adhered more steadily to the Jain religion.
- P. 635. Śrīpuruṣa, Muttarasa (726—776) his Devaīhalli grant to a Jain temple (E. C. IV, Nagamangala 85 and I. A. 11, 155, 370) dated in the 50th year in Saka 698 or 776 A.D., and Narasimharajapura grant to a Jain Chaityālaya (M. A. R., 1919-1920), about 780 A.D.
- P. 642. Sivamara II, Saigotta (788—812 A.D.). He erected and endowed a Jain temple at Kummadavada (now Kalbhāvi in the Belgaum District). He also built a *basadi* on the smaller hill at Śravana Belgōla—Chandranāthasvāmī temple.
- P. 650. Dindiga or Prithivīpati I (? 850 A.D.) He with his queen Kampita witnessed the nirvāṇa of the Jain āchārya Ariṣṭanemi on the Katvapra hill at Śravana Belgōla (M. A. R. 1908-1909, para 45).
- P. 655. Rājamalla, Satyavākya I (about 817 A.D.) He was the founder of the Jain cave at Vallimalai in the North Arcot District, (E. I. IV, 140).

- P. 656. Nītimārga I (853-860) : According to Kudlur grant he professed the Jain faith.
- P. 659. Rājamalla Satyavākya II (870-907 A. D.) : The Biliur grant of 888 A.D. records a gift of twelve villages on the Peddoregare (Lakshmanatīrta) by the king to a Jain priest for the benefit of the Panne Satyavākya Jain temple of the Panne—Kadanga in Coorg. His Narasapur grant of 903 is also to a Jain. Rājamalla II was like his father (Nītimārga), a Jain in his faith. His tolerance, his grants to Brahmans.
- P. 661. Būtugendra or Būtaraśa (870-907 A. D.) : spoken of as a "devout Jain" and "of truthful speech and conduct as enjoined by the purport of all sciences".
- P. 663. A *śiḍhnaś* tombstone for a Jain teacher named Elāchārya, who subsisted on water for one month and expired by *śamādhi* after the fast of eight days known as *Aṣṭopavāsa* (M. A. R. 1913-14, para 63). In the reign of Ereyappa or Nītimārga II (887-935 A. D.)
- Pp 665-66. Erayappa or Nītimārga II (887-935 A. D.) A great minister of Nītimārga II is mentioned in a mutilated inscription on the doorway of the Iruve—Brahmadeva pillar at Śrāvana Belgōla. A son of this great minister was Narasiṅga. Nagavarṇa, this unnamed great minister's son-in-law, committed, *sallekhanā*, at this temple (M. A. R. 1908-09, para 59). Nītimārga was also a Jain by religion.
- P. 669. Būtuga (Nannīya Ganga), Rājamalla's youngest brother, with his queen made a grant to a Jain teacher (M. A. R. 1923. No. 113).
- P. 672. Būtuga II (925-960 A. D.) : his Sudi plates dated in Saka 860 or 938-939 . D. which record a grant to a Jain temple (E I, 111, 164) have been declared spurious, on what appear to Mr. Narasiṃhachar (M. A. R. 1920-21, para 55) "very weak grounds".
- P. 675. The Ichavādi stone grant, in Shimoga District, records a gift of wet lands by Būtuga II (as Nannīya Ganga) and his queen to a Jain priest in favour of a *basadi* constructed by him (M. A. R. 1923, No. 113). He was well versed in Jain philosophy and worsted a Buddhist controversialist in an open debate.

- P. 676. Marula Deva or Punuṣeya—Ganga or Kaliyuga—Bhṛma (contemporary of Rāshtrakūta Kṛṣṇa III, Butuga's son. He was a devout Jain and possessed exceptional skill in politics and was of a religious turn of mind. He died without ascending the throne.
- Pp. 676-82. Mārasimha III (961-974 A. D.), Marula Deva's younger brother Marasimha III, succeeded his father on the Ganga throne. He was the donor of the Kūḍlūr plates to a great Jain scholar. It is dated in Saka 884 or A. D. 962. Of him a long account in E. C. II, new Edn. No. 59, old Edn. 38) both of his achievements and his death in 974 A. D. He maintained the doctrine of Jina and erected *basadis* and *mānastambas* at various places. He relinquished the sovereignty, and keeping the vow of *ali-khanā* for three days in the presence of Ajitabhattāraka, died at Bankapur in 974. His various achievements described. The Rāshtrakūta king Kṛṣṇa III (better known as Akālavarsha III) crowned him king of Gangavadi. Mārasimha's other names were Guttiya Ganga and Nolambantaka. Siva Mārasimha did good to the cattle. The Ganga kingdom, during his reign, extended as far as the Kṛṣṇā and included the Nolambavādi 32,000, the Gangavadi 96,000, the Banavāsī 12,000, the Santalige 1,000, and other provinces (E. I. IV, 352).
- Pp. 685-87. Chāmunda Rāya, the minister and general of Rāchamalla IV. He was one of the greatest ministers known to Ganga history. In the Jain religion his name stands high and is referred to in several inscriptions as merely Rāya. The story of his achievements and pious deeds is told in a few inscriptions found in Śravana Belgōla and in a work of his own. He belonged to the Brahma-Kṣhatra race. He had many titles, a list of them is given in *Chāmunda Rāya Purāṇa* (978 A. D.). His sacred erections at Śravana Belgōla are Chāmunda Rāya-bastī and the colossal image of Gommatesvara, about 983 A. D. He was a devout Jain and his guru was Ahitasena, the same great saint at Bankapur before whom Mārashimha III performed *sallekhanā*. Rāchamalla IV, during whose reign the Gommatesvara image was completed, is as much connected with it as that of his minister, Chāmunda Rāya. Chāmunda Rāya's son, Jinadevāna built a temple at Śravana Belgōla (Śrav. Bel. No. 121).

- P. 689. Ganga Permānadi (Rakkasa-Ganga) mentioned in E. C. III, GR. Mandya 78, lived down to 1024 A. D. Pergade Hasam built a new Jain temple, in whose favour a grant is recorded, at Talkād.
- P. 704. The Chālukyas : Pulakesi II—Jain temple erected in his name to Puligere (Lakshmeśvara in Dharwar Dist.)
- P. 720. An inscription on a stone built into the wall of the kitchen in the Rāma temple at Kūdlūr, records a grant to Jain temple, the inscription belonged to an older temple. It refers to a private grant to an eastern *basadi*, in the reign of a Ranapākarasa (about the 8th century), early Chālukyas.
- P. 726. Rāshtrakūṭas · Dantidurga identified with Sahastunga to whom Akalanka-Deva, the great Jain *guru*, describes the greatness of his own learning (Srav. Bel. new Edn., 67, dated in 1129 A. D.)
- P. 729. Govinda II, identified with the king Vallabha mentioned as ruling over the South in the Jain *Harivamśa*, composed in Saka 705 or 783 A. D., as the son of Krishna (I) entitled Akalavarsha (E. C. XI, Intro. 8, and Mysore and Coorg from the Inscriptions, 68)
- P. 733. Kambha (802-807 A. D.) He was Dhruva's eldest son. He made a grant, at the request of his son Sankaraganna, to Jain *basti* at Talkād built by Śrīvijaya-Rāja, a *Mahāsāmanta* of his brother Govinda III. He is the same person at whose request, Kambha, made a similar grant to another *basti* built by him at Manne (Manne Plates of 802 A. D.).
- P. 736. Vimalāditya of the old and defunct Chālukya family was the sister's son of Chāki-Rāja, the Rāshtrakūṭa viceroy in Gangavādi. He was the governor of the Kunigal-desa. His evil influence of Saturn was removed by Arka Kīrti, a Jain Saint whom he made, with the sanction of Govinda III, the grant of a village named Jalamangalam (in the Closept Taluk, about 20 miles south-east of Kunigal), E. C. XII, Gubbi, 61, text page 49. Arkakīrti belonged to the sect of the Yāpanīyas.
- Pp. 738-46. Amoghavarsha I (815-878) his other names—Nripatunga; Atiśaya-dhavalā. Succeeded Govinda III, had a long reign of 62 years. Many titles are ascribed to him in his work *Kavirājamārga*. Transferred his capital from Nasik to Mānyakkheta (Malkhed) the

Mankir of the Arab writers. His war against the Gangas. His policy towards the Gangas. His *Kavirājamārga*, the earliest known work on metrical composition in Kannada; it gives a glowing account of the country and of the culture of the people. His religion and literary works: He professed the Jain religion, quite unlike the other kings of the Rāshtrakūṭa line, who were devout worshippers of Śiva. He was the disciple of Jināsena, the well-known Jain author of *Ādi-purāṇa*, who bears testimony to the fact in the *Parivābhyudaya*. References to Amoghavarsha in the *Jayadhavalā-ṭīkā*, in Virāchārya's *Gaṇitasārasaṅgraha*, in the *Śabdamanidarpana* and in the *Śabdāmūlāsana*. In Saka 797-799 (or A. D. 875-877) he composed a Sanskrit work called *Parinottara-ratnamālā*. A Tibetan translation of it discovered by SHIEFNER, confirms the author's name as Amoghodaya which stands for Amoghavarsha Nripunga, another name of Amoghavarsha. His *Kavirājamārga* mentions many Kannada authors anterior to the royal author. His trans-Indian reputation. About 875 A.D. he abdicated the throne in favour of his son, Krishna II, and spent the remainder of his life in literary and religious pursuits.

- Pp 746-47 Krishna II (880—911 A. D.). Succeeded Amoghavarsha I, he was also known by the names of Kannara II and Akālavarsha, the Jain disputant Paravadinalla gave the derivation of his name (Srav. Bel. 67). One Sattarasa, the Nāl-gavunda of Nāgarakhanda 70 fell, on which the office was bestowed by the king (Krishna), on his widow Jakkiyabbe, who held it with great credit for seven years. She is described as "skilled for good government". She expired in performance of (Jain) vows in 918 A. D. (E. C. VII, Shikarpur 219, A. D. 911).
- P. 749. Indra III (912-916 A. D.), son of Krishna II, succeeded him. He was a Jain in faith.
- P. 752. Govinda IV (918-933 A. D.), younger son of Indra III. His *Mahā-sāmanā*, Kannara a governing over the province of Sindavadi 1000. This feudatory Kannara and his Jain queen Chandiyabbe are referred to in an inscription (M. E. R. 1916, Appen. B, No 540; 932 A. D.)—Nityavarsha a title of Govinda IV.
- P. 760. Khottiga, Nityavarsha (966-971 A. D.), succeeded his brother Krishna III. He was a Jain by religion. He caused a pedestal

to be made for the bathing ceremony of a Jaina saint named Sānti, at Danavalapadu, in the Cuddapah District. He was also the overlord of the Kadambalige 1000, which was governed in his name by one Pandayya (or Pandiga) who was connected with the ancient Chalukya dynasty. Pandayya's wife, Jakki Sundari was a Jain. She built a *basadi*, to which a grant was made by Pandayya. Danavalapadu—a sacred Jain place.

- P. 761. Indra IV, (died 982 A. D.). He retired to Śravana Belgōla and there starved himself to death by the Jain rite of *sallekhanā* in 982 A. D. An inscription (Śravana Belgōla 133) describes him as great in war and liberality.
- P. 763. Simultaneous fall of Rāshtrakūtas and Gangas, meant a great blow to the Jain faith. With rare exceptions, the Ganga kings were Jains by religion, and though most of the Rāshtrakuta kings were Śaivas, some appear to have been Jains. But the disappearance of these two dynasties did not for the time being affect the Jain religion, though the Śaiva faith was competing with it for supremacy.
- P. 768. Chālukyas (of Kalyāṇi)—Taila II (973-997 A. D.) He patronised the Kannada poet Kaviratna, who wrote *Ajñatapūṇa* in 993 A. D. and received from Taila II the title of *Kavichakravartin*, (M. A. R. 1908-09 and Ins. at Sia. Bel. Intr. 76 where Taila III is a slip for Taila II, Sia. Bel. 449).
- P. 769. Satyāśraya, Iriva—Bedengal (997-1009 A. D.) succeeded Taila II. He was a Jain by religion, his Guru was the Jain teacher Vimalachandra (E. C. VI, Mudgere II).
- P. 775. Jayasimha II, Jagadekamalla (1018-1042) Chālukyan King. His queen Stūggaladevi, converted him from Jainism to the Śaiva faith. He was originally a Jain like his forbears and honoured Jain teachers.
- P. 778. The Jain saint Vādirāja was honoured by Jayasimha II. (Sra. Bel. 67 & 69; 1129 & 1100 A. D.).
- P. 779. Someśvara I (1042-1068): The influence of the Kālamukha ascetics, continued in this reign, they had some influence in checking the growth of Jainism.

- P. 780. On the accession of Someśvara I, about 1042 A. D. the Cholas burnt Pulikesa Nagar (Lakshmeśvar in Dharwar District) and destroyed its ancient Jain temples.
- P. 783. An inscription at Annigere in Dharwar states that the wicked Chola (Rājādhirāja), penetrated the Belgola country and burnt the Jain temples erected there by the Ganga king Ganga-Permadi, but yielded his head to the Chālukya king Someśvara in battle, (FLEET. *Dynasties of the Kanarese Districts*, 441).
- P. 784. The Santara kings acknowledged Someśvara's suzerainty; Vira Santara built many Jain temples. His wife Chāgala Devi also dedicated a *Basadi* in her own name.
- P. 785. In a record dated in 1055 A. D. is mentioned a fifth by a Jain teacher to a *basati* built by Durvinita at Kogali Durvinita possibly a Ganga king
- P. 789. Someśvara at first a Jain by religion, later a Śaivite. He honoured Swāmi, a Jain teacher, with the title of *Śabda Chaturmukha* (Sra. Bel. 67 dated in 1129 A. D.).
- P. 794. Someśvara's vicejyot Mahāsāmanta-Udayāditya was tolerant to the Jain faith (Shukarpur, 221).
- P. 795. He obtained a grant for a Jain *basadi* at Baligami (in 1075).
- P. 796. Lakshmana an important functionary at the court of Someśvara II; His minister and chief treasurer was Śāntinātha, who was a Jain and a most distinguished poet, author of *Sukumāra-charite*, his title *Sarasvatimukha-mukura*; he persuaded Lakshmana to build Śāntinātha *basadi* at Baligrama Someśvara II was a Saiva; during his period, the Kālamukha ascetics eclipsed to some extent the Jains.
- P. 818. Mahāmaṇḍaleśvara Joyimmarasa, a feudatory of Vikramāditya was a Jain by faith and was entitled *Pesāṅgagaruda* (inscription found at Konakondla, Gooty Taluk, Anantapur); his wife Navikabbe, built a Jain temple called Chatta-Jinālaya, at Kondakundaya-tīrtha (modern Konakondla) in the 6th year of Vikramāditya's reign (about 1081 A. D.). He had charge of the whole of

- Adoni (Sindavadi) and parts of Anantapur and Raichur Taluks, with his capital at Tumbalam.
- P. 826. Though Vikramāditya VI was probably a Jain in religion (he built a *basadi* when he was governor of Banavāsi), he favoured the Kālamukhas (Śaiva); he was catholic in religious patronage.
- P. 832. Baligami, the capital of the Banavāsi 12,000 . the Jains held their place in it equally with other religions. One inscription (Nagar 35) dated in 1077 A. D. in Vikramāditya's reign, shows the existence of numerous Jaina philosophical and other literary works in it. A Jain teacher was called Śrīvijaya, "from giving śāstras to the learned and their needs to the destitute (ibid)."
- Pp. 880-82. Bijjala (1156-1167 A. D.), the Kālachurya was Jain. Basava, the promulgator of the new Śaiva faith (Vīraśaivism), was his minister. The *Bijjala Rāya Charita*, enshrines the story of these two, according to the Jains.
- Pp. 887-90. *Basava Purāna* refers to the Jains and their shortcomings. Ekanatada Ramayya a disciple of Basava, persecuted the Jains
- P. 899. The Kālachurya dynasty did not last beyond a short period of about twenty-seven years. The rise and rapid growth of Vīraśaivism was one of its chief features. Bijjala was not converted to it. Vīraśaivism claimed many of the Jain temples and with but a little change, converted Jain images even into the *Linga*
- P. 900. About the 3rd century B. C. there were already professing Buddhists and Jains in and about the Chola country
- P. 903. In the 7th century A. D. Buddhism was in a decaying state, Jainism and Brahminism being in the ascendant.
- P. 934. Sundara Chola's daughter Kundavai built three temples at Dandapuram, one to Śiva, another to Vishnu and a third to Jina called Kundavai-Jinālaya and made costly gifts to them.
- P. 942 Rājārāja I, (985-1013) : his sister Kundavai, though a devout Śaiva, her charities extended to Vishnu and Jain temples as well; Kundavai-Jinālaya on the rock close by Tirumalai, ten miles north of Polur; her other benefactions to Jain temples are known (M. F. R. 1887, para 7).

- P. 960 In 1008 A. D. Rājārāja confiscated to the villages concerned the lands of those who did not pay the taxes due along with their brethren; this order was made applicable only to "villages of Brahmanas", 'villages of Vaikhansas (Śrivaishnavas of pre-Ramānuja time) and "villages of Śramaṇas", i. e., Jains.
- P. 982. This shows that the Jains enjoyed equal privileges with others. Private gifts to Jains were still common and Jainism flourished side by side with the other two religions. In the seventh year of Rājārāja's reign one Virasolan, a subordinate of his, made a gift not only to Brahmanas but also to a Jain temple (M. E. R. 1915, App. B, 116; E. I. iv 136).
- P. 1058. Rājendra Chola I was succeeded by his son Rājādhirāja I (1018-1055); a wicked Chola, he penetrated into the Belvola country and burned the Jain temples which Ganga-Permaḍi, the lord of the Gangamandala, had built in the Annigeri-nādu (FLEET, *Kanarese Dynasties*, #41).
- P. 1274 Cholas of Nidugal : Irungola II; in an inscription dated in A. D. 1232, he made a grant for a Jain *Basadi* on the Nidugal hill, otherwise called Kalanjana (E. C. XII, Pavagada 52).
- P. 1297. Chola period : Both Buddhism and Jainism inculcated the worship of the "teacher" (or *guru*). With the gradual subsidence of these faiths and the rise of the cults of Śiva and Viṣṇu, the worship of the "guru" was taken by these faiths.
- P. 1310. Hoysalas : story of their origin; they claim to be Yādavas and of the Lunar race; the first few kings of the family were Jains, and the progenitor of the family was Sala; the *Yati* connected with the story was Sudatta (E. C. II, Śravaṇa Belgoḷa 28) and according to another, he was named Vardhamāna Munindra (E. C. VIII, Nagar 46).
- P. 1318. Vinayāditya II 1047-1100 A. D ; he was a devout Jain; he built a *basī* at Mattavara (A. D. 1077). A Śravaṇa Belgoḷa record dated in 1129 A. D. states that he became a great king by the favour of the Jain teacher Śāntideva (Sr. Bel. 67-54—Old. Edn.). Another states that he built many tanks, temples and Jain

shrines (ibid 143); the *Jaina basadi* at Angadi (c. 1050 A. D.); the Ādinātha-basti at Chikka Hanasoge (c. 1090 A. D.).

- P. 1320. Ereyanga, 1063-1095 A. D. He was a devout Jain, his guru being Gopanandi, to whom he made a grant in 1094 A. D. (E. C. V. Channarayapatha 148).
- P. 1321. Mariyāne-daṇḍanayaka (father-in-law of Ballala I) was a devout Jain. With the merchants of Belegere-pattana, he set up the Jain image in the *basti* at Hatna in the Tiptur Taluk, the image was consecrated by Śubhachandra (M. A. R. 1918, para 93).
- P. 1322. Ballala I, suffered from some terrible disease of which he was cured by the Jain *guru* Chārukīrti pandita (Sr. Bel., New Fdn. Nos. 254 of 1398 and 258 of 1432 A. D.), *Bhujabali-kataka* of Doddaiya (c. 1550 A. D.).
- P. 1326. Bitti Deva, or Vishnuvardhana 1111-1141 A. D. was a Jain; Rāmānuja converted him to Vaishnavism, he, even after his conversion was a tolerant ruler and a friend as much of Jainism as of Vaishnavism or Śaivism. His most able generals were Jains and they are recorded to have restored Jain temples on an unprecedented scale.
- Pp. 1337-41. Bitti Deva's generals and ministers : foremost among his generals was Ganga-Rāja, the conqueror of Talkād, he was a great supporter of the Jain religion, perhaps the greatest after Chāmun-darāya; he was the disciple of Śubhachandra-Siddhānta-Deva; he restored all the Jain temples of Gangavadi; his eulogy; he is said to have converted the Gangavadi 96,000 into Kopana, identified with Hiuen Tsiang's Konkanapura and Kopāl, a Jain place of pilgrimage in the S.-W. of the Nizam's Dominions. He built Jinanāthapura, close to Śravana Belgōla, Grants conferred on him he made over to his *guru* for use in connection with Jain temples or for other charitable purposes. Thus was granted by him the villages of Parama, Bindiganavile, Govindavadi. He built the Jain temples : Indira Kulagrihā (Śāsana-basti) at Śravana-Belgōla, also the Kattale-basti; his wife built the Eradakatte-basti. His *guru* Śubhachandra died in 1123 A. D. Ganga-Rāja's elder brother's wife Jakkanabbe built a tank and a Jain temple; her husband Daṇḍanayaka Echa built Jain

temples at Kopana, Śravana-Belgoḷa and other holy places; he died by the rite of *Sannyasana*. Ganga-Raja's son, Boppa drove out the Kongas and other arrogant adversaries who were thorns to the country, he built the Jain temple Trailokya-Ranjana (Boppana-chaityalaya) and the Pārivanāth-basti (Droha-gharatta-Jinalaya). He also built the Śāntiśvara-basti at Kam-badahalli. He was probably the Boppana, the general of Bitti-Deva; he gained a victory at Halasur

Closely related to Ganga-Rāja were the generals Mariyāne and his brother Bharata, both were generals under Vishnuvardhana and his son Naravimha I. Bharata erected the two images of Bharata and Bāhubali, the sons of Rishabhanātha, the first Tīrthankara, at Śravana-Belgoḷa. He is credited with the building of eighty new *bastis* and renovating two hundred old ones in Gangavadi. An equally famous general was Punisa, who was the conqueror of the Nilgiris, he employed his wealth in restoring Jain *bastis* throughout Gangavadi as they were in the days of the Gangas. The Pārivanātha-basti at Chāmarājanagar was founded by him. His *guru* was Ajitasena-pandita-deva. He built the Mulasthāna-basadi of Vishnuvardhana-Poyasala-Jinālaya at Baṭu-Ho-kote, where his wife also built a stone *basadi*; her name was Dandanayakitti Jakkīyabbe.

Another general was Vishnu or Bittiyanna, and surnamed Immadr-danḍanayaka, he received his education under Śrīpāla a celebrated Jain teacher and logician of the time. His father was an old minister of the time of Ereyanga. The king treated him like a son.

Pergade Vasudeva, his son Udayāditya erected a Jina temple called Vasudeva Jinabasti in his father's name.

P. 1342. A feudatory described by the names Bitti-Deva, Vishnu sāmanta and Vishnuvardhana, apparently after the king; he built Jinālayas also.

P. 1343. King Bitti Deva (Vishnuvardhana), his domestic life: he had a number of queens; of these, Santala-Devi was at first a strenuous upholder of the Jain faith but later embraced Vaishnavism; she

built the Savati-gandha-vārana-basti at Śravaṇa-Belgoḷa in 1123 A. D. ; she endowed it with a village and certain lands which she presented to her *guru* Prabhachandra. Her father was a Śaiva and her mother, Machikabbe, a devoted Jaina; Machikabbe's father and grand-father were generals

- Pp. 1348-49 Religion and Society : Buddhism, Jainism and Vaiṣṇavism flourished in the reign of Viṣṇuvardhana as friendly faiths, though he left Jainism for Vaiṣṇavism, his interest in the former did not abate. Thus in 1125 A. D. long after his conversion to the rival faith, we find him building a Jain temple for Śrīpālā-traividyā-Deva, and presenting him a village as an endowment for it; this teacher belonged to the Akalanka-math; he was a great logician, dialectician, and a poet, his titles were Shat-tarka-shanmukha, *Vādtbhasmha*, *Vadi-kolahala* and *Tārkika-chakravartī*. Many other Jaina teachers flourished in Viṣṇuvardhana's reign, among these being Mallishena-Maladhāri (Ganadhara of the Kali age), Prabhāchandra, a disciple of Meghachandra-traividyā, the *guru* of queen Santale I; Subhachandra, the *guru* of Ganga-Rāja, who is described as a Siddhanandi in philosophy. Two of the greatest promoters of the Jaina religion Ganga-Rāja, Punisa flourished during his reign. The reign of Viṣṇuvardhana should accordingly be set down as one of the brightest in Jaina history.
- P. 1351 His change of faith did not mean any want of patronage in favour of the Jains, with whose teachers he seems to have kept close intercourse.
- P 1352 Viṣṇuvardhana cannot have been the sectarian he is represented to have been in certain traditionary stories. These are undoubtedly later inventions worthy of no credence. Society too would not have tolerated such vandalism as the wild destruction of Jain temples which is attributed to him under the influence of Rāmānuja.
- P. 1355 Narasimha I (1143-1173). His rule Narasimha I, though a Vaiṣṇava, was tolerant towards Jainism, the religion of most of his generals. He visited Śravaṇa-Belgoḷa in 1159 A. D. and made grants of villages to the temple built by Hulla.

- P 1357 His generals and ministers Hulla, the treasurer, was a minister of Narasimha. He was a Jain. He had served under Vishnuvardhana and is praised as one superior to Brihaspati in politics and to Yogāndharayana in administration. He was a minister during the reign of Ballala II as well. He restored several Jain temples at Bankapura, Kalivita, Kopana and Kallengere, all places held sacred by the Jains, besides building five Jain temples at Kallengere and the Chaturvimsati temple at Śravana-Belgola.

- Pp. 1358-59 Provincial rulers. A subordinate chief (Sāmanta) was Gul-Bachi, the lord of Manyakhedapura (Malkhed). He was the patron of four creeds—Buddha, Jaina, Śaiva and Vaiṣṇava; he built Jain *basadis* in the name of his mother.

Another Sāmanta was Bitti-Deva, his mother Santale was the supporter of the four creeds. Bitti and his brothers were devout Jains and the gift made by his brother Govi-Deva are mentioned—the beautiful Pāśvanātha basti at Heggare in 1160 A. D., his wife Śriya-devi presented a Jain image which was once in the Ranganātha temple at Huliyur. Bitti had been general in the time of Vishnuvardhana, he was engaged in the wars against the Nilgiris and the Coimbatore country.

- Pp. 1366-67 Ballala II (1173-1223 A. D.) . his generals, ministers and feudatories Mahāpradhana Sarvādhikari Dandanayaka Bittimayya was the prime minister, Mahāsāmanta was Govi of Huliyera who was the supporter of the four creeds—Māheśvara, Buddha, Vaiṣṇava and Arhat. Chandramauli was the ornament of ministers, he was a worshipper of Śiva, his wife Achambike was a devout Jain, she built the Pāśvanātha temple (Akkana basti) at Śravana Belgola, to which at Chandramauli's instance, Ballala II generously granted a village, she obtained from the king the grant of another village for worship of the Gommatas. The general Vasudhaika-bandhava Rechmayya or Recharasa, who had rendered eminent services to the Kālacuryas, joined Ballala II and served under him; he built, about 1220 A. D., at Arsikere (Arsikere) the Sahasra-kūta-jinālaya and endowed it with the sanction of the king, Arsikere at that time contained a thousand

steadfast Jain families and was styled the southern Ayyavale (Aihole). Recharasa set up also the god Śāntinātha at Jinanāthapura near Śravaṇa Belgola.

- Pp. 1371-1373. His (Ballala II) capital cities . Arsikere, a populous place with large number of Brahmans, Jains and Koyilal, it attracted the attention of donors like Recharasa, who built the Sahasra-kūta-Jinalaya in it in about 1220 A. D.

Religion, Architecture and sculpture . During the reign of Ballala II, Jainism and Vaishnavism flourished side by side, without the exhibition of any ill-will towards each other. Ballala II visited Śravaṇa-Belgola and made grants there as usual. The largest number of temples built in any single Hoysala king's reign was in that of Ballala II—Akkana basti at Śravaṇa-Belgola (1182 A. D.), Śāntinātha basti at Jinanāthapura, and Śāntinātha basti at Bandalike (c. 1200 A. D.), Sahasrakūta basti at Arsikere (C. 1220 A.D.)

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- P. 1453. Records relating to Harihara I. 1342 A. D. E. C. VIII, Sorab 263, dated in 1342 A. D. Records the death of a Jain *guru* at Kuppatur in Nagarakhand.
- P. 1480. Iṅgappa-Odeya (the prime minister of Harihara II) is known as the "best of Jains" who built the Jain temple at Vijayanagar (S. I. I. 1,156).
- Pp. 1483-84. Settlement of Jain and Śrī-Vaishnava dispute, by Bukka I, in 1368 A.D. (E. C. II, Srav. Bel. New Ed., 344—old ed. No. 136; E. C. IX, Magadi 18; E. C. III, Nanjangud. 64.)
- P. 1500. During the reign of Bukka I, considerable literary activity in the

Kannada country. Jains claimed a larger number of poets during the period.

| Authors | Works | Date |
|-------------------------|---|-----------|
| Bāhubali Pandit | <i>Dharmanātha Purāṇa</i> | 1352 A.D. |
| Keśava-Varni | Commentaries on the <i>Gommatasāra</i> and <i>Amita-</i> <i>gati Śrāvakachāra</i> | 1369 A.D. |
| Manga-Rāja | <i>Khaṇḍra-manu-</i> <i>darpana</i> | 1360 A.D. |
| Abhinavasrutamuni | A commentary on Mallikena's <i>Sajjana-</i> <i>Chitta-vallabha</i> . | 1365 A.D. |
| Madhura | <i>Dharmanātha-Purāṇa</i> | 1365 A.D. |
| Padmanaka Ayatavarma | <i>Padmarāja-Purāṇa</i> <i>Kannada Rāṇakara-</i> <i>daka</i> . | 1410 A.D. |

- P. 1523. Harihara II's Jain minister Baicha's son Irugappa, a famous general, several records of his two of these eulogies his *guru* Panditārya (Panditāchārya, the *guru* of Bhuma-devi; the Jain queen of Deva-Rāja I)—E.C.II, Srav. Bel. 337. Another record states that he built the Kunthu Jinālaya at Vijayanagar (S. I. I i. 156)—this is evidently the temple known today as the Gānigitti temple at Hampi. An inscription dated in 1422 A.D. sets out his pedigree and records the grant by him of Belgola for Gommatesvar (E. C. II, Srav. Bel. 253). The founder of the family was Baicha I, a general and minister of Bukka I. Baicha I and Iruga I were ministers of Harihara II and Bukka II. Irugappa was a Sanskrit scholar. His brother Baicha II was governing the Mangalur-rājya in 1407 A.D. (M.E.R. 1901. No. 41).
- P. 1529. In the reign of Harihara II, both Jainism and Virasaivism claimed an equal number of adherents and popularisers in the Kannada language.
- P. 1553. The great minister Baiche-dandya, who had been minister in the reign of Harihara II and had been entrusted with many private affairs by Bukka II, granted in about 1420 A.D., under Deva

- Rāya's orders the village of Belame (in Mepinad) to provide for the worship of the Gummatasvāmi of Belgoḷa.
- P. 1554. Bhīma-Devī one of the 3 queens of Deva-Rāya, set up the image of Śāntunātha at Śravana Beḷgoḷa; she was the lay disciple of Panditāchārya (E.C. II, 337). This Jain teacher, same as Panditārya the *guru* of Irugappa (the general of Harihara II)
- P. 1593. Kalyāṇa-Kīrti a Jain, wrote the *Gṇāna-Chandrabhyudaya* and other works during the reign of Deva-Rāya II.
- P. 1595. Since the restoration of amity between the Śrīvaiṣṇavas and Jains in 1368 A.D. by Bukka-Rāya I, there appears to have good feeling between them (middle of the 15th century)
- P. 1598. Deva-Rāya II caused a Jain temple to be built in 1426 A.D. in the capital (S. I I. 82)
- Pp. 1665-66. The period of rule covered by Mallikarjuna and Virupākṣa (1446-1486)—some Jain poets. The most noteworthy among the Jain poets was Terakanambi Bommarasa who was the author of *Sanatkumara-Charita*, and *Jīvandhara-Sangatyā*, the latter being a work of considerable interest. His grandfather Nemiandra won fame as a disputant at the court of Deva-Rāya II
- Pp. 1668-69. & p. 1754. The Saluvas of Sangitapattana, Sanskrit for Hāduvali, situated in Tuluvadesa (or South Kanara) were in power from about 1491 A.D. to about 1560 A.D. in a part of the present South Kanara District. They professed the Jain faith. They belonged to the Kāśyapa-goṭra.
- P. 2097. Among the Jain poets of the period (Sadāśiva Rāya), the chief were Sāḷva, author of a *Bhārata-Rasaratnākara* and *Vaidyasangatyā*, and Doddaiyya, who wrote the *Chandraprabhacharite* (ibid 234-254)
- P. 2208. Tirumala (Viceroy at Seringapatam—1585-1626 A.D.): A record of his dated in 1626, registers a gift for the merit of his father and mother to a Jain Pandit.
- Pp. 2229-30. In the Mysore country there flourished during the reign of Venkata I many poets. The Jain lexicographer Devottama, whose

work *Nānārtha-Ratnākara* deserves to be better known, probably lived about 1600. But the greatest poet and grammarian of the time was the Jain author Bhaṭṭakalaṅka-Deva who finished the famous work *Karnāṭaka-Śabdānuśāsana* in 1604. He was a poet at the court of Śrī-Ranga II and then at that of his successor Venkata I. His work bears eloquent testimony to the depth and range of his learning.

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P 26 Jains, 2,391 (30%)

P. 145. Begur, about 8 miles south of Bangalore, Nageśvara shrine—into the floor of varandah a Jain epitaph Kamatheśvara shrine—a headless Jina figure and 2 feet high figure of Pārśva The place once an important for Jain settlement.

Pp. 184-185. Kalyā—a village in Magadh Taluk—a holy place to the Jains, ruins of a basti (E. C. IX, Magadi 18; Śravana Belgoḷa 136—records a compact made his A. D. 1368 between the Vaiṣṇavas and the Jains). Two short epigraphs near a boulder known as Adugat bande

P. 195. Kuppepaly—in Magadi Taluk. A Epigraph mentions Bisugur in the Kungal dist.—modern village Visakur, once a great city contained 75 *bastis*

P. 267 Nandiśvars temple and Nandi—from Chikallapur 29, originally Jain temples

Pp. 351-52 Nandidrug, (Nundydroog)—31 miles north of Bangalore. The Gangas had the title "Lord of Nandagin", and the hill was then a Jain place. In the Gopinath Hill, on the north-east, is an ancient Jain inscription. The name Nandagiri (Hill of pleasure) was changed to Nandigin (hill of Nandi, the bull of Śiva), in the 11th century under the Cholas. As the Jain inscription begins by invoking the first Tīrthankara Vṛishabha whose name means bull, helped towards suggesting the appellation.

- P. 375. Tekal A seated Jina figure (3 feet high) in the village of Hubidenhalli belonged to a *basti* to the north of the village, but no, longer in existence.
- P. 396 Tumkur dist.—Jains, 3,323.
- P. 459. Agrahana. Boundary stones marked with a *mukkode* or tripple umbrella indicate a grant to a Jain temple.
- P. 484. Heggare (Tiptun Taluk) : The Pārśvanātha *basti* built of black stone is a fine specimen of Hoysala architecture description given. Original Jina image is gone, now there is a small figure of Anantanāth.
- P. 488. Huliya (Tumkur dist) : Ranganātha temple, image kept here on a stone pedestal which once belonged to a Jain temple, evidenced by an inscription on it.
- P. 495. Kaidala (Tumkur dist) . Gangādhareśvara temple, in the *navaranga* is the inscription Tumkur I engraved on a slab figure of Viṣṇu with a figure of Jina built in 1151 by Sāmanta-Bachi, a subordinate of Hoysala King Narasiṃha I. He built Jain temples at the village
- P. 504 Kumgal (Tumkur dist.) Kumgal tank—Sluice built in 1394 by Irugapa, the Jain general
- P. 509 Madhugiri (24 miles north of Tumkur). The Mallinātha *basti* adjoining the fort has a *mānastambha*, Jina figures and metallic figures of Sarasvati and Padmāvatī.
- P. 522. Nidugal (Pavagada Taluk)—at some distance from the village is the Pārśvanātha temple.
- Pp. 523-24 Nittur (Gubbi Taluk) Śantisvara *basti*—a Hoysala structure (12th century), description given. Inscriptions and Jain manuscripts.
- P. 549. Tumkur. Jains, 205.
- P. 587. Mysore dist. : Jains above 15, males 721, females 734, under 15, males 401, females 438.

- P. 597. History and Archaeology. An old Jain work of tenth century mentions Punnata country, this must be the Punnāda corresponding with the Pounnata of Ptolemy.
- P. 636. Badanavalu (Najangud Taluk)—a Jain figure 3½ feet high lying here.
- P. 642. Bellur (Nāgamangala Taluk)—a *basti* in the Dravidian style.
- Pp. 644-646. Bettadapur (Hunsur Taluk)—In former times a Jain principality, Chengala Rāya, a powerful king, was a Jain latter converted to Lingāyatism. Anjaneya temple, a nude squatting figure amongst other Hindu figures.
- P. 652. Chāmarājnagar. Jains, 100. Principal Jain *basti* erected in 1117 by Punisa-rāja (general).
- P. 672. Hatna (Nāgamangala Taluk). The Virabhadra temple at this place was once a Jain *basti* dedicated to Pārśvanātha.
- P. 681. Hosaholalu (Mysore dist.) : Pārśvanātha *basti* (A. D. 1118), description given.
- Pp. 689-90. Kambadahalli (Nāgamangala Taluk). A holy place of the Jains; a 50 feet high Brahmadeva pillar loftest in the State, Dravidian style Jain temple Pañchakūṭa *basti*, Ādinātha, Pārśvanātha, Neminātha, Śāntinātha etc, description given. A small hill to the south of this village known as Bolari-betta has at the top of the ruins of a *basti* with a Jina figure.
- P. 700. Ketaman halli (Mysore Taluk)—on the way to the village a mutilated Jina figure 2 feet high lying
- P. 717. Malali (Heggaddevankote Taluk)—contains 2 *bastis* has a large population of Jains.
- P. 732. Mugur (T. Narasipur Taluk) : T. Narasipur 88—an old Jain epitaph.
- P. 761. Mysore. Śāntīvara *basti* and Jain inscriptions.
- P. 785. Nāgamangala town—Jains, 2.

- P. 789. Nagarle (Nanjangud Taluk)—a ruined Pārśvanātha *basti*, 5 feet high Pārśvanātha and an epigraph of Chola king Rājendradeva
- P. 791. Nanjangud town—Jains, 3.
- P. 802. Sargur (Mysore dist.)—Jains, 115.
- Pp. 807-08. Seringapatam. Rāmānujācārya converted Hoysala King Bitti-deva (Visnuvardhana) to Śaiva faith. In 1454, Timmanna, a hebbar, enlarged the temple of Ranganātha making use of materials obtained from the demolition of 101 Jain temples at Kalasnādi, a town five miles to the town
- P. 826. The Ādiśvara *basti* with Ādinātha etc., description given.
- P. 845. Talkād (28 miles south-east of Mysore) The site on which a Jain temple once stood has now become a private garden attached a house and the images removed to Mysore
- P. 864. Varuna (7 miles south-west of Mysore)—a mound known as *Basti-tuttu* once a large Jain temple Pārśvanātha and other images described. Mysore 47 and 48 inscriptions
- P. 871. Yelandur. Viśalakṣha Pandit, a Jain, was the faithful adherent of Chikkadevarāga during his captivity at Hangala (1672-74).
- P. 896. Hassan district—Jains, 1,877.
- Pp. 906-07. History and Archaeology The earliest event supported by any evidence was a migrations of Jains from Ujjain under the leadership of Bhadrabāhu and Chandragupta, the Maurya, recorded in an ancient inscription engraved on the surface of the rock at the summit of Chandrabetta at Śravana Belgola, and may be assigned to the 3rd century B. C.
- P. 912. The Jain *bastis* at Baṭu halli, near Halebid—Pārśvanātha *basti* (1133), Śāntinātha (1192), Jain guru memorial stones (See Vol. II, chapters V and VI of this work)
- P. 942. Arsikere or Arasiyakere town—Jains, 60.
- P. 945. Sahasra Kūta—Jinālaya (1220), the object of worship in a mountain containing 1,000 Jina figures.

- P. 947. Bastihalli (Hassan Taluk)—the Pārśvanātha *basti*, a Hoysala structure, description given
- P. 953 Belur town—Jains, 40.
- P. 965-66. Belvadi (Arkalgud Taluk)—during the time of early Hoysala Kings, an important Jain settlement—inscriptions—Belur 171 B. C. V. dated 1160 and 1200 A. D. mentioned Jain *basti*, but no traces now
- Pp 980-82. Grama (7 miles east of Hassan)—Kēśava temple, east doorway of its hall once belonged to a *basti* at Eleyur, Channarāya Patna Taluk, it bears a Jain inscription on the lintel
- Santinatha *basti* by Sāntale, queen of Viṣṇuvardhana has an image of Sumati, two caturvimsatī-tirthankara panels.
- Markuli, a village two miles from Grama, pañcha-kuta *basti* has five Jina images and a 16 armed yakṣi Chakreśvarī.
- P. 984 Halebid (Belur Taluk) : The city originally contained 720 *bastis* 3 only now remain, of which Pārśvanāthasvāta is the largest
- Pp. 990-91 3 Jain temples at Bastihalli, beautiful pillars, description given. Yakṣa, Yakṣi and different Tirthankara images—description given. 3 inscriptions
- P. 992 Halebid. Hoysalesvara temple There is a solitary Jina figure on the rail.
- P. 1005. Heragu (Hassan Taluk)—Jain *basti*, a heap of ruins was built in 1155 A. D. dedicated to Pārśvanātha (Hassan 57), its Jain image removed by a Government.
- P. 1023. Markuli (Hassan Taluk) . Ancient *basti*, Hoysala style constructed in 1173 A. D. by Būchamayya, minister of Ballala II, Trikūtāchala in plan with images—description given.
- Pp. 1037-68. Śravaṇa—Belgoja . Chief seat of Jain guru, detailed description of the antiquity Full descriptions of the undernoted monu-

ments on the hills given :

Chikka-betta, Śāntinātha basti, Supārśvanātha basti, Pārśvanātha basti Kattale basti, Chandragupta basti, Chandraprabha basti, Chāmundaṛāya basti, Majjiganna basti, Eradukatte basti, Savatīgandha-varana basti, Terina basti, Śāntiśvara basti, Kuge Brahmadeva pillar, Mahānavamī Maṇṭapa, Bharateśvara, Iṭṭve Brahmadeva temple, Kanchinadone, Lakki-done (pond), Bhadrabāhu cave, Chāmundaṛāya's Rock, Dodda betta (hill), Gommateśvara Colossal image—his life, its Mahāmastakābhisekas in 1398, 1612, 1677, 1825, 1827, 1871, 1887; its mutilation by Rāmānujācārya its enclosure, Siddhara basti, Akhande-bagilu (entrance), Tyagada Brahmadeva pillar, Chennanna basti, Odegal basti, Chauvisattirtha-kara basti, Brahmadeva temple The village (Śravana Belgola)—Bhandarti basti, Akkana basti Sidhānta-basti, Danasale basti, Kalamma temple, Nagara Jinālava, Mangayā basti, Jaina Math or monastery—its paintings and other antiquities described, Kalyāṇi (pond), Jakkī kotte (tank), Chennanna's pond. Adjacent villages—Jinanātha pura, Śāntinātha basti, five specimen of Hoysala style of about 1200 A. D.—description given, east of the village Aregal basti, South-west of the village *Samādhi-maṇṭapa* (Jain tomb), Hale-Belgola, a village—its Jina temple, there are also a Viṣṇu and a Śiva temples at the village; a ruined *basti* and mutilated Jina figure Sanehalli village, a ruined *basti* of 1,120. 500 inscriptions (inscriptions at Śravana Belgola, E. C. II by R. Narasimhachari).

- P. 1089. Kaden District—Jains, 1,386.
- P. 1101. Archaeology the finest and oldest sculpture is in the Jain *basti* probably of the 11th century a beautiful Yakshim.
- P. 1125. Ajjanpur (Tarikere taluk)—Jains, 16.
- Pp. 1130-31. Angadī (Mudigere Taluk)—2 Jain *bastis*, early Hoysala style—figures of Neminātha, Chandranātha, Gommateśvara, Ara, Malli and Muni Suvrata, Yakshis—description given.
- Pp. 1139-40. Bale—Honnur (Kadur dist.) : Inscriptions engraved on boulders in the river (E. C. VI, Kadur district—Koppa 17, 21 and 3); Māra, Santara king, son of Mayūra varma, the second—disciple of the great Muni *Vadibhasmha* Ajita Sena (1070 A. D.) ; Bommanakallu boulder, a Jina figure on it.

- P. 1141. Birur (Kaden Taluk)—Jains, 25
- P. 1142. Chikmagalur the country formed part of the territory of the Jain kings of Humcha. Chikmagalur was a Jain settlement, Jain epitaphs of 11th century A. D.
- P. 1152. Kadur—Jains, 14.
- Pp. 1153-54. Kalasa (Mudigere Taluk)—Kalasesvara temple probably a Jain originally. Kalasa. Karkala kingdom of original Santara kingdom of Pombachha (Humcha), Kings of this line Jains by religion (1246-1598 A. D.).
- P. 1160. Koppa (Koppa Taluk)—Jains, 17.
- P. 1170-71. Narasimharajpur (formerly Yedehalli), Jains, 30, the town consists of a single state, its end known as Singannagadde are three *bastis* and a Jain Math, inscription of A. D. 1778, and 1300, the *basti* and its metallic figures of Sarasvati, Ganadharapada (foot-print), Śruta (the Angas and Pūrvas)—descriptions given
- P. 1183. Sringeri Town 1 Jain *basti*. Vidyāśankar Hindu temple (A. D. 1338), its *pradakṣiṇā* west entrance has a figure of Jina or Buddha.
- P. 1197. Tanikere Town (Kadur dist.)—Jains, 32.
- P. 1218. Shimoga District—Jains, 2,982.
- P. 1230. History The last of the Jain Humcha Kings became a Śivabhakta, taking the name of Gante Wodeyar was the progenitor of Keladi family.
- P. 1242. Antiquities of Belgamī Jain *basti*, a massive seated Jina in a private house of a colossal fallen statue of Jina to the east of the village.
- P. 1244. Jain Basadis at Humcha, Pañcha-Basadi described in Nagar 35 as Urvvi-tilakam, a glory to the world, now in ruins.
- P. 1275. Bandalike or Bandamike (north of Shikarpur Taluk) : Śāntinātha *basti*.

- P. 1279. Belagāvi or Belgāmi (Shikarpur Taluk) : Jain Matha, no trace of Jain *basti* now, but figures of Jinas found in several parts of the village—one 10 feet high and 4 feet broad, another two feet high, a fourth 3 feet high, a fifth $2\frac{1}{2}$ feet high, the places indicated are sites of former Jain *bastis*
- P. 1284. Bhadrāvati—Jains, 24
- P. 1291. Chikka Magdi—a former *basti* has been converted into the pleasant Basavanna temple, an inscribed Jain figure (Shikarpur 201) and several Jain images lying about
- Pp. 1293-94. Govardhangiri, fortified by Jinadatta, the founder of Humcha State, Sagar 55 an interesting Jain inscription, gives description of Kshemapura or Gerasoppe and Devarāya his *guru* was Panditāraya—this king performed head anointing of Gummata, Nemisvara Chaityālaya in Kshemapura.
- P. 1298. Honnali (Shimoga dist.)—Jains, 11
- P. 1299-1301. Humcha, a Jain village (Nagar Taluk). Correct name Hombucha (Pomburchchha and Patti Pomburchchha), a capital of a principality founded by Jinadatta (7th-8th century), an inscription of the 11th century traces the descent of Jinadatta to Kaha, of the Ugra-vamsa, lord of the Northern Madhura who was a successful leader in the Bharata war in Kurukshetra, old events described, according to the late Huncha Svāmi, Devendra tirtha Bhattāraka, these events happened in the year 500 of the fifth *Kaliyuga* (or 159 B. C.). Jain temples.
- P. 1311. Kumsi Town (Shimoga District) Its correct name Kumbase, it was granted as an endowment by Jinadatta Rāya of Pumburcha (Humcha) for the Jain temple there.
- P. 1312. Kuppatui (Sorab Taluk)—in the Jain temple inscribed Jain images, a seated Jina 5 feet high with a seven hooded serpent.
- P. 1319. Nyamti (Honnali Taluk)—Jains, 7.
- P. 1323. Sagar (Sagar Taluk)—Jains, 8
- P. 1334. Shikarpur (Shikarpur Taluk)—Jains, 39.
- P. 1338. Shimoga Town—Jains, 85

- P. 1339. Siralkoppa (Shikarpur Taluk)—Jains, 7.
- P. 1342. Sorab (Sorab Taluk)—Jains, 10.
- P. 1349. Tirthahalli (Tirthahalli Taluk)—Jains, 28
- P. 1370 Chitaldrug District—Jains, 1,009
- P. 1417. Challakere or Chellakere—Jains, 45.
- P. 1424. Chitaldrug Town—Jains, 70.
- P. 1431 Davangere—Jains, 272.
- P. 1443 Hiriur Town—Jains 4.
- P. 1417. Holalkere, Jains 57.
- P. 1450. Hosdurga Town—Jains, 134.
- P. 1453. Jagalur Town—Jains, 5.
- P. 1467 Nigunda (Hosdurga Taluk)—was the capital of a Jain principality included in the Ganga empire 1500 years ago.
- P. 1468 Siddapur (Holakalmum Taluk)—at the foot of the Brahmagiri hill is a *baiti* with a Jain image, not a single Jain living in the village at present.

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B. C. LAW. *Mathura An Ancient Indian City* (QJMS Vol. 32, No. 1, 1914)—Bangalore.

- P. 3. Among the earlier finds may be mentioned a broken four-fold Jain image with a fragmentary inscription in Brāhmī of the Kusan period (Exploration at Mathura by J. Ph. VOUGL : A. S. I. An. Rep. 1911-12, Pp. 120 -33).
- P. 4. Jainism was practised with great devotion at Mathura (SMITH, Early Hist. of India p. 301) Under the Kuṣāns, Mathura was an important religious centre of the Jains Jains firmly established in the city from the middle of the 2nd Cent. B. C. Jains a flourishing community at Mathura in the reign of Kanishka, Huviṣka and Vasudeva (RAPSON, An Ind. p. 174).
- Pp. 5-6. The Jain Āyāgapatas supposed to have a direct or indirect bearing on the later Viṣṇupāṭas met within Bengal and other places.

- P. 7. Importance of Mathura in the political history of India. Submission of Brahmanitrā, the then King of Magadha, to Khāravela, the King-over-lord of Kalinga, as well as the hurried retreat of a Greek King, Dīmīta (Demetrios)—(E.I. Vol. XX—KANOW and JAYASWAL).

S. SRIKANTAYA-*Chūtaldrug* (QJMS. 31 Nos. 3 & 4 1941 Bangalore).

- P. 339 The colossal image of Gomatanātha (Vardhamāna Mahāvīra) at Śravanabelgoḷa.
- P. 342. The Bhadrabāhu caves at Śravanabelgoḷa and the Bhadrabāhu inscriptions—third century B. C. Śīavāna Belgoḷa was perhaps within his (Chandragupta) vast dominions.
- P. 344. The Tamil, script developed later than Kannada Kannada was known early enough and it must have been derived from a proto-dravidian original and not from Tamil as is sometimes believed. Apparently till the 4th century of the Christian era, at all events, Prākṛit was the Official language and Prakrit and Sanskrit continued to interpret our thoughts and ideas for many centuries after the birth of Christ The Jainas gave up Prakrit and began writing in Sanskrit about the 5th Century A. D. Jainism was in vogue earlier than Buddhism under Chandragupta Maurya and Srutakevali Bhadrabāhu.

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B. C. LAW. *Vaiśālī, Mahāvīra's Birth Place* (Jain Ant. Vol. X; No. I; Arrah; 1944; Pp. 16—18)

Vaiśālī (identified with the present village of Basarh in the Muzaffarpur dist. Bihar) the capital of the Licchavi Rājas and the head quarters of the powerful vajjian confederacy The great city claims Mahāvīra as its citizen He was known as *vasāli* or *Vaiśalika*, that is, an inhabitant of Vaiśālī Kundagrāma, the birth place of Mahāvīra was a suburb of Vaiśālī Mahāvīra's mother Trīśālā was a sister of Cetaka who was one of the Vaiśālī Rājas. Out of the forty-two rainy seasons Mahāvīra spent no less than twelve at Vaiśālī.

Mahāvīra's parents were worshippers of Pārśva and followers of Śramanas. Śramanas or wandering ascetics had been in existence ever since the time of the

earlier Upamiśadas and evidently the Śramaṇas that were followed by the parents of Mahāvira belonged to one of the numerous sects or classes of Indian ascetics. Mahāvira died at the age of seventy-two freed from all pains in the town of Pāvā.

A. N. UPADHYE. *Tavanidhi And Its Inscriptions* (Jain Ant. Vol. X; No. II; Arrah; 1944; Pp. 49—51).

Tavanidhi is a Jain holy place, situated on the left side of Poona to Bangalore road, a couple of miles to the south of Nipani, in the Belgaum District. Its name variously written Tavanidhi Stavanidhi, Tavandi etc. A village is there known as Tavandi on the top of the hillock. In the valley there is a row of temples, five in number. This holy shrine is lately famous as Śrī Kṣetra Stavanidhi. A Mānastambha is there in front of the central temple. Two Kannada inscription—Text given. The first inscription mentions Viranandi who flourished about the middle of the 12th century A. D. period assigned to the Pārśvanātha image. Today Tavanidhi is famous for Brahmanātha or Kṣetrapāla, Nayasena in his Kannada *Dharmāmṛta* refers to Pārśvanātha at Tavanidhi which is known to be a holy place.

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S. SRILAKSHMI SASTRI. *Identification of Tavanidhi*. (Jain Ant. Vol. XI, No. 1, 1945, Arrah, Pp. 1—3).

A. N. UPADHYE has suggested in Jain Ant. Vol. X; P. 51, that Tavandi, near Nipani in the Belgaum District is the famous Jaina holy place mentioned by Nayasena in his *Dharmāmṛta*. But here the author identified Tavanidhi with the village Tavanandi, in the Kuppagadde holebi, Sorab Taluk, Shimoga District of Mysore, Epigraphical evidences cited.

It may be inferred that this Tavanidhi was a Saiva Centre where as Tavanidhi near Sorab was sacred to the Jainas. Taking all these facts into consideration it is probable that Tavanandi near Sorab is Tavanidhi mentioned by Nayasena.

A. N. UPADHYE : *Tavanidhi*.
(Jain Ant. Vol. XI; No. II; Arrah; 1946; Pp. 15-16).

S. SRILAKSHMI SASTRI has identified Tavanandi near Sorab as Tavanidhi (Jain Ant. Vol. XI; No. I, Pp. 1—3) and about the evidence of Śīlavijaya's *Tīrthamālā* he opines that it is not precise.

Dr. UPADHYE maintains that Śīlavijaya refers to Tavanidhi in Belgaum Dt. and quotes the text of the *Tīrthamālā*.

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K. R. VENKATRAMA AYYAR. *Āyirattali—A Cola Capital* (Prs. Ind. Hist. Cong.) Allahabad, 1946

P. 160. Āyirattali, also called Palaiyāru and Muḍikondaśolapuram, one of the capitals of the Colas. Āyirattali means the 'thousand temples'. When Appar visited Vadataḷi or the 'northern shrine' of Palaiyāru he found the central shrine of Śiva obscured by a new *vimānam* put up by Jains, who had obtained possession of the place, and with the help of the chief of the place, probably the Muttaraiyar chief, he had the temple cleared of the Jains and caused a new *vimānam* to be built for Śiva.

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Section I

VI—CENSUS REPORT

209

W. P. CORNISH. *Report on the Census of the Madras Presidency*, 1871, Vol. I. Madras, 1874.

P 73. Buddhists and Jains and their distribution.

Pp. 113-115. Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains, a distinct community—Decline of the sect through Brahmanical persecution.

210

William Wilson HUNTER. *Statistical Account of Bengal*, 20. Vols. London, 1875—77.

Vol 7, p 224 Rangpur The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants.

Vol. 7, p. 383 Dinajpur : The Jains are represented by about a dozen banking families

Vol. 8, p 52, Rajshahi . In 1871 the Jains were principally confined to the town of Rāmpur Bauleah, and were nearly all Mārvāri bankers and traders, and very wealthy

Vol. 9, Pp. 58-59, 158-159, 252—265 Murshidabad . The Jains are specially influential in the District of Murshidabād. Harakh Chand *Jagat Seth*, the fourth *Jagat Seth*, renounced Jainism and became a Vaisṇava. The Pārasnāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal. It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p. 64. Jains in Patna.

Vol. 12, Pp. 39, 41. Gaya : The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendancy.

Vol. 14, pp. 82-83, 86-87. Bhagalpur : Kabirpur, situated near Champanagar, is a place of worship belonging to the Jains. Below the buildings of the sannyāsis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock.

Vol. 15, p. 60. Jains in Munghyr

Vol. 16, Pp. 84, 207—227, 318. Jains in Hazaribagh : Their history. Philosophy Religion Pilgrimages to Pārasnāth hill—Jains in Lohardaga.

Vol. 17, Pp. 40, 298—302. Jains in Singbhum : Ruins of Jain temples in Manbhum.

Vol. 18, p. 79. Jains in Cuttack.

211

E. J. KITTS. *Report on the Census of Berar*, 1881.—Bombay, 1882

Pp. 73—76. Jains.

Antiquity of the Jains in the province of Berar. Doctrines and customs. Priests and the laity. Among the 84 Jain sects, some only are represented in the country of Berar. The Porewārs, Khandarwāls, Agarwāls and Setwāls are Digambaras. The Oswāls and the Śrīmālis are Śvetāmbaras. Statistical data on the Jaina population of the different districts of Berar.

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Report on the Census of British India, 1881. 3 Volumes—London-Calcutta, 1883.

Volume I

Pp. 23-24. Jaina population of India : 12,21,896, may be a proportion of 48 for 10,000.

P. 42. Distribution of the Jain population in the principal provinces.

Volume II.

Different tables of religious statistic.

Volume III.

The appendix B, consecrated to the religions of the Panjab, contains some rare information relating to the Jains.

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Lewis RICE. *Report on the Mysore Census of 1811.*—Bangalore; 1884.

Pp. 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South India languages and all the early literature of Karnātaka. Their principal seats in the State are at Śravana Belgōla in Hassan District, Mahiyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73 Cultivation of the Kannada language by the Jains down to about A D 1300

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H. B. ABOTI *Census of India, 1891*, Vol XXVI *Rajputana, Pt- I*—Calcutta, 1892.

P. 29. Ratio per 10,000 of all ages (Jains).

Table VII—Part D (xlv—xlvii). Ages by religions—Jain population.

Table VIII—Part D (lxxi—lxxiii). Civil condition by religions and age—Total Jain population.

Table IX—Part D (lxxxv). Education by religion and age. Jains.

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Census of India, 1891, 3 Volumes—London, 1892-1893.

Vol. I. Tables of religious statistic.

The number of the Jains rose to 14,16,638 (tab. VI).

(Vol III). General Report by J. A. BAINES

Pages.

162. Brief review on the Jainism.

172. Proportion of the Jaina population : 49 for 10,000.

176. Geographical distribution of the Jains.

Statistical Atlas of India, Second edition—Calcutta, 1895.

Ch. XVI.—Statistic of the religions.

Number of the Jains : 15,00,000.

Bearing to the total population : 0.5%

See : Map of the religions, Plate II.

216

S. M. EDWARDS. *Census of India 1901*, Vol. II :—Bombay, (Town and Island), Part 5 : Report, Bombay, 1901

Pp. 22, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

217

S. C. ALLEN. *Census of India*, 1901 Vol 4 :—Assam, Part I, Report, Shillong, 1902.

P. 46. There are 1,797 Jains in the Province. Some 1,600 are found in the Brahmaputra valley. Most of them are Mārvārī merchants,

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S. M. EDWARDS. *The Rise of Bombay* Bombay, 1902. (Reprinted from Vol. X of the Census of India Series 1901).

P. 269. Considerable increase of the Jain population in Bombay by 1848 A D

P. 324. Enormous expansion of the Jains by 1891 A D

219

K. S. MACDONALD. *Baroda Census Report*, 1901. (CR CAVI, art. 6, 1903, Pp. 46-47).

P. 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus. They observe caste distinctions and intermarry with Hindus. The sacred books of the Śvetāmbara Jains are in the Māgadhi Prākṛit language, and those of the Digambara Jains in Sanskrit. The Dhuṇḍia Jains carry the doctrine of the preservation of animal life to a shocking extent

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HARRY YULE and A. C. BURNELL *Hobson-Jobson*, London, 1903.

P. 447. Jain.

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Census of India, 1901, Volume I.—Calcutta, 1903.

Part I. Report by H. RISLEY.

Pp 367-369. General review on the Jainism.

The Origins—Mahāvira. Separation of the Śvetāmbaras with the Digambaras. Difference between the Jainism and the Buddhism. The Jains in the actual period

Pp. 381-382. Statistical data. The total number of the Jains is 13,50,000. Their geographical division with map.

Part II Tables by H. RISLEY and E. A. GAIT.

To consult in particular the tables V, VI, VII and XIII.

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E. A. GAIT *Census of India, 1911, Vol I : India, Part A Report.*—Calcutta, 1913

P. 119 Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of Karma—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard themselves as Hindus

Pp 126-127 A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces They form an integral part of the Hindu social system. Some of them in quite recent times have joined the Ārya Samāj.

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L.S.S.O' MALLEY. *Census of India, 1911, Vol. 5 Bengal, Bihar and Orissa and Sikkim. Part I Report*—Calcutta, 1913.

Pp. 209-10 Jains number 11,411—Birth of Mahāvira at Vaiśālī—Ancient Jain Shrines in Patna city, Rajgir and Pāwāpurī—Pārasnāth Mountain—Travels of Mahāvira—Jain remains in Manbhūm—Three main sects of the Jains.

P. 213. Connection of the Kumblutapatias with the early Buddhists or Jains.

224

L. S. S. O' MALLEY. *Census of India, 1911. Vol. 5 · Bengal, Part II, Tables.*—Calcutta, 1913.

Pp. 152—190. Table XIII; Caste, Tribe, Race or Nationality. Part A. Jains.

225

L. S. S. O.' MALEY. *Census of India, 1911*, Vol. 6 *City of Calcutta*, Pt. I : *Report—Calcutta*, 1913.

Pp. 23-24. 1,797 Jains—Most of them are Mārvāri merchants from Rājputānā.

226

C. T. LLOYD. *Census of India, 1921*, Vol. 3 *Assam*, Pt. I : *Report Shillong*, 1923.

P. 56. The Jains—Increase of their number in the decade from 2,500 to 3,500. They are traders from Rājputānā or Western India Number of Jains by sect

| | | |
|------------------|-----|-------|
| Śvetāmbara | .. | 9 |
| Digambara | ... | 227 |
| Sthānakvāsī | ... | 3 |
| Sect unspecified | ... | 3,264 |
| Total | | 3,503 |

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W. H. THOMPSON. *Census of India, 1921* Vol. 5 : *Bengal*, 2 Pts *Calcutta*, 1923. Pt. 1; Pp. 166-167 and Pt. 2, p. 28. The JAINS and their number .

| | | |
|------|-----|--------|
| 1881 | ... | 1,529. |
| 1891 | .. | 4,912 |
| 1901 | . | 5,232. |
| 1911 | --- | 6,782 |
| 1921 | . | 13,369 |

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W. H. THOMPSON. *Census of India, 1921* Vol. 6 *City of Calcutta*, 2 Pts. —Calcutta, 1923.

Pt. I. P. 38; Pt. 2, Pp. 7, 11, 18-19. The Jains—They number 5,678

229

P. C. TALLENTS. *Census of India, 1921*, Vol. 7 *Bihar and Orissa*, 2 Parts, —Patna, 1923.

Pt. 1, Pp. 123-124; Pt. 2, Pp. 18, 19, 20, 29, 46. The Jains—Definition of a Jain—The Jains are not all Vaiśyas—Many Āgarvāls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

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Lt. Col. B. L. COLE. *Census of India 1931*. Vol. XXVII—Rajputana Agency—Report and Tables, 1932.

P. 6—Bikaner-Jains have increased by 22.2 (Variation per cent. 1921-1932.)

| | | Persons | Males | Females |
|-------|------|---------|--------|---------|
| Jains | 1921 | 23,555 | 9,840 | 13,715 |
| | 1931 | 28,773 | 12,479 | 16,294 |

P. 7.—Variations in certain castes in Bikaner. Increase percentage.

| | 1931 | 1921 | Increase | actual |
|-------|--------|--------|----------|--------|
| Oswal | 27,568 | 24,551 | 3,017 | 12.3 |

P. 8—Mārwar—Jains—variation percent :

| | 1921—31 | |
|-------|---------|-------|
| State | Urban | Rural |

P. 9—Jaipur variation in 1921—31. Jains :

| | | |
|-----|-----|------|
| .01 | 8.6 | —5.3 |
|-----|-----|------|

P. 22—The Urban population per 1000. Jains 60

The rural —do— —do— Jains 22

P. 25—Religious distribution in Urban Jain 308 (Urban)

& Rural Areas per mile of each Religion : Jain 692 (Rural)

Urban population Jain 60 (Urban)

Rural population Jain — 22 (Rural)

Number per mile of the total population who live in towns—

| | | | | | |
|-----------|---------|------------|-------|------------|-------|
| Rajputana | — 308 | Dholapur | — 267 | Kotah | — 298 |
| Abu Dist. | — 1,000 | Dungarpur | — 236 | Kushalgarh | — 976 |
| Alwar | — 434 | Jaipur | — 415 | Marwar | — 246 |
| Banswara | — 80 | Jaisalmer | — 180 | Mewar | — 175 |
| Bharatpur | — 502 | Jhalawar | — 273 | Partabgarh | — 584 |
| Bikaner | — 747 | Karauli | — 817 | Shahpura | — 352 |
| Bundi | — 340 | Kishangarh | — 471 | Sirohi | — 177 |
| | | | | Tonk | — 378 |

Pp. 48-49 The sex ratio by religion—for the population at all ages the highest proportion of females is 1,060 and is recorded by Jains (1931) and 1,073 (in 1921). The excess of females in the Jain community is due to the absence on business in other parts of India of many males

P. 49 Numbers of females per 1,000 males—

| | | | |
|-------|-------|---------|-----|
| Oswāl | 1,085 | Suraogi | 909 |
|-------|-------|---------|-----|

P. 57. The later age for marriage among Jains is very noticeable

| | | | | |
|-------|-----------|---------|---------|------------|
| Jains | Unmarried | Widowed | Married | Year 1931. |
| | 251 | 45 | 189 | |

The high proportion of widows among Jains is due to the prohibition of remarriage. The excess of married females among Jains is due to the absence on business in other parts of India of many husbands

P. 66. Proportion of the sexes by civil condition

| | | | |
|---------|-----------|---------|---------|
| | Unmarried | Married | Widowed |
| Jains — | 657 | 1,175 | 2,815 |

P. 96. Progress of literacy · 1931

| | | |
|-------|-------|---------|
| Jains | Males | Females |
| | 607 | 32 |

P. 98.

| Population in 1931 (000's omitted.) | Number of literates (000's omitted.) | Variation in population per cent. since 1921 | Variation in No. of literate since 1921. |
|---|---|---|--|
|---|---|---|--|

| | | | |
|--------|-------|--------|---------|
| M. 146 | M. 76 | M 8.3 | M. 13 3 |
| F. 155 | F. 4 | F. 6 9 | F. 46.7 |

P 113. Chap. XI, Religion—In every 1,000 of the population are 27 Jains. Main variations since 1921—Jains—7 5.

P. 114. 79 per cent. of all Jains are found in Marwar (38), Mewar (22), Jaipur (10) and Bikaner (9) and are also returned in comparatively small numbers from other States, where they are in larger numbers, their variation per cent. in the decade is as in the margin. The increase in Bikaner is on account of greater openings for trade in the Canal Colonies, while the relatively small increase of 7.5 per cent in the Jain population in the whole Agency

is due to the absence of many males engaged in trade in all parts of India. The proportion of 1,060 females per 1,000 males, the absence of many married males and the prohibition of widow re-marriage are not factors that are conducive to a high rate of increase. The numbers by sects are as in the margin and show the actual variation in the intercensal period. The figures would appear to indicate that in 1921 many of the Śvetāmbar sect were returned under 'others' (unspecified).

| <u>Sect.</u> | <u>1931</u> | <u>1921</u> |
|--------------|-------------|-------------|
| Digambara | 76,237 | 71,312 |
| Śvetāmbar | 1,34,615 | 55,969 |
| Baistola | 50,228 | 48,046 |
| Terapanthu | 38,563 | 31,020 |
| Others | 1,105 | 73,375 |
| Marwar | — | 10.2 |
| Mewar | — | 4.5 |
| Jaipur | — | 4 |
| Bikaner | — | 22.2 |

Jains pro rata prefer an urban existence

P 116 General distribution of the population by religion.

| <u>Actual No.</u> <u>in 1931.</u> | <u>Proportion per 10,000</u> <u>of population in 1931.</u> | <u>Variation per cent.</u> <u>1921-31.</u> |
|--------------------------------------|---|---|
| 3,00,748. | | |
| M. 1,46,004 | 268 | 7.5 |
| F. 1,54,744 | | |

Table V.—Towns arranged territorially with population by Jain religion

P. 18.

| <u>Agency, State or</u> <u>Dist. and town.</u> | <u>Persons.</u> | <u>Males.</u> | <u>Females.</u> |
|---|-----------------|---------------|-----------------|
| <i>Rajputana</i> | 92,565 | 44,176 | 48,389 |
| <i>Abu Dist.</i> | 21 | 10 | 11 |

| Agency, State or Dist and town. | Persons. | Males. | Females. |
|------------------------------------|----------|--------|----------|
| Mt. Abu | 21 | 10 | 11 |
| <i>Alwar</i> | 1,653 | 850 | 803 |
| Alwar city | 961 | 500 | 461 |
| Bahadurpur | 35 | 16 | 19 |
| Behror | 53 | 26 | 27 |
| Govindgarh | 65 | 38 | 27 |
| Rajgarh | 40 | 23 | 17 |
| Rangarh | 212 | 104 | 108 |
| Tijara | 287 | 143 | 144 |
| <i>Banswara</i> | 370 | 192 | 178 |
| Banswara | 370 | 192 | 178 |
| <i>Bharatpur</i> | 1,199 | 643 | 556 |
| Bharatpur city | 455 | 233 | 202 |
| Bhusawar | 9 | 5 | 4 |
| Bayana | 152 | 91 | 61 |
| Dig | 204 | 116 | 88 |
| Kaman | 242 | 116 | 79 |
| Kumher | 91 | 48 | 43 |
| Weir | 66 | 34 | 32 |
| <i>Bikaner</i> | 21,504 | 9,299 | 12,205 |
| Bikaner city | 6,957 | 3,059 | 3,898 |
| Bhadra | 91 | 34 | 57 |
| Bidasar | 1,552 | 655 | 897 |
| Churu | 1,633 | 761 | 872 |
| Dungargarh | 1,411 | 600 | 811 |
| Hanumangarh | 79 | 37 | 42 |
| Nohar | 228 | 97 | 131 |

| Agency, State or Dist. and Town. | Persons. | Males. | Females. |
|-------------------------------------|----------|--------|----------|
| Rajaldesar | 1,367 | 540 | 327 |
| Rajgarh | 940 | 399 | 541 |
| Ratangarh | 669 | 289 | 380 |
| Reni | 502 | 227 | 275 |
| Sardarshaher | 3,964 | 1,706 | 2,258 |
| Sri Ganganagar | 20 | 11 | 9 |
| Sujangarh | 1,972 | 822 | 1,144 |
| Suratgarh | 119 | 56 | 63 |
| <i>Bundi</i> | 1,367 | 710 | 657 |
| Bundi city | 739 | 398 | 341 |
| Keshoraipatan | 16 | 7 | 9 |
| Lakheri | 72 | 41 | 31 |
| Nanwa | 540 | 264 | 276 |
| <i>Dholpur</i> | 480 | 268 | 212 |
| Dholpur city | 41 | 34 | 77 |
| Bari | 12 | 6 | 6 |
| Rajakhera | 427 | 228 | 199 |
| <i>Dungarpur</i> | 1,369 | 673 | 696 |
| Dungarpur | 763 | 387 | 376 |
| Gabakot | 370 | 177 | 193 |
| Sagwara | 236 | 109 | 127 |
| <i>Jaipur</i> | 12,248 | 6,302 | 5,936 |
| Jaipur city | 7,242 | 3,828 | 3,414 |
| Amber | 24 | 11 | 13 |
| Bourat | 285 | 122 | 163 |
| Bamanawas | 81 | 41 | 40 |
| Baswa | 90 | 39 | 51 |

| Agency, State or Dist and Town | Persons. | Males. | Females. |
|-----------------------------------|----------|--------|----------|
| Bissau | 27 | 14 | 13 |
| Chaksu | 118 | 63 | 55 |
| Chaumu | 117 | 65 | 52 |
| Chirawa | 22 | 12 | 10 |
| Dausa | 90 | 41 | 49 |
| Fatchpur | 540 | 256 | 284 |
| Gangapur | 93 | 45 | 48 |
| Hindaun | 87 | 58 | 29 |
| Jhunjhunu | 183 | 95 | 88 |
| Khandela | 120 | 59 | 61 |
| Khetri | 16 | 5 | 11 |
| Kotputli | — | — | — |
| Lachmangarh | 39 | 16 | 23 |
| Lalsot | 97 | 51 | 46 |
| Malpura | 342 | 175 | 167 |
| Mandawa | — | — | — |
| Manoharpur | — | — | — |
| Naraina | 138 | 69 | 69 |
| Nawai | 336 | 164 | 172 |
| Nawalgarh | 10 | 6 | 4 |
| Nimkathana | 5 | 2 | 3 |
| Ramgarh | 140 | 62 | 78 |
| Sambhar | 75 | 48 | 32 |
| Samod | 2 | — | 2 |
| Sawai Madhopur | 420 | 215 | 205 |
| Shahapura | — | — | 6 |
| Sikar | 748 | 349 | 399 |
| Snighana | 12 | 7 | 5 |
| Sri Madhopur | 31 | 12 | 19 |
| Surajgarh | 6 | 2 | 4 |
| Toda Bhim | 16 | 10 | 6 |

| Agency, State or Dist. and Town. | Persons. | Males. | Females. |
|-------------------------------------|----------|--------|----------|
| Toda Raisingh | 408 | 216 | 192 |
| Udaipur | 10 | 6 | 4 |
| Uniaara | 268 | 143 | 125 |
| <i>Jaisalmer</i> | 164 | 65 | 99 |
| Jaisalmer | 164 | 65 | 99 |
| Jhalawar | 718 | 361 | 357 |
| Jhalrapatan | 160 | 85 | 75 |
| Patan | 558 | 276 | 282 |
| <i>Karauli</i> | 366 | 180 | 186 |
| Karauli | 352 | 172 | 180 |
| Mandrail | — | — | — |
| Sapotra | 14 | 8 | 6 |
| <i>Kishangarh</i> | 1,050 | 562 | 498 |
| Kishangarh | 732 | 279 | 363 |
| Rupnagar | 129 | 69 | 60 |
| Sarwar | 189 | 104 | 85 |
| <i>Kotah</i> | 1,548 | 811 | 737 |
| Kotah city | 1,034 | 537 | 497 |
| Baran | 313 | 160 | 153 |
| Mangrol | 94 | 52 | 42 |
| Sangod | 107 | 62 | 45 |
| <i>Khushalgarh</i> | 569 | 286 | 283 |
| Kushalgarh | 569 | 286 | 283 |
| <i>Marwar</i> | 27,940 | 12,866 | 15,074 |
| Jodhpur city | 4,773 | 2,465 | 2,308 |
| Bali | 1,359 | 594 | 765 |

| Agency, State or Dist. and Town. | Persons. | Males. | Females. |
|-------------------------------------|----------|--------|----------|
| Balotra | 870 | 440 | 430 |
| Barmer | 1,639 | 790 | 849 |
| Bhinmal | 1,441 | 631 | 810 |
| Bilara | 417 | 194 | 223 |
| Didwana | 189 | 84 | 105 |
| Jaitaran | 426 | 204 | 222 |
| Jalore | 1,244 | 564 | 680 |
| Kuchaman | 484 | 250 | 234 |
| Ladnun | 2,933 | 1,256 | 1,677 |
| Lohawat | 805 | 309 | 496 |
| Makrana | 17 | 9 | 8 |
| Merta | 274 | 131 | 143 |
| Mundwa | 37 | 21 | 16 |
| Nagaur | 1,733 | 803 | 930 |
| Nawan | 275 | 139 | 136 |
| Nimaj | 262 | 114 | 148 |
| Pachbhadra | 455 | 214 | 241 |
| Pali | 1,555 | 778 | 777 |
| Phalodi | 2,509 | 1,062 | 1,447 |
| Pipar | 785 | 343 | 442 |
| Pokaran | 13 | 10 | 3 |
| Sadri | 2,052 | 813 | 1,239 |
| Sambhar | 76 | 43 | 33 |
| Sojat | 1,317 | 605 | 712 |
| Mewar | 11,572 | 6,003 | 5,569 |
| Udaipur city | 5,076 | 2,706 | 2,370 |

| <u>Agency, State or Dist. and Town.</u> | <u>Persons.</u> | <u>Males.</u> | <u>Females.</u> |
|---|-----------------|---------------|-----------------|
| Benera | 190 | 102 | 88 |
| Begun | 414 | 196 | 218 |
| Bhilwara | 740 | 392 | 348 |
| Bhindar | 910 | 450 | 460 |
| Chhoti Sadri | 621 | 330 | 291 |
| Chitorgarh | 590 | 309 | 281 |
| Deogarh | 805 | 389 | 416 |
| Jahaypur | 79 | 48 | 31 |
| Kapasin | 545 | 298 | 247 |
| Kherwara | 12 | 5 | 7 |
| Kotra | 13 | 7 | 6 |
| Nathdwara | 416 | 226 | 190 |
| Pur | 548 | 274 | 274 |
| Salumbar | 613 | 271 | 342 |
| Partabgarh | 2,597 | 1,270 | 1,327 |
| Partabgarh | 2,597 | 1,270 | 1,327 |
| Shahpur | 499 | 250 | 249 |
| Shahpur | 250 | 249 | 1 |
| Sirohi | 2,748 | 1,245 | 1,503 |
| Sirohi | 1,137 | 516 | 621 |
| Erinpura | 5 | 2 | 3 |
| Kharari (Abu Road) | 190 | 112 | 78 |
| Shivganj | 1,416 | 615 | 801 |
| Tonk | 2,593 | 1,343 | 1,253 |
| Tonk city | 762 | 506 | 356 |
| Chhabra | 137 | 67 | 70 |
| Nimbahera | 599 | 322 | 277 |
| Pirawa | 720 | 366 | 354 |
| Sironj | 375 | 179 | 196 |

P. 37. Age, sex and civil condition, — Jains.

| <u>Population</u> | <u>Unmarried</u> | <u>Married</u> | <u>Widowed</u> |
|---------------------|------------------|----------------|-----------------|
| Persons. 3,00,748 | 1,25,152 | 1,23,732 | 51,864 |
| Males 1,46,004 | 75,521 | 56,889 | 13,594 |
| Females 1,54,744 | 49,631 | 66,843 | 38,270 |
| | <u>Persons.</u> | <u>Males.</u> | <u>Females.</u> |
| Literate | 80,270 | 75,960 | 4,310 |
| Illiterate | 2,20,478 | 70,044 | 1,50,434 |
| Literate in English | 2,604 | 2,541 | 63 |

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G. S. GHURYE. *Census contribution to the Racial Analysis of India* A valuation. (QJMS. Vol. 27—Nos. 3 and 4, 1937, Bangalore)

P. 297. *Census of India, 1931* Vol. 1, Part III, by B S GUHA There is no reason why, because one caste gives a low value of R. C. R. L. with another caste, which again gives, more or less, a similar value for R. C. R. L. with a third caste, that the first caste should give a low value for R. C. R. L. with the third Instance from Dr. B. S. GUHA's own data The R. C. R. L. between the Bania Jain and the Chitpavan Brahmins is 9.53, that between the Rajput and the Chitpavan Brahmin is 5.45 and yet that between the Bania Jain and the Rajput is over 14

P. 299. In his attempt to explain the smaller value of this co-efficient between the Rajputs and the two Gujarat castes of the Bania Jain and the Kathi than those between these latter and the Malve Brahmins, Dr. GUHA employs the absence of the brachycephalic strain in the Malve Brahmins to account for the difference. But Dr. GUHA forgets to explain why the same 'brachycephalic' Rajputs do not show even such values of the R. C. R. L. with Nagar Brahmins and Audich Brahmin, while they show much smaller values of the co efficient with some castes of Maharashtra.

P. 315 Dr. GUHA concludes that there is "a very intimate relationship between the peoples having a more intermediate head-form in Gujarat, Maharashtra, Kannada, Tamil Nadu and Bengal."

Going through the table (A) one finds that intimate relationship exists between the Nagar Brahmins, on the one hand and Bania-Jain and the Kathi, on the other, and also, perhaps, between the Kathi and the Brahma-Kshatri; and the Audich Brahmin and the Bania-Jain.

P. 317. The Nagar Brahmin, the Kathi, the Bania-Jain, it is only the Bengali Kāyastha who has the third degree of association with them

P. 319. From Table (A) it is seen that of the four Gujarat castes, the three peculiarly Gujarati castes, viz. Nagar Brahmin, Bania-Jain, and Kathi, show no association with any South Indian caste except the Kanarese Brahmin. Both the Nagar Brahmin, and the Bania-Jain, have only second degree of association with the Kanarese Brahmin, while the Kathi has none whatever. Two of them, viz., the Bania Jain and Nagar Brahmin have fair degree of association with the Marathi castes

| P 329. | Previous figures (Averages) | Dr Guha's Averages C I | Difference. | Previous Measure- ments. (Ave.) | Dr. Guha's Averages N. I. | Difference. |
|------------|-----------------------------------|------------------------------|-------------|--|---------------------------------|-------------|
| Bania-Jain | 78.52 | 80.58 | 2.06 | 76.30 | 70.26 | -6.94 |

232 (i)

SWAMI PRAKASH CHANDRA. *Census of India*—Jaipur State, 1941. Part I, Report. Jaipur, 1942.

Pp. 14—25. Proportion per 1,000 of the total population and of each community living in towns—Jains-465. The proportion per 10,000 of urban population of each community as compared with that of rural one shows that the Jains living in towns is about for times more than those living in the villages.

P. 23. Mean-age—Jain—Males—1941 · 27.23; females 26.60. The Jains have had comparatively the highest mean-age which the Mohamadans the lowest—it therefore testifies that Muslims are very prolific as the number of children under 10 is higher than in any other community.

P. 25—Proportion of females per 1,000 males in Jain community in the districts :—

| | | | | |
|-----------------|-----|-------|------------|-------|
| Jaipur city | ... | 885 | Malpura | 890 |
| Amber | ... | 1,063 | Sambhar | 918 |
| Dausa | ... | 777 | Shekhawati | 917 |
| Gangapür | .. | 911 | Torawati | 1,155 |
| Hindaun | --- | 784 | Khetri | 630 |
| Jaipur Sawai | ... | 888 | Sikar | 1,080 |
| Kot-kasim | ... | — | Unara | 779 |
| Madhopura Sawai | --- | 833 | | |

Jain females predominate in Torawati. The Proportion of Jain females is the lowest in Thukana Khetri.

P. 27. Mean-age—Jains. Age distribution of 10,000 of each sex.

P. 32. Diagram No. 32 Age distribution of 100 of each sex by Jain community—age-groups

Diagram No. 36—Diagram showing proportion of persons over 60 per 100 aged 15—4 & married females aged 15—40 per 100 females of all ages—Jains.

Diagram No. 37—Diagram showing proportion of children under 10 of both sexes per hundred to persons and females aged 15—40

P. 32. Females per 1,000 males by Jains and age. Diagram No. 033—Females per 1,000 males by Jains & age.

Diagram No. 035—Distribution by civil condition of 100 of each sex—Jains

P. 36. Distribution of married per 1,000 Jains. Males 396, females 467.

P. 37. Proportion per mile of each sex who are married at the age-periods, 0—5, 5—10, 10—15 respectively for the years 1941 and 1931.

P. 38. Comparative statement showing extent to which infant marriage (under 5 years of age) prevails among the Jains.

P. 39. The proportion of infant marriage among the Jains on the whole is rather low. Only 3 out of 15 units have recorded infant marriage among the Jain community. The highest proportion is noticeable in Dausa and Sawai Jaipur among males and the lowest in Malpura amongst females only.

Widowhood seems to be higher among the females of Jain community because social and religious sentiments debarring widow-marriage have this say to a large extent. The highest number of widowers and widows is among the Jains. The statistics show that though the Jains do not favour early marriages, yet the proportion of widowhood is very high.

P. 54. Out of the Hindu, Muslim and the Jain communities, the highest proportion of literate females is noticeable among the Jains and the lowest among the Hindus.

Diagram 54—Progress of literacy per 1,000 females aged 5 and over.

Diagram 55—Progress of literacy per 1,000 males aged 5 and over.

Diagram 56—Literacy by community and age per 100.

P. 55 Literate per 10,000 Jains—4,190 (Males : 681. Females : 1,222) all ages

P. 60. Variations in the figures for the Jain community since 1911.

| No. in | 1941 | 1931 | 1921 | 1911 |
|--------|---------------|---------------|---------------|---------------|
| | <u>31,842</u> | <u>29,492</u> | <u>29,488</u> | <u>38,408</u> |

Variations per cent. —

| <u>1931—41</u> | <u>1921—31</u> | <u>1911—21</u> |
|----------------|----------------|----------------|
| 7.96 | .01 | -23.2 |

Population of each community with variations since 1931.

Jains.

| | Nos. | Population | Percent | % age in 1931 | Variations |
|---------|---------------|------------|------------------|---------------|------------|
| | 31,842 | | 1.05 | 1.12 | — .07 |
| Males | 16,802 | } | in Jaipur State. | | |
| Females | 15,040 | | | | |
| Total : | <u>31,842</u> | | | | |

232 (ii)

SWAMI PRAKASH CHANDRA *Census of India—Jaipur State, 1941. Part II, Tables.*

Pp. 30-31. Table V.—Towns arranged territorially with population by Communities—Jains.

P. 41 Table VII —Age, Sex and Civil condition—Part I, Jains.

P. 133. Table XII.—Part I, Literacy by community and Age—Jains.

State Jaipur.

| Total Persons | Literate Persons. | Illiterates Persons. |
|-----------------|-------------------|----------------------|
| 27,744 | 11,625 | 16,119 |
| Males. 14,762 | Males. 10,039 | Males. 4,723 |
| Females. 12,932 | Females. 1,586 | Females. 11,396 |

Literate in English.—Persons, 1,237, Males 1,211, Females 26

P. 135 Table XI—Literacy by community and age. Part II, by City Nizamats and Thikanas

Table XIII.—Part II—community by Nizamats, Tehsils, Towns and Thikanas—Jains

P 179 Provincial Table No. II. Population of State, under Administrative Units by communities and literacy State Jaipur, Jains

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Vilās Ādināth SANGAVE. *Jaina Community—a social survey.* Bombay, 1959. Pp. 1-xviii, 1—480.

Chap I. Population Jains: total, distribution, age, sex composition, fertility and longevity, unmarried, married and widowed, literacy—charts and diagrams in the Appendices

Chap. II. Divisions in the Jaina community (Religious Divisions) early history, Schism, Sects.

Chap III. Divisions in the Jaina community (Social Division) varnas, castes (also in Chap. VI) Appendices—84 castes with places of their origin Dist. showing gotras, dynasties, places of origin and family deities.

Chap. IV Marriage and position of women

Chap. V Jain Ethics and miscellaneous customs and manners . meaning of Jainism—fundamental principles—Philosophy—theory of Karma—mokṣa (salvation)—Ethics—worship—festivals and fasts—superstitions—samskṛas—places of pilgrimage—occupations and profes-

sions—(also in Chap. VI)—food and drink—dress and ornaments—
language and literature—Jaina Institutions (also in Chap. VI.).

Chap. VI. The working model · Names and surnames—Sects and sub-
sects—gotra, sangha, gana, gachchha and Śākhā—
Endogamy, exogamy and Polygamy—education—Institution of
Bhattāraka—Ascetic stage—criminals—family deity—family
organisation—inter-marriages—festivals—rites. Sacred thread-
priests—death ceremony—worship of Hindu deities

Chap. VII Retrospect

Chap. VIII Epilogue Jaina population according to 1951 census.

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DULIC AND PAKSIRA *Jaina Yātrādarpaṇa*—Delhi, 1888 Guide to the Jain
sanctuaries (in Hindi)

235

L. DE MILLOUE *Petit Guide Illustré au Musée Guimet*, Paris, 1894

Pp. 37—40. On Jainism.

References to some Jain works of secular importance are also found on
Pp. 605, 611 etc.

236

L. de MILLOUE. *Petit guide Illustré au Musée Guimet*. Fifth recension. Paris,
1905.

Pp. 108—112. Short explanation of Jainism. Description of some objects
of Jain art, namely :

1. Bas—relief in stone representing Vṛṣabha.
2. A small statue in bronze of a Tīrthankara (Puspadanta or Munisuvrata 7).
3. A small statue in white marble.
4. Black stone with the image of Śītaḷa, the tenth Tīrthankara.

237

H. E. A. COTTON. *Calcutta Old and New*. Calcutta. P. 988. An account of
the Jaina temple of Rai Buddreedas Bahadur.

238

Guide Illustré du Musée Guimet de Lyon. Chalon—sursane, 1913.

P. 63. Some references to the Jain collection in the museum.

239

A Guide to Chanderi. Archaeological Department, Gwalior, 1928.

P. 5. Budhi (old Chanderi) possesses mostly Jain temples of the 10th or 11th century all in ruins—its history.

P. 20 The rock-cut Jain sculptures excavated in the Khandar hill are the only vestiges of pre-Muhammadan style of monuments.

Pp. 24-25. (n) The Chaudhari Jamindars of Chanderi of Rajput decent were Jains—Tarachand a favourite of Aurangzeb adopted Islam—but rest of the family professed Jainism. The Chaudharies served under the Bundelas and their meritorious service was rewarded with titles of Faujdār, Rajdhar and Sawāi. Chawdhuri Hride Sahai celebrated Jain car festival at Rāmnagar and secured the religious title Singhar in 1836

P. 39 Jain temples in the town—built in the days of Bundelas

P. 40. Chanderi a place of Jain Pilgrimage. Jain image carved in a hill called Khandar bearing inscriptions of 13th century A. D

Plate XVII A modern Jain temple, Chanderi (built in v. s. 1893).

Plate XVIII Rock-cut Jain images, Chanderi in Khandar hill of 13th century

P. 41. Remains of old Jain temples in several villages round above Chand-eri-like Thoban.

Plate III Showing pointed spires of a Jain temple as seen from the fort.

Plate XIX. Images in the Ruins of Jain temples—old Chanderi—List of inscriptions discovered at Chanderi—

No. 2—v. s. 1252, 1291-1303, 1316 No. 22, v. s. 1690.

No. 3—v. s. 1280.

No. 4—v. s. 1283.

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Constance E PARSONS. *Mysore City*—Bombay, Calcutta, Madras, 1930.

P. 151. Jain shrines and the Yelwal Road, Śāntiśvara *Basti*, opposite the Umbrella gate of the palace, at the south corner of the road leading to the Jagan Mohan Mahal from the Lansdowne Bazar, is one of the city's chief Jain temples, the Śāntiśvara *Basti*; inscribed metal image of Anantanātha, records that Devarājannripati and his wife Kempammanni set up the image in 1832, two inscriptions on the doorways, dated 1832, two lamp stands given to the shrine by the Rani Devajammanni—queen of Chāma Rāja Wadiyar IX, great grand father of the present Mahārāja.

Pp. 154-55. Śravarā-gutta or Comatagiri. (plate) image 18 ft. high; an inscription dated 1423 A. D. (Mysore Arch. Repf. 1918 p. 64 and 1919).

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Directory of Forts in Gwalior State—Archaeological department, Gwalior State, 1932.

P 22 (n). Budhi (old) Chanderi—numerous remains of Jain temples of about 10th century A. D.

P 46 Two furlongs to end south of Matadevi temple and Suroj kund tank stands a half ruined three storeyed Jain temple having few loose idols. The lintels of the doors have figures of Tirthankaras (15th century A. D.).

Pp 52—57 Gwalior fort—With numerous rock-cut and Jain sculptures. Two or three Jain images in Lakshmana gate of Gwalior fort. Nude Jain sculptures on all faces of the Fort rock—dated inscription showing their excavation in 1440—1472 A. D. during the reigns of Dungar Singh and his son Kirthi Singh of Tomar dynasty. All the sculptures falling into five groups. Those situated in the north-west corner of King George park being most important. The largest image of Ādināth being 57 ft high—defaced by Babar in 1527, repaired recently by the Jain community.

P 73. All the Jain temples of Narwar (50 miles S. W. of Gwalior) were destroyed by Sikandar Lodi in 15th century.

242

D. R. SAHNI. *Guide to the Buddhist Ruins of Sarnāth*. 5th ed.—Delhi, 1933.

P. 3. Sarnāth—sacred place of Jains—death of Śrīamsanātha the 13th predecessor of Mahāvira at Sarnāth. Modern temple near the Dhamekh Stūpa

dedicated to the above saint—few images of the Jaina patriarchs of mediaeval period discovered at the excavations of Sārnāth.

P. 37. Jain temple of Sriamsanātha on the Dhamekh *Stūpa*—erected in 1824 A. D.

P. 51. Map of Sārnāth—showing Dhamekh *stūpa* and the position of Jain temple.

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V. S. AGARWALLA. *Handbook to the sculptures in the Curzon Museum of Archaeology, Muttra*.—Allahabad, 1933.

P. 5. Chronology of Muttra Art, Mahāvira art 599 B. C. to 527 B. C.

P. 27. Mention of detached heads of Tirthankaras shown in the museum.

P. 31. *Ayagapaṭa*—ornamental slab, bearing the representation of a Jina or some object of worship—Q 2 (Tablet of Homage in court B south hall)—inscribed in characters of 1st century B.C. carved with a nice example of a Jain *stūpa*.

P. 32. Mention of excavations of railing pillars from the Jain establishment at Kankaliṭila—Jain art antiquity as early as the Buddhist art. Mention of Jain *stūpas* at the Kankali site Muttra of 1st and 2nd century B. C. Image of Tirthankara (B. I.) of Gupta period. Two steles (B. 67 and 68)—representative of popular Jain art images of Tirthankaras of Kushana period. The Jain symbol of Śrīvatsa in images later on adopted in Vishnu iconography.

P. 34. Mention of the image (B 4) of Jain Tirthankara Rṣhabhanātha dedicated in year 84 of king Vasudeva by a Kutumbini.

P. 35. Jain images from Kankali Tila (court C) with inscriptions.

Pp. 42-3. Mention of the head of Tirthankara (B 61 ht. 2'-4") in court D. North half of 380-81 A. D. refers to Bhaṭṭāraka Mahārājadhirāja Śrī Chandragupta an images of Tirthankara in the left corner of Gupta and post-Gupta period.

(No. B 33)—standing image of Tirthankara of 5th century A. D. seated Tirthankara image.

(No. B. 6)—a work of high Jain art.

P. (facing 43) Plate—Jain Tirthankaras of the Gupta period.

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Vasudeva S. AGARWALA. *Handbook to the Sculptures in the Curzon Museum of Archaeology*—Muttra, Allahabad, 1933.

P. 27. Detached heads of Tirthankaras.

Pp. 31—3. An *Ayāgopāṭa* (tablet of homage) inscribed with a *stūpa* similarity of early Jaina and Buddhist art. *Stūpas* at Kankali—Tila. Tirthankara image of Gupta period—two steles—Tirthankara images of Kushan period.

P. 34. Image of Ādinātha.

P. 40. Three *Sarvatobhadrikā* Jain images from Kankali Tila.

P. 42. Head of a Tirthankara image—Tirthankara images of Gupta and post-Gupta periods

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Sight seen at Gwalior (Arch. Dept. Gwalior State) 2nd Ed. 1934.

P. 12. Several Rock-cut niches sheltering Jaina images now mostly obliterated in Chaturbhuj temple.

P. 16. Tirthankara images on both the sides of Urwahi road, tallest being 57 ft.

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A Guide to the Mysore State,—Mysore, 1935.

P. 7. Jain tradition stating Chandragupta Maurya's adherence to Jainism—his rambles with Bhadrabāhu a Jain saint—his settlement in Śravaṇa Belgola—and death according to Jain tenets. Chandragupta *Basti*—erected in his memory.

P. 31 *Lokavibhāga*—a Jain manuscript of 8th century in the oriental Library at Mysore.

Pp. 33-34. Śravaṇa Belgola *basti*—Jain style of architecture—beautiful *stambhas* attached—of 30—50 ft. height fully described. Tirthankara, Yaksha and Yakshini images—Jinanāthapura a Hoysala work of 12th century—colossal statues of Tirthankaras at Śravaṇabelgola, Kārkala and Yennur (near Mysore). 10th century image of Gomateśvara—made under the orders of Chamundgarāya C-in-C of Rāchamalla.

P 33 (facing)—image of Gomateśvara—Sravanabelgoḷa.

P. 40. Fine collections of metallic images in the Jain *maṭha* Śravanabelgoḷa and the Argue *Basti* of Jinanāthapura.

P 47. Kannada (language) followed Jain through upto 12th century—*Kavirāja-jumārgu* a Kannada work (9th century) of the Jain period—mention of *Ādi-purāṇa* the life history of a Jain Saint—*Vikramarjuna vijaya* a Jain version of Mahābhārata.

P 48 Jain men of letters flourished in Viṣṇuśaiva period Mention of Andayya (1235 A D) author of *Kabbigara Kava*—Sarvañānamurti author of *Sarvajña Padagalu*.

P. 121. Mention of a Jain *Maṭha* Belagāni, Shukarpur taluk near Soraba

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Kesharlal Ajmera JAIN and Jawāhirlāl JAIN. *The Jaipur Album or All about Jaipur*, Jaipur, 1935

P. 8 General sketch—Religion, JAINS—29,492 (Digambari 23,236, Śwetāmbari 4,903, Terāpanthi 238, Dhundiā 593 and others 522).

The Jains follow a religion distinct from the Hindus They show an increase of only .01% in the decade (1931) census.

Distribution of the Jains in various units.

Units —

| | | | | | |
|---------------------|---|-------|--------------------|---|-------|
| Jaipur city | — | 7,242 | Nizamāt Malpura | — | 3,538 |
| Nizamāt Amber | — | 1,023 | Nizamāt Sambhar | — | 1,429 |
| Nizamāt Dansa | — | 1,350 | Nizamāt Shekhawati | — | 571 |
| Nizamāt Gangapur | — | 497 | Nizamāt Jorawati | — | 920 |
| Nizamāt Hindaun | — | 1,361 | Thikana Khetri | — | 38 |
| Nizamāt S. Jaipur | — | 1,991 | Thikana Sikar | — | 1,978 |
| Nizamāt Kot Kasim | — | 30 | Thikana Umara | — | 1,035 |
| Nizamāt S. Madhopur | — | 3,061 | | | |

Chapter XII

Pp 12-13. The Jain Scholars.

Pt. Todarmal—his works—'*Gomatsār Vachnikā*', *Trailokyasār Vachnikā*, *Atmanooshāshan Vachnikā*, *Purushāratha Siddhupāya Vachnikā*, and *Moksa Prakāśak*.

Pt Jaichandra CHILABRA wrote Commentaries on *Sarwārtha Siddhi*, *Parīkshāmukh Aṣṭa Pāhuda Ravagam Gyanārnavu*, *Maha Samucchaya* and others. BUDHGIAN, the writer of *Budhgyan Satsai*, DEEPCHAND LALCHAND and SAVARAM other writers. Pt. KISHAN SINGH prepared *Kṛyā Kosh* and *Bhadra Babu Charita*. Pandita Manohar Lal SONI, the author of *Dharma Parīksha* Pt Jodhiaj GODIKA wrote '*Sanyukt Kaumudī*', '*Karma Sarovar*', '*Kanya Kosh*', '*Pritankar Charita*', '*Pravashan Sar*', '*Bhavya Dīpikā Varhamkā*', and '*Gnan Samudra*'. Pt Kushalchand KALA translated '*Harī Vamśa Purān*', '*Uttar Purān*', etc Pt. Daulat Ram KASLIWAL translated many books, Pandits DALURAM, DEVIDAS, Pannalal DURIWALA, Gumanī RAM, Parasdas NIGOTIYA, Than SINGH, AJMERA, CHAIN, SUKH, JAIR RAM, Vaidya Amin Chand AJMERA and Swami CHANDMAL are other scholars

Chapter XV—Fairs and Festivals.

P. 6. On Chaitra Shukla Purnimā every year a great Jain fair is held at Mahāvīji (near Patunda Mahāvīr Road station).

P. 9. Anant Chaturdashi falling on the 14th day in the bright half of Bhadrapad is a fast day for the Jains.

P. 12 *Bhadon*, the most sacred month among the Jains. Important fairs of the Jains are held in the months of Asoj, Kautik, Pōs and Chait at several Places. On the 8th and 14th days of every month the Jains keep fast.

Chapter XVII—The Places of Interest.

P. 12. Amber, the ancient capital of the Jaipur State lies 7 miles to the North-East of Jaipur, some beautiful Jain temples.

P. 16 Sanganer, an old town, 7 miles from Jaipur towards the South. The famous Jain temple of Sanghuji, built some time in the 11th century, is next to the famous Jain temple at Dilwārā in excellence of artistic work and finish drawing a richly adorned spire and a wonderful building standing on a high plinth.

Chapter XVIII—This Chapter deals with the several prominent Jain traders. Several photographs of the traders given.

Chapter XIX—Institutions of Jaipur.

The Jain Kumāra Sabha —The Jain Navayuwak Maṇḍal, Veer Sewak Maṇḍal Paḍmāwati Jain Library. The Sanmati Library. The Mahāveer Library. Digambar Jain Mahapāthashālā. The Jain Kanyā Sikshā Prachārani Committee, Digambar Jain Ausadhālaya, Khandelwāl Central Pāthshālā

Chapter XX—'Who's Who in Jaipur' contains names of several Jains.

The Album contains several photographs on many prominent Jain traders.

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N. G. MAJUMDAR. *A Guide to the Sculptures in the Indian Museum. Early Indian Schools*—Delhi, 1937.

Pp. 75—83. Udayagiri caves of about the 1st century B. C.—casts of some highly ornate friezes, belonging to the Rāni Nur cave, Sarpa cave, Ananta cave, Ganēśa cave, and Jaya Vijaya cave.

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B MAZUMDAR *Guide to Sārṇāth*,—Delhi, 1937.

P 69. Jain temple to the south of Monastery VI, Sārṇāth erected in 1824 A.D to commemorate the scene of the asceticism and death of Śrīmaṇṇātha the 13th predecessor of Mahāvira Jain sculptures stored in a shed to the west of Jain temple are Brahmanical and Jain specimens and do not belong to Sārṇāth.

Pp. 74-75 Jain sculptures exhibited under the shed near Jain temple.

G 61. *A sarvatobhadrikā or Chaturmmakha slab* representing four patriarchs on four sides of the stone —

Face (1) A headless standing nude figure of Mahāvira with his emblem lion indicated on the pedestal.

Face (2). Ādinātha, standing nude, his cognisance the bull, is on the pedestal

Face (3). Śāntinātha, standing nude, with his symbol the antelope (mṛga) on the pedestal

Face (4). Ajitanātha, standing nude, with a wheel between a pair of elephants on the pedestal.

G. 62. A standing naked figure of Śrīamsanātha with an attendant on either side. The emblem *Khadgin*, the rhinoceros is carved on the pedestal.

Pp. 75-77. Difference of Buddhism and Jainism fully discussed. Both deny the authority of *Vedas*. Their doctrine of transmigration of soul. To them Kalpa units of time to measure the history of world. Both influenced by Brahmanism. Doctrine of *Ahimsā* of the Jains and Buddhists traced back to Brahmanism.

Jainism postulates the existence of soul although of limited dimensions. Buddhist theory of Skandhas no counterpart in Jainism—Jains like Hindus believe in the existence of life or soul in inanimate objects. No belief in Jainism of the existence of a creator. Their difference with Vedantists discussed. Eternity of souls in Jainism is preserved.

Jains maintaining caste distinctions Kshatriya, Vaisya and Śūdra castes—instituted by Rīshabhadeva and the Brahman caste was added by his son. The division of Jains into the Digambara and Śvetāmbara schools in 4th century B. C.

The Muhammadan emperors compelled the Digambaras to cover their nakedness

P. 94. The worship of Tārā—occurrence in ancient Hinduism, Buddhism and Jainism.

P. 123. Map showing the location of Jain temple at Sārnāth

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A Guide to the Archaeological Museum at Gwalior.

P. 8. Erecting of monolithic pillars in front of Jain temples customary in olden times.

Pp. 15-16. In room No 5—Two images of Pārśvanātha with his *lāñchhana* the serpent, two of Neminātha with his *lāñchhana* the conch, one of Chandraprabha with crescent moon, one of Śāntunātha with antelope—the lower portion of an image of Ādinātha or Rshabhadeva with bull and other images of Tirthamkaras with distinctive symbol — all images of Digambara sect.

P. 17. In room No. 6— 4 Jain *Chaurmukhas*—with figure of a Tirthankara on each facet and a *Chauvisai* representing all twenty four Tirthamkaras—numerous miniature images of Tirthamkars carved on the pedestals.

- P. 19. Room No. 10—Five carving on the elephant canopy of a Tirthamkara.
- P. 29 Room No. 16—The image of 'mother and child'—Its various interpretation—Jain version being the picture of the mother Trisalā and Mahāvira. (To see plate XI).
- P. 51. The state of Gwalior abounds with monuments of Jain faith.
- Plate VI—Picture of Nemināth from Padhavli, Mediaeval period.
- Plate VI (b)—Picture of Jain *Chauvis* from Padhavli, Mediaeval period.
- Plate XI—Mother and Baby (interpreted by Jain as Trisalā and Mahāvira).

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N G MAJUMDAR. *A Guide to the sculptures in the Indian Museum*. Two parts—Delhi, 1937.

Part I .

Pp. 75—88 Udaigiri caves Orissa—Age of the caves, caves intended for the residence of Jain monks, made in the first century B. C. Hathigumpha (Kumāri-parvata) inscription of Jain king Khāravēla of Kalinga. Friezes in Rani Nur cave—represent some legends from Jain mythology.

Pp. 81-82. Sarpa cave, Ananta cave, Ganēśa cave, Jaya-Vijaya cave, scenes described in all the above caves

Part II .

P. 54 Scenes from the life of the Buddha

Relief No. 76 depicts an illusion to the rivalry that existed, between the Buddhist and Jain sects. The Buddha once prophesied that the wife of Subhadra, a Jain citizen of Rājagriha would give birth to a son who would make his family renowned, the Jain monks on the other hand warned Subhadra and predicted that the future child would bring disaster, there upon the husband administered some drugs to his wife to cause abortion, she died and was being cremated when the child came out of the womb and was taken charge of by Bimbisāra, king of Rājagriha at the suggestion of the Buddha,

Pp. 56—58. Invitation of Śrīgupta and Grahadatta

Relief Nos. 79-80. Story of two friends, Śrīgupta, a lay disciple of the Buddha, and Grahadatta, a disciple of the Naked Ascetics of the Jain order lived at Srāvastī. A ditch was dug out and a seat was placed at its edge, when the Jain ascetics sat over it they fell down in the ditch but the Buddha by dint of his supernatural power saved himself.

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F. H. GRAVELY and C. SIVARAMAMURTI. *Guide to the Archaeological galleries*, —Madras, 1939.

P. 2 Jain and Buddhists the first to develop sculpture in stone.

P. 10. Kushān indigenous sculpture (about 100—300 A. D.) was mainly patronised by Buddhists and Jains.

P. 26 The Rashtrakutas of Malkhed—their sculpture represented by examples from a Jain temple at Danavulapadu in Cuddapah Dist.

The western Gangas of Talkād—their sculpture—the colossal monolithic image of the Jain ascetic Gomateśvara at Śravana belgoḷa (10th century A. D.).

P. 28. Jain sculptures from buried temple at Danavulapadu (the village of demons), an inscribed pillar, a *chaumukha*, an inscribed bathing platform and other sculptures of 10th century A. D.; the rest of the 14th and 15th centuries

P. 28. Jain images in Madras Museum—Images of Tirthankaras Mahāvīra most common—Pārśvanātha being the next.

Jain images have no *Uśnīśa* or protuberance on the top of the head.

Jain memorial stones—the person commemorated is usually shown in worship in a lower panel with a Tirthankara in a panel above it.

P. 47. Jain images—description either standing with arms hanging down, or sitting with hands resting palms upwards, in the lap one upon the other; the emblem or attendant deities, are the only source of a Tirthankara's identification.

P. 48. List of Tirthankaras in traditional order, with their emblems.

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M. H. KURAISHI & A. GHOSE. *A Guide to Rajgir*,—Calcutta, 1939.

III—Rājgir—a sacred place of the Jains. Mention of Mahāvīra's passing several rainy seasons at Rājgir—Existence of a number of Jain *Dharmśālas*.

P. 1. Kuśāgrapura—ancient name of Rājgir mentioned in Jain works.

P. 2. Vaibhāra, Vipula, Ratna, Chhaṭhā. Śaila, and Sona—the hills encircling Rājgir originally Jain names.

P. 5. Jains claim Bimbisāra, and Ajātasatru (known in their texts as Śreṇika and Kuṇika) as votaries of Jainism. Jain settlements at Rājagriha at the time of Buddha.

P. 6. Hills of Rājagriha littered with Jain temples.

Pp. 16—19. Temple of Ādinātha locally known as Andharia Dhandaria—A Jain temple by the side of a modern Jain temple—fully described—image of Rishabhadeva seated on pedestal—of 8th century A. D.—gift of Vasantanandin. Another mutilated image being the gift of Thiroka. Sculptures of Pārśvanātha and Mahāvīra in the inside central chamber—seated Jain figure of a male and female to the north of the temple—images of Neminātha and of Mahāvīra with a 5th century A. D. inscription to the north.

P. 19. Antiquity of the Jain establishments recorded in Huen-Tsang
A Jain image enclosed to the Śiva temple.

P. 21. Maniyār Math originally applied to small Jain shrine built on the top of a brick mound. Discovery of the figure of Pārśvanātha by Cunningham in 1861-62 by sinking a shaft near the Math.

P. 28. Sonbhāndar caves a settlement of Jains at a time Six small figures of Tīrthankaras carved in relief represent Padmaprabhu, Pārśvanātha and Mahāvīra

P. 29. Mention of Sonbhāndar Caves excavated in 3rd or 4th century A. D. by a Jain ascetic recorded in an inscription. *Skhara*—shaped sculpture depicting Jain figure placed in the Western cave—Jain figures on the pedestals.

Plate III—General view of Maniyār Math.

Plate IV—Group of Pottery at Maniyār Math.

Plate V—Stucco images on the central shrine at the Maniyār Math.

Plate VII (a) Sonbhāndar caves.

(b) Jain images in the Eastern cave.

Plan of old and New Rājgir, Patna District showing location of Jain and other temples.

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V. S. AGARWALA. *A short guide-book to the Archaeological Section of the Provincial Museum, Lucknow, Allahabad, 1940.*

P 1 The sculptures in the Archaeological Section of the Provincial Museum, Lucknow belong to the ancient site of Kankālī Tilā near Mathurā. These date from the second century B. C. to about 1000 A. D. The specimens removed en bloc to the Lucknow Museum, were of the great Mathurā School, and consisted of seated and standing images of the different Jain Tīrthankaras, beautifully carved

states or tablets of homage (*Āyāgapaṭṭas*), various parts of ancient *Toraṇas* or gateways.

P. 2. The Mathurā School of art flourished in the Kushāna period.

Fig. 5 The slab was set up by Simha-nādika, son of a trader, for the worship of the *Arhats*. It belongs to the early first century A. D. Description given.

P. 3. This *Āyāgapaṭṭa* was dedicated by the lady Śivayaśā wife of the dancer (nartaka) Phalguyaśa for the worship of the *Arhat*. Description given.

Another *Āyāgapaṭṭa* set up by the lady Achala, showing in the centre a seated Jina within a circle with four Nandipadas disposed exteriorly. Description given.

Goldsmith Nandighosha set up one *Āyāgapaṭṭa*. Description given.

Another *Āyāgapaṭṭa* showing a central Jina figure within a circle surrounded by four sacred symbols enclosed within circular ends of a conspicuous Svastika symbol. Detailed description given. Surrounding it are a *Śiṃṣa*, Bodhi tree, Jina and an indistinct figure.

P. 4. Another *Āyāgapaṭṭa* set up in honour of the Tirthankara Mahāvīra by the wife of a high dignitary of Mathurā. Description given.

P. 5. Tirthankara Images—A number of these images seated in meditation (*dhyānamudrā*) with pedestals inscribed and dated. The epigraphs are important for purpose of the early Jaina religious history throwing light on the organisation of the Jaina community (Samgha) of ascetics and teachers of different Gaṇas, Śākhās and kulas. Āryavati and Sarasvatī figures—the image of Āryavati is carved in the year 42 of the great Satrap Śodāśa, about the middle of the first century B. C. Description given. She is identified with the royal lady Trisālā Kshatriyāṇī, mother of Mahāvīra.

The image of goddess Sarasvatī belongs to the year 54 (132 A. D.). Description given. This image belongs to the Jaina pantheon and installed at the instance of a Jaina preacher in the Kottiyagāma. It is very striking that both Lakṣhmi and Sarasvatī formed part of the Jaina pantheon from the very beginning of its religion art.

Pp. 7, 8, 9, *Torana* (arch) and Bracket figures, *Torana*, Tymapanum, railing 10, 11, 12. pillars—description given.

Pp. 12-13. Tirthankara Images and Heads—Tirthankara statues belong to the Kuvhāna and Gupta periods (1st to 6th A.D.) Descriptions given and their dates assigned

Plate II—Worship of the Lion Pillar and its celebration with dance and music.

Plate III—Female figure in Salabhanjikā motif.

Plate IV—A lintel showing worship of *stupa* by suparnas, and Kinnaras (fig. 4A), A procession of worshippers riding on Horseback, elephant and chariot (fig. 4 B)

Plate V—Āyagapatta or Tablet of Homage

Plate VI—Jaina Āyagapatta or Tablet of Homage

Plate IX—Women under Kadamba tree displaying sword dance (fig. 9), Woman bathing under a water-fall (Nirjhara-snana) (fig. 10).

Plate X—Woman under Aśoka tree (fig. 11), Dancing female figure and parrot (fig. 12)

M H. KRISHNA *The Guide to Sravana Belgola*—Mysore. Review (QJMS Vol. 31, Nos. 3 and 4 1911, Bangalore)

Derivation of the name, Chandragupta the earliest Mauryan Emperor and his Guru Bhadrabahu, the image of Gomata under construction for over 10 years, the statue—serene and peaceful, impressive, contemplative of the struggling world, perfectly self-controlled. FERGUSON says, "nothing grander or more imposing exists anywhere out of Egypt and even there no known statue surpasses it". None can compare with this in expression, in impressiveness, in majesty, dignity, beauty of design and execution or in that calm, beautiful spirit of renunciation, the orbit of its hypnotic influence, for at least 40 miles around the vision continues.

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M H KRISHNA *A Guide to Srirangapatnam. Mysore, 1947*

P. 9 Ranganātha Temple A Dattāyaka by name Timmanna Hebbār is said to have collected materials of a large number of Jain *Bastis* from Kalastavadi on the Mysore Road and enlarged Ranganātha temple (largest temple in the State—at Srirangapatam, 9 miles from the Mysore city)

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Swami Pranavānanda KAILĀS *Manasarovar—Calcutta*, 1949.

P. 10 In Jain literature Kailās is called Ashtāpada. Ādinātha Vṛishabha-deva, the first Tirthankara of Jainism, was said to have attained Nirvāṇa at Kailās. In Jain works Manasarovar is known as *Padma Hrada*.

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M. N. DESHPANDE. *Places of Buddhist Pilgrimage Rock-cut Sanctuaries Around Bombay* (The Indo-Asian Culture Vol. III, No. I, July, 1954)—New Delhi.

P. 69. The Jains also contributed to this form of architecture (caves) by excavating the Ankai Tankai caves near Manmad and the Chamar Deva caves near Nasik

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MUNI JAYANTAVIJAYA. *Holy Abu*,—Bhavnagar, 1954.

Translated into English by Dr. U. P. Shah. Pp. 1—24, I—XLVI and 1—215. 72 plates Arbudāchala, Delvādā, Vimla Vasahi 1030 A. D. Lūna Vasahi 1230 A. D., Pittalahar Temple, Kharatara Vasahi, Oriya, Achalagaḍh. 16 Vidyādevi and 24 Tirthankaras

P. IX—XI. The site of the Vimla Vasahi (1030 A. D.) originally a Hindu site which was obtained by Vimla Saha at huge costs.

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C. SIVARAMAMURTI *A Guide to the Archaeological Galleries of the Indian Museum*—Calcutta, 1954.

P. 6 Casts of friezes from Udayagiri caves from Orissa subject. Jain mythology, still await identification. Caves for Jain monks. Khāravela greatest of the monarchs of Kalinga

P. 8 Kushān Sculpture. The masterpieces of this period, even Jain Tirthankara single or composite in Chaumukh form with śrīvatsa mark on chest, is always a simple figure still retaining something of the simple directness of earlier indigenous sculpture though progressing towards the refinement the culminating point of which is reached in Gupta sculpture.

P. 11. Gupta sculpture : The Jain version of Buddha's Māradharshana, the Tirthankara surrounded by threatening ghosts

P. 13 Mediaeval Sculpture Terracotta plaques from paharpur. The fine stone sculpture—Tirthankara from Bankura shows the earliest traditions.

P. 14 There are fine examples of Jain sculptures from Orissa. Two fine examples of Jain Tirthankaras in the best traditions of mediaeval Central Indian art.

P. 19. Tirthankara Jain Tirthankaras in early Kushān sculpture with Śrīvatsa mark—this mark in its later changed shape occurs on the chest even in mediaeval sculpture all over Northern India except in Bengal and South India.

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A. M. ANNIGERI, *A Guide to the Kanada Research Institute Museum, —Dharwar*, 1958

Pp. 18—20 Stone images—Jain

Two Tirthankara images from Lakkundi near Gadag Parshvanātha from Ammuabhāvi in Dharwar Taluk. Brahmadeva from old Hubli, inscribed Padmāvati.

Pp. 26—32. Metal Images—Jain

Ādinātha—seated against an elaborately carved *prabhavali* which checked with small figures of 71 Tirthankaras—an inscription on the back of the pedestal mention Prabhendu (Prabhāchandra) of Yāpaniya-sangha Nandīśvaravaradvīpa with thirteen *Siddhas* inscribed Padmāvati—Brahmadeva from Hāduvali—Bāhubali—Kūsmāndini from Hāduvali. Collection from Hāduvali includes several Tirthankara images—Sambhānanātha, Ajitanātha, Mallinātha, Puspadanta, Śāmtunātha, Śītalānātha, Supārśvānātha, Sumatinātha, Vasupūjya etc. Some inscribed.

Sumatinātha from Gujarat—with a Nagari inscription of v. s 1536 (A. D. 1479).

Pārśvanātha inscription mention on Kantukirti of Mūla Sangha (14th-15th century A. D.).

Manastambha—from Hirebasti at Hādunalli inscription of 1484 A. D. mentions that kind Saluvendra of Hāduvali erected Chandraprabha *basti* and made gifts of land etc

Pp. 44-45. 7 *Nisadigāls*, from Bīlūr and Tilavalli in Hūngal Taluk and Mirzan Fort in Kumta Taluk of the Kārwār District, some bear inscriptions; No. 23 fully described.

Plate No XIII—Image of Ādinātha.

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Hand book to the Centenary Exhibition—Archaeological Survey of India, —December, 1961.

K. R. SRINIVASAN & Z. A. DESAI. *Architecture* (Section V).

P. 23 The earliest of the historical monuments are the *stūpas*, mostly Buddhist and rarely Jaina. The earliest of the Jaina caves are those at Udayagiri.

P. 25 and Khandagiri, near Bhubaneswar in Orissa in the 1st century B. C. From sixth century down to the eleventh. That numerous cave-temples belonging to Jaina and Brahmanical rituals are excavated in all parts of India. In the culminating series at Ellora we have Jaina cave-temples. The early and medieval.

P. 28. Jain temple—cities are widespread, the main centres being Gīrnār and Pālītānā in Gujrat, Pārsanāth in Bihar, and Śravaṇabelgoḷa in Mysore, besides Mount Abu and Ranakpur in Rajasthan.

K. R. VIJAYARAOHAVAN. *Bronzes, Ivories, coins and seals* (Section VI).

P. 35. Among the bronzes of the early centuries artistically notable is the recently discovered board of later Jaina bronzes from Akota in Guj at.

K. R. SRINIVASAN. *Stone Sculptures* (Section IX).

P. 54. A comparable art-tradition found expression in the rock-cut and free-standing sculptures in the Jaina centres at Khandagiri—Udayagiri near Bhubaneswar, in Orissa. The Mathura school has left some figures of P. 55. Jaina Tirthankaras. The Rāshtrakūtas of p. 56. Malkhed, the political and cultural successors of the main Chālukyan branch, kept up the artistic idiom and have left a great variety of sculpture at Ellora and the Jaina temple of Danavaiapadu in Southern Andhra.

P. 58. The Western Gangas of Talkād have left a number of temples sculptures dating from early times to the eleventh century. The chief sites being Śravanabelgola. The greatest achievement of Pallava and Chālukyan influences in the colossal monolithic statue of Gommatesvara on the hill at Śravanabelgoḷa, Dt Hassan.

P 59 The Jaina temples of Mount Abu, Gīrnār and Śatruṅjaya hills built under the rule of Chālukya Kings (tenth-twelfth centuries), display an efflorescence of sculptured forms integrated with architecture and characterised by deep cut work. The white sculptures of Dilwāṇā on Mount Abu are of the most delicate kind.

Plate X—Akota : Śāntinātha, ht. 35.5 cm (Baroda Museum).



Part 2

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ERSKINE, William. *Account of the Cave-Temple of Elephanta*. (TLSB. Vol. I, 181 I, Pp. 198—250).

Pp. 202-203 The Jains bear a very great resemblance to the Budhists in their religious doctrines—Their tents—They resemble the Hindus in having castes In all Jain temples images are human, and distinguished only by symbols Presence of twentyfour Tirthankara figures in their temples

P. 233 The figure of a horse is the distinctive mark of Sambhava, a Jain Tirthankara—Half-moon appears, as the ensign of Chandraprabha, another Jain Tirthankara

263

SYKES, W H *An Account of the Cave Temples of Ellora* (TLSB. III, 1823, Pp. 265—323)

Pp. 312-313. Worship of Pārivanātha in Poona in a handsome temples. Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera. Description of the figure of Pārivanātha Figure all naked. Common objects of worship to all sects, Brahmanical, Buddhist and Jain.

264

ODEYPOOR. *Mount Aboo, Bheels and Jains. Extracts from the correspondence of an Indian traveller, in the years 1821 and 1822*. (AJ, xviii, 1824).

Pp. 571—575. Gives an account of Jain temples.

265

A. STIRLING. *An Account, geographical, statistical and historical of Orissa Proper, or Cuttack* (Asiatic Researches. Vol. XV, Pp. 163-338)—Calcutta, 1825

Pp. 311-314. Description of the Khandagiri. The temple of Pārivanātha and the Jaina statues. Facsimile beside text of the inscription Hāthigumphā.

266

F. BUCHANAN Hamilton. *Description of Temples of the Jainas in South Bihar and Bhagalpur* (Transactions of the Royal Asiatic Society of Great Britain and Ireland Vol. I, Pp. 523-227)—London, 1827

The two places of Jaina pilgrimage in the southern Bihar—Nakur and Pokharan Description of the temples The Jaina temple of Puti. The two places of Jaina religion in the Bhagalpur Division, Champāran and Kābirpur.

267

W. FRANKLIN. *Description of the temple of Pārśvanātha at Samet Śikhār* (Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I, Pp. 527-530)—London. 1827

Description of the temples, of a ritual ceremony and of the site.

268

A. BURNES *Account of the Jain Temples on Mount Abū in Guzerat* (Journal of the Asiatic Society of Bengal. Vol. II, Pp. 161-167)—Calcutta, 1833

Description of four temples of the mount Abū The two main temples have been dedicated respectively to Rāṣabha and Neminātha

269

P. B. LORD. *Letter to Sir Alexander Johnston* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series), Vol. III, Pp. LXXVII—LXXXI)—London, 1836

Short description of the Jaina temple of Cambay

270

E. CONOLLY Observations upon the past and present condition of Ujjein or Ujjayini (Journal of the Asiatic Society of Bengal, Vol. VI, Pp. 813-856)—Calcutta, 1837

P. 835. At the time of this report, Ujjain counted 16 Jaina temples 13 Śvetāmbaras and 3 Digambaras Three of these temples were ancient. The most famous was dedicated to Pārśvanātha. In the neighbourhood of the town, there was a place of pilgrimage equally dedicated to Pārśvanātha and frequented twice a year.

271

BURNES, Alexandar. *Account of the Remains of the celebrated Temple at Pattan Somnath, sacked by Mahmud of Ghuzni, A.D. 1024.* (JRAS, Vol. V, 1839, Pp. 104—107).

P. 106. Jain style of architecture noticeable in some of the Mohammedan structures at Pattan Somnāth

272

NEWBOLD, T J. *Note on the State of the Statues of the Jains* (AJ, xxxvii, 1842)

P 198. There is reference to the defaced statues of the Jains and their persecution by the Brahmanas and Jangamas

(This is an abstract of Mr. NEWBOLD's paper published in full in the Madras Journal of Literature and Science, Vol. XI, Pp 306—310).

273

J. FERGUSON *On the rock-cut Temples of India* (Journal of the Royal Asiatic Society of Great Britain and Ireland, (Old Series), Vol. VIII, Pp. 30—92) —London, 1846.

Brief descriptive review on the Jaina grottos of Khandagiri, Elura and Gwahor

274

J WILSON *Memoir on the Cave-Temples and Monasteries, and other Ancient Buddhist Brahmanical, and Jaina Remains of Western India* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. III, Part II, Pp. 36—107, Vol. IV, Pp 340—379) —Bombay, 1849—53.

First treatise.

Generalities—The Jaina grottos are not very numerous in the West of India. Among the 24 Tirthankaras, Neminātha and Pārśvanātha occupy there in general the first place.

Grottos of Nasik—The sculpture of these grottos resemble to the Jaina sculpture more than to all other

Grottos of Dhumnar— They present the characters of Jaina temples.

Grottos of Elūra— The Jaina grottos date probably from the 11th or 12th century.

Temples— The Jaina temples of the West India Śatruñjaya, Gīrnār, Abu Statues. Description of a huge Jaina statue which is found in the district of Barwāni, on the Narbadā.

Inscriptions— The inscriptions of Gīrnār

Second treatise.

Grottos of Elūra The fourth grotto of the first group is Jaina It is of small dimensions and includes a statue of Neminātha. Grotto of Chandor It contains the statue of a Tirthankara (Pāśvanātha or Neminātha) surrounded by two companions and two consorts, and by the images of other Tirthankaras The sculpture recalls that of the Jaina temples of Elūra

Grottos in the Kathiawad—List of the hills or localities where the grottos have been excavated.

275

E. IMPEY *Description of a Colossal Jain Figure, discovered on a Spur of the Śatpoorah Range, in the district of Burwame, on the Verbudda* (Journal of the Asiatic Society of Bengal, Vol. XVIII, Pp. 918—953)—Calcutta, 1850.

Situation and dimensions of the statue Detailed description. Historical notes. Text and translation of different inscriptions

276

Pigou, A. NEILL Col. BIGGS, Col. TAYLOR and J. FERGUSON *Architecture in Dhārwar and Mysore*—London, 1866

Pages

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| 34 | The Jains and their polemic with the Brāhmins under the Cālukyas, Śaka 618—655 |
| 6 | The Jainism under the Cālukyas. |
| 6 | Resemblance of the Lingāyat sect with the Jainism and the Brahmanism. |

Pages .

- 12 Development of the Jainism in the 6th and 7th Centuries.
- 47-48. Description of a Jaina temple at Guduk— Pl. I
- 57-58. Description of a Jaina temple at Lakkundi— Pl. XL
58. Description of a Jaina temple near Halebid— Pl. XLI.
- 59-60. Description of a portico of Jaina temple at Belgaum—Pl. XLV.
62. Notes on the ruins of a Jaina temple at Hubballi—Pl. LIII

277

J BURGESS *The Temples of Śatruñjaya*—Bombay, 1869

Magnificent album of 45 Photographic plates reproducing the Jaina temples and sanctuaries of Śatruñjaya Some descriptive reviews accompany these plates.

278

J BURGESS *Somanāth, Gīrnār, Junagadh* —Bombay. 1870

Collection of 41 photograph reproducing principally the temples of the mount Gīrnār

A descriptive introduction opens this collection.

279

SYMES, D. H and DWYAR. *The Temple of Śatruñjaya the celebrated Jaina place of pilgrimage near Palitana in Kathiawad.*—Bombay, 1869.

280

Famed RIKHABNATH. (*Indian Antiquary*, Vol 1, P. 96).—Bombay, 1872.

Description of the temple of Rīṣabhauātha at 10 miles to the south of Prāsād, on the way from Udaypur to Ahmadabad.

281

A. M. BROADLEY *The Buddhistic Remains of Bihar* (*Journal of the Asiatic Society of Bengal*, Vol. XLI, Pp. 209—312)—Calcutta. 1872.

Pp. 241—250. Review on the antiquities and the Jaina temples of Rajagriha (Rajgir) Some of these temples contain inscriptions.

282

COLE H. H. *Architecture of Ancient Delhi*. London, 1872.

P. 45—Masjid-i-Kutbul-Islam. There is a stone pillar on the south Colonade, bearing the figure of Buddha the ascetic, or one of the Jain Hierarchs, and this may probably belong to old Delhi

Pp 50-51.—do— Mr FLERGUSON says of the Great Mosque "The roofs and domes are all of Jaina" architecture, so that no trace of the Moorish style is to be seen internally The pillars are of the same order as those used on Mount Abu, except that those at Delhi are much richer and more elaborate. They belong to the 11th or 12th century. On the roof and less seen parts, the cross-legged figures of the Jaina saints, and other emblems of that religion, may still be detected."

P. 51 The carved pillars in the Mosque itself, and in the courtyard, are Jaina in style, but no one figure so perfect as to be undoubtedly a Jain emblem

P 57 Jain style of architecture. Pillars in the mosque, they have a beauty and variety of ornament unequalled, so far as is known, in the whole of the northern part of India, and are some of the best samples of a style of architecture, evidently one suggested by that of the Jains, of which specimens abound in Rajputana and Bundelkhand

P 61. Pillars in the centre of the east colonnade in the mosque—these pillars are grouped together and their arrangements is octagonal in form The column resembles the character of those to be seen in the Jain temples on Mount Abu, the lower shaft being long and the upper one short

283

A. M. BROADLEY. On the identification of various places in the Kingdom of Magadha, visited by the pilgrim Chirah-Hian (Indian Antiquary, Vol 1, Pp. 18-21, 69-74, 106-110)—Bombay, 1872

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| 69-74 | Rajgir and the Jaina pilgrimages. The temples of the mount Baibhar. |
| 107-108. | The temples of the mount Vipula |
| 109 | The temples of Udayagiri |
| 110 | Review on some inscriptions found in these different temples |

284

S. F. MACKENZIE. *The temple at Halabid* (Indian Antiquary, Vol. I, Pp. 40-44).—Bombay, 1872.

Towards 1100 A. D., the king Visnuvardhana was converted from the Jainism to the Visnuism by Rāmānujācārya

There remains still at Halebid five temples, of which three are Jainas.

285

A new Jaina Temple at Palitana (Indian Antiquary, Vol. I, P. 96)—Bombay, 1872

Mention of the construction of a new Jaina temple at Palitana, by a merchant of Bombay, of the name of Kesavji Nayak. This temple was dedicated in February 1872.

286

A. K. FORBES *Put un Somnath* (Journal of the Bombay Branch of the Royal Asiatic Vol VIII, Pp. 49-64)—Bombay, 1872.

Pp 56-59. The mention of the temple of Somāth in the *Prabandhacintāmani* and in the *Dvyāśraya*.

P 62 General considerations on the architecture of the Jaina temples

287

W. C. BENETT. *Notes connected with Sahet Mahet* (Indian Antiquary, Vol. II, Pp. 12-13)—Bombay, 1873.

Suñil Dal prince of Sravasti, who defied the Musulmans, was a Jain.

A small modern temple at Sahet-Mahet, is dedicated to the Tirthankara Sambhavanātha.

288

M. PHILIPS. *The Seven Pagodes* (Indian Antiquary, Vol. II, Pp. 107-109)—Bombay, 1873.

Formerly, the region in which the village of Mavaliveram and the "Seven Pagodas" are found was called Kurumbabhūmi and was inhabited by the Kurumbars who had adopted the Jaina religion.

Afterwards, in the 12th century, the country was conquered by the king Kulottungachola, and his son Ādonḍai, who gave to it the name of Tondamandalam and let the Brahmanism oust the Jainism. At last, towards 1300, the Jains were definitely driven away from the Tondamandalam and Pandya.

289

S. F. MACKENZIE. *Śravana Belgola* (Indian Antiquary, Vol. II, Pp. 129—133) —Bombay, 1873.

Description of the site of Śravana Belgola and of the colossal statue of Gomateśvara. Local legends. Time of the statue. History of Śravana Belgola and of the Jainism in the country. A plate beside text reproduces the statue of Gomateśvara.

290

J. F. KEARNS. *Archæology in North Tinneveli* (Indian Antiquary, Vol. II, Pp. 202-203).—Bombay, 1873

Review on the following Jaina antiquities

| <u>Localities</u> | <u>Antiquities</u> |
|-------------------|---|
| Tinnevelly | { Temple with statues and inscriptions in ancient tamoul. |
| Nāgalapur | A colossal statue |
| Kulattur | { Small statue, object of worship on the part of the inhabitants. |
| Korkai | Other small statue |

291

J. ROWLAND. *Mount Abū* (Indian Antiquary, Vol. II, Pp. 249—257)—Bombay, 1873.

Description of the mount Abū Histories and local legends. Systematic description of the different temples Additional note of M. J. BURGESS on some inscriptions of the mount Abū.

292

A. C. BURNELL. *On the colossal Jain statue at Karkala, in the South Kanara District* (Indian Antiquary, Vol. II, Pp. 353-354)—Bombay, 1873.

A brief description of the statue.

Text and translation of the inscription which recalls the date of the erection Śaka 1353.

Notes on the reason of existence of the colossal statues to the Jains

The statue is reproduced in a plate beside text

293

Ch WODFHOUSE *Śrāvaka Temple at Bauthli* (Indian Antiquary, Vol. III, Pp. 180)—Bombay, 1874

Announcement of the discovery, at Bauthli, near Junāgadh, of a Jain temple in perfect state of conservation and the sculptures which resemble to those of the temples of Girnār

294

G. M. CORKEIL *A Legend of old Belgam* (Indian Antiquary, Vol. IV, Pp. 138-140)—Bombay, 1875

Study of a local popular legend, according to which a pious king would have constructed at Belgaum 108 Jain temples in expiation of the accidental cremation of 108 Jain sages.

295

F. KITTEL. *Ueber den Ursprung des Lingakultus in Indien*—Mangalore, 1876.

Pp. 16—24. Some historical ideas relating to the construction of different Jain temples

296

J. GERSON da Cunha *Notes on the History and Antiquities of Chaul* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XII, Pp. 51—162)—Bombay, 1877.

P. 61. At Chaul, in the northern Konkan, a fragment of sculpture coming from an ancient Jain temple may be seen. The figures represented are those of Tirthankaras.

297

Rajendralala MITRA *Buddha Gaya, the hermitage of Śākya Muni*—
Calcutta, 1878

P 47. The Jainism existed before the composition of the *Lalipayistare*

Pp. 106, 109, 142. Some remarks on the architecture and the Jaina sculpture.

298 (i)

Rajendralala MITRA. *The Antiquities of Orissa* 2 Volumes—Calcutta, 1875—1880.

Volume-II.

Pages

17. Notes on the formula of Jaina Homage “*Namo Arhantānāṃ, namo Siddhānam* etc.”
- 29 The *svastika* as Jaina symbol
- 33-34 Episode of the conception of Mahāvira, according to the *Kalpasūtra*
- 35-36 Description of the grottos and of the Jaina temples of Khandagiri
- See plates XXV and XXVII

298 (ii)

MITRA, Rajendralala *The Antiquities of Orissa* 2 Vols --Calcutta, 1875—80.

Vol 2, Pp 1—33 A modern Jaina temple perched on the highest point of the Khandagiri hill

Vol. 2, Pp. 17-18. Jina gāyatri

Vol 2, P 35 Jain *gumpha* or caves.

Vol 2, P. 46 Jaina Cave at Khandagiri

299

M. J. WALHOUSE. *Archaeological Notes* (Indian Antiquary, Vol. V, Pp. 36--45)
—Bombay, 1876.

1. The two Kanara Colossal.

General notes on the colossal Jaina and Buddhist statues. Description of the colossal statue of Yenur, compared with that of Kārkaḷa.

It is said that these two statues have been carved by the same artist of the name of Jakkanācārī.

Brief review on the Jaina temples of Yenūr.

Description of the famous Jaina pillar which is found in the same villages.

Three plates beside text illustrate this article and reproduce

1. The colossal statue of Yenur,
2. The carved door of a temple.
3. The Jaina pillar.

II. A Jain Temple and Sasanam.

Description of the great Jaina temple of Kārkaḷa. Text and translation of an important inscription of the year Śaka 1508, recalling the foundation and the endowment of this temple.

300

J. BURGESS. *The Dhārāsīnva Rock Temples* (Indian Antiquary, Vol. V, Pp. 76—80)
—Bombay, 1876.

Description of the seven grottos of Dhārāsīnva, near Poona. By the statues and the sculptures that they contain, these grottos are Jainas.

301

J. FERGUSSON. *History of Indian and eastern Architecture*—London, 1876.

The Book II (Pp. 207-278) of this work is consecrated to the Jaina architecture.

It admits of the following sub-divisions

Ch I Introduction.

Ch. II. Construction—Arches, domes, plans, *stūpas* (sorts of towers)

Ch III. The Jaina style of the north—Palitana, Gīrnār, Mount Abū, Mount Paresnāth, Gwalior, Khajuraho

Ch IV. The modern Jaina style The Jaina temple of Delhi, the Jaina grottoes, the Jaina temples converted into mosques.

Ch V. The Jaina style in the southern India—*Bettis* and *bastis*.

Numerous prints representing the principal temples illustrate these chapters.

302 (a)

CONGREVE, Henry. *On druidical and other antiquities between Mettopoliam in Comhaltore and Karnul on the Tungabhadra* (MJ, 1878 Pp 150—163)

Pp 152-153. Vizaimangala The plan of Jain basti pagoda here similar in some respects to those of the Hindus. Indication of the close connection of Jainism with Buddhism. The first Jains had been Buddhists.

Pp 162-163 Udenhally Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva

Pp 166-167 Pennakonda Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross-legged.

302 (b)

V A SMITH and F C BLACK *Observations on some Chandel Antiquities* (Journal of the Asiatic Society of Bengal, Vol. XLVIII, Pp. 285—296) —Calcutta. 1879.

Discovery at Mahoba of a great statue of Sumatinātha, with inscription of Samvat 1215. The Jaina temples of Khajuraho Several ancient Jaina temples are found among the ruins of Khajuraho, one is dated of 1085 A D

Several plates beside text illustrate these archacological notes.

J. FERGUSSON and J. BURGESS. *The Cave Temples of India*—London, 1880.

Pages

13. In the general explanation of the religions of India (R12 Sqg), some lines have been devoted to the Jainism. The death of Mahāvīra has been fixed at the year 526 B. C.
- 35-36. The architecture of the Jaina grottos in general. These grottos are imitated from those of the Buddhists. Information about the Jaina grottos at Udayagiri near Cuttak, in the Orissa. A temple has been constructed on the top of this hill.
- 66—68 Notes on the grotto called Hāthīgumphā, at Khandagiri and the inscription that it contains
- 159 Review on the Jaina sculptures of the 11th or 12th century at Kulumulu, near Madras.
- 169-170 General ideas on the Jaina grottos of the West India. These grottos number about 35. The most ancient dates of the 5th or 6th century, and the most recent of the 12th century
171. Concise ideas on the architecture, the varieties and the situation of the Jaina grottos
418. Information about a rough image of Tirthankara which is found in a grotto at Karusa, in the district of Hyderabad.
425. Some Jaina grottos at Jogai Ambā, district of Hyderabad.

The 4th book of the second part (Pp 485—512) is especially devoted to the Jaina grottos and contains the following chapters :

Chapter I.—Generalities on the Jainism. The deliverance. Cosmogony. The principal Tirthankaras. Vṛisabha, Ajitanātha, Pārśvanātha, Mahāvīra. The Digambaras and the Śvetāmbaras. Moral. List of the 24 Tirthankaras with their symbols, their appearance and the place of their *nirvāṇa*.

Chapter II.—Generalities on the Jaina grottos, Age, number, architecture, images of the Tirthankaras.

Grotto of Badāmi Excavated towards the year 650 A. D., its dimensions
Statue of Mahāvira seated figures of some other Tirthankras, particularly of
Pārśvanāth.

Grotto of Aihole— General description. Sculpture representing Mahāvira in
the midst of a group of 12 other figures

The two grottos of Pātnā— Brief description of the second More detailed
description of the first and of the statues that it contains It is dated of about 9th
or 10th century Grottos of Chamar Lena (Nasik) Rapid description of these
excavation relatively recent (11th or 12th century)

Grottos of the fort of Bhamburda, to north-west of Dhulia. Only one presents
some interest Grotto of Ramcaudra, to the north-west of Poona Short description

Chapter III — The Jaina grottos of Elura.

1 Chota Kailasa— Imitation of the great brahmanical temple of Kailasa
Its dimensions. Some parts are in Chavadian style. A mutilated statue bears the
date Śaka 1169

2 Indra Sabha—detailed description The court. The statues of Pārśvanātha,
of Gautamasvāmī, Mahāvira and of the goddess Ambikā. To the right of the
court, there is an elephant on pedestal and a monolithic pillar 27 feet high, surmount-
ed by a quadruple image. At the centre of the court, there is a pavilion with,
quadruple image likewise To the west there is a grotto with several statues,
among which those of Pārśvanātha, Mahāvira and Śāntinātha, the last accompa-
nies by an inscription. The great hall. The gigantic statues of Indra and of
Ambikā The figures of Tirthankaras. The sanctuary with the image of Mahāvira
To the south-west of the great hall, there is a cell with some statues of Jains. To
the north-west, there is another similar cell. Seven plates beside text : LXXX, 2
LXXXVI—LXXXIX, XCI 1 and XCII, 2.

3 Jagannātha Sabhā—To the west of the court, a hall with carved pillars
and inscriptions, not very legible, in old canara In front of this hall, a chapel with
statues. To the east of the entrance, a chapel with images of Mahāvira or
Śāntinātha, of Pārśvanātha and of Gautama. On the upper storey, a hall with 12
pillars and numerous sculptures To the west the last grotto. Three plates beside
text : XC, XCI. 2 and XCII. 1 and 3

4. Colossal statue of Pārśvanātha, on the top of the hill where the grottos have been excavated. An inscription, the translation of which, according to BUHLER, has been given, is carved on this statue; it bears the date of 1234-1235.

Chapter IV.—Grottos of Dhārāsīnva—Description of the second, the third and of the fourth. These grottos are dated in the middle of the 7th century A. D. or thereabout Plate XCIII.

Grottos of Ankāi Tankāi—The first four are the most important. The first is remarkable by its sculptures (Plates XCIV and XCV, I). The second contains the statues of Indra and Ambikā and the image of a Tirthankara. The third offers, on each side of the vestibule which leads to the sanctuary, two statues especially, described, one represents Pārśvanātha and the other probably Śāntinātha. The fourth grotto contains an inscription of the 11th or 12th century. The three other grottos are smaller than the precedents. The sanctuary of one of them shelters the image of a Tirthankara reproduced in the plate XCV, 2.

Grottos of Gwalior. Five groups, the first of which consists of 22 gigantic statues of Tirthankaras, among which those of Vṛṣabha and of Neminātha. The second contains 18 great statues, and the three others, less important, offer nothing remarkable. Final remarks. The Jaina monuments do not go back beyond the 6th or 7th century. However the Jainism is as old, if not more, as the Buddhism. But while the Buddhism developed rapidly, the Jainism lay dormant in some way during several centuries, upto the moment when the disciples of Mahāvīra began to construct, some temples of all beauty. Those of Gujarat, constructed in the 11th or 12th century, are perhaps the most remarkable in the whole of India. As regards the grottos, they represent only an episode in the history of Jaina architecture.

304

COLE, Captain H. H. *Preservation of National Monuments*, Madras Presidency—Simla 1881.

Pp. 23-24. Jaina Temple Conjeveram—Tiruparath Kundram is a Jain temple; Vijayanagar kings made grants of lands to this temple during the 14th to 16th centuries, Jain sect now reduced to 258 in the whole of the Chingleput district. Diagram illustrating the arrangement of a Jain temple near Conjeveram.

P. 28. Jain Temples—Hampi—on the slope of the hill are some peculiar temples of the Jain style.

305

J. ANDERSON. *Catalogue and Hand-book of the archaeological collections in the Indian Museum*—Calcutta, 1883

Part-I.

Pp. 167—169. Historical notes on the Jain establishments of Mathura, in the beginning of the Christian era, and principally (according to Cunningham) during the Indo-scythian period.

Review on the Jain statues, accompanied by inscriptions found at Mathura

Part-II

A special chapter (Pp. 196—215) is devoted to the Jain sculptures and to the Jainism in general. List of the 24 Tirthankaras, with their respective symbols, their colours and the place of their *nirvana*. Special reviews on Pārsvanātha and Mahāvira. The Digambaras and the Śvetambaras. Period of Jain writings. 6th century A. D. Principle of the Jainism. The Jains are found specially in the western region of India. The temple of the mount Abū and the colossal statues of South-India.

Description of twenty Jain sculptures coming specially from Gwalior. These sculptures consist of some statues of Jinas and bas-reliefs, the principal figures of which are equally of the Jinas.

Review on the ruins of different Jain temples at Gwalior

306

Bhagwanlal INDRAJI. *Antiquarian Remains at Sopara and Padana* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XV, Pp. 273—328)—Bombay, 1883.

P. 276. Mention of the town of Sopara in the Jain literature: According to the “Śrīpālacarita”, Śrīpāla must have married the daughter of a king of Sopara as one of the sacred places of the Jains. Still to-day, besides, this town is a frequented place of pilgrimage. One of the 84 Jain sects is called Sorparaka.

P. 298. Review on a perfumed powder which the Jains use in some of their religious ceremonies

Pp. 316-317. A little to the north of Sopara, the ruins of a temple probably Jaina can be seen.

Among the statues found in this place, one represents Pārśvanātha and another Candraprabha

307

DIPACAND DEVACHAND and JAVERI Chaganlala. *Siddhacalanum uarnana*—Ahmadabad, 1887.

Description in Guzerati of the Jaina temples of Pālitānā. This volume also contains a series of hymns and Jaina prayers

308

A. CUNNINGHAM. *Archaeological Survey of India* Reports. 23 Volumes at Index general—Simla—Calcutta, 1871—1887.

Volume—I

Introduction. P. XXII. FEROUSSON has established the chronology of the Jaina temples of the middle age according to the resemblances and differences of the architectural style—

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|--|
| 21-26 | Rajgir | Five modern temples on the mount Baibhar. Three other hills are crowned with small temples. One has been constructed in 1780. One statue naked and standing is probably Jaina. |
| 33 | Bargaon | Modern temple. |
| 75 | Pāwā | A statue probably Jaina. |
| 85-91 | Khakhundu | Fragments of statues, small temples constructed by some bankers of Gorakhpur and of Patna and comprising several statues, among others those of Ādinātha. Plate XXVIII. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|-------------------|-------------------|---|
| 94 | | Remarks on the term 'vats' which designates exclusively to-day the Jaina priests, which are most often, unless always, the brahamans |
| 303 308 311 | Kosām | Kosām, the ancient Kauśāmbī, is to-day an important place of Jaina pilgrimage. A small temple, dedicated to Pārśvanātha, has been constructed there in 1834. Another modern temple is found to the south-east of the town Plate XLVIII |

Volume—II.

| | | |
|---------|----------|---|
| 234 | Haridwar | Statue representing perhaps Ādinātha |
| 362-363 | Gwalior | Temple with statues and inscriptions Plate XC. |
| 364-368 | Gwalior | The Jaina grottos and the sculptures carved in the rock 1 Urwahi group : 22 figures, the principal of which is a seated statue of Ādinātha. Six inscriptions dated Śaṃvāt 1497 and 1510. 2. Group of the South-West . 5 principal figures 3. Group of the North-West : among others a statue of Ādinātha with inscription of Śaṃvāt 1527 4. Group of the North-East : Small statues without inscriptions. |

Pages LocalitiesJaina antiquities

5. Group of the South-East : 18 gigantic statues and a great number of others, with inscriptions. The detail of the grottos of this group is given in a special catalogue, P. 367.

All these sculptures have been executed between the years Śaṃvat 1497 and 1530. Some are of a great copiousness.

396 Gwalior
404 Buri Chanderi

List of inscriptions of this locality. 21 statues, of which 19 are standing and 2 are seated

431-435 Khajurāho

Fragments of statues with inscription dated Śaṃvat 1142. Ancient temple, repaired and dedicated to Pārśvanātha, with statue of this Tirthankara. Two other small temples equally restored and dedicated to Pārśvanātha and Ādinātha. Other more important temples constructed towards the 9th century and containing some small inscriptions relating to some donations. Ancient temple restored, with gigantic statue of Ādinātha and inscription of Śaṃvat 1085. Small ancient temple with several statues and inscriptions. Different ruins or some statues were discovered. Plate XCV.

445 Mahoba
448 Mahoba

Numerous broken statues.
List of inscriptions.

Volume—III

3

The Jaina sculptures of Mathura belong to the Indo-Scythian period of the Hindu architecture (57 B. C. , 319 A. D.).

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|---|
| 6 | | Most of the Jaina temples date from 900 to 1200 A D |
| 19 | Mathura | Great temple dedicated to Pārśvanātha sculptures and inscriptions. |
| 20 | Mathura | Fragments of statues and others antiquities furnishing the proof that Mathura was an important Jaina centre under the Indo-Scythian domination. |
| 30—37 | Mathura | Text and analysis of 24 inscriptions discovered at Mathura. Several of these inscriptions are Jainas, among others the Nos 2,3,4, 6,10,16 18,19 and 20. Plates XIII-XVI |
| 38 | Mathura | The general purport of the inscriptions of Mathura is the recall of a donation. |
| 45-46 | Mathura | The ruins and the inscriptions of Mathura reveal a flourishing state of the Jaina religion during the Indo-Scythian period. |
| 47 | Bitha | Legend of the King Udayana and of the statue of Mahāvīra in forest of Santal, according to the 'Vīracaritra' |
| 66-70 | Masar | Modern temple, dedicated to Pārśvanātha Plate XXIII Text and analysis of three inscriptions dated Samvat 1443. Plate XXIV. |

Volume—IV.

| | | |
|------|-------|--|
| IV-V | Delhi | The great mosque was constructed with the relics of 27 Hindu temples of which several are Jainas |
| 208 | Agra | Statue with four arms. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|---|
| 214 | Jagner | Buddhist or Jaina sculpture. |
| 215 | Chambal | Buddhist or Jaina image. |
| 216-217 | Agra | Pillars and statue in block marble in the Museum of Agra. |
| 222 | Bhateśwar | This locality was formerly called Surajpur by the Jains. |
| 224 | Bhateśwar | Rājabhōja, prince of Bhateśwar in 483 A. D., was an adept of the Jainism. |
| 225-226 | Bhateśwar | Group of five temples, of which one is modern and the others dating from the middle age. |
| 231-230 | Bhateśwar | Description of the temples of the Aundha Khera |
| 240-244 | Bhateśwar | List of sculptures or of fragments of sculptures found in the Aundha Khera, among which several are Jainas. |

Volume—V.

| | | |
|---------|-----------|--|
| 92 | Ketas | Recall of the account of Hiouen-tsang relating to the Jains, and attempt to identify the Jains temple of Ketās which he has mentioned in this account. |
| 163-165 | Kāngrā | Temple dedicated to Pārśvanātha. Statue of Ādinātha with inscription dated Samvat 1523. Different other statues. |
| 183 | Kīragrāma | Inscription dated Samvat 1296 and recalling the dedication of a sanctuary |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|-------------------|-------------------|--|
| <u>Volume—VI.</u> | | |
| 45 | | The sect of the Jains must have existed before Mahāvīra, and the Buddha must have been the disciple of Mahāvīra. |
| 117-118 | Chatsu | Pillar of white marble, with carved base, and bearing several short inscriptions, of which one is of Samvat 1706. |
| 122 | Shiv-Dungr | Temple presenting certain Jaina characters. Modern Temple. Fragments of sculptures. Temple dedicated to Pārśvanātha inscriptions, of which one is dated Samvat 1232. |
| 124 & | Thoda | |
| 135 | | |
| 187 | Nagar | |
| 239-242 | Byoli. | |

Volume—VII

| | | |
|---------|-----------|---|
| 8-9 | Bhateśwar | Group of small temples. Fragments of statues of recent date. |
| 14-15 | Orai | History of Māhildeva, a Jain, step-brother of Parmal, Parihār of Mahoba |
| 22 | Rawatpur | Statue, probably Jaina. |
| 30 | Dinai | Temple with gigantic statue of Śāntinātha, the base of which bears an inscription of the 13th century. |
| 40-41 | | |
| 58 | Kundalpur | Place of pilgrimage. Several temples, the principal of which contains a colossal statue of Neminātha Inscription dated Samvat 1501 |
| 78-79 | Pathārī | Group of temples in ruin. Statues of no interest. |
| 107-108 | Ghansor | Ruins of a temple. Statue. |
| 113 | Ramtek | Temple with gigantic statue of Śāntinātha |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|--|
| 117-118 | Nagpur | Numerous statues coming from Raipur, important Jaina place, which counted formerly several temples and possesses still one to-day. |
| 164-165 | Ārang | Temple and numerous relics. |
| 216 | Ratnapur | Some fragments. |
| 237 | Dhanpur | Group of four great temples probably Jainar. Numerous relics |
| 240-245 | Sohagpur | Several statues. Groups of temples. Fragment of <i>Stūpa</i> . |

Volume—VIII.

| | | |
|---------|----------------|---|
| 77 | Pāwā | A very frequented place of pilgrimage. Two temples of recent date. Ancient statues. It is there, according to tradition that Mahāvira died. |
| 136 | Mandor | Temple of no interest. |
| 159 | Chechgaongarh. | Inscription, according to which this locality counted formerly several Jaina temples. |
| 160 | Bilonja | Statue. |
| 182 | Churra | Temples in ruin. |
| 187 | Dulmi | Sculptures. This locality was an important Jaina centre in the 9th and 10th centuries. |
| 119 | Deoli | Temples, with beautiful statue in the greatest temple among them. |
| 190-191 | Suissa | Several statues. |
| 193 | Pakbirra | Numerous temples and statues, of which one is colossal. |
| 202 | Bahulara | Statue. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|-------------------|-------------------|--|
| <u>Volume—IX.</u> | | |
| 32 | Pataini Devi | Statue of Ādinātha and two other statues of Jaina appearance. |
| 40-41 | Bahuriband | Gigantic statue with inscription of seven lines, the date of which has been mutilated. |
| 58 | Tewar | Three Digambara statues, one of which is of Ādinātha. |
| 114 | Khandwā | Temple of Pārśvanātha with several statues bearing an inscription. |

Volume—X

| | | |
|-------|-----------|--|
| 1-2 | Kauśāmbī | Temple and collection of 15 Sculptures |
| 5 | Kauśāmbī | Medal representing, it is said, Trisālā, mother of Mahāvīra |
| 16-17 | Khajurāho | The temple Ghantai and the temple of Jinanātha. Plate VIII. Collection of 13 sculptures, eleven of which are some digambara statues. |
| 52 | Gyarispur | Ancient brahmanical temple now occupied by the Jains and decorated with statues. |
| 34 | Gyarispur | Temple with some short inscriptions recalling the names of pilgrims. |
| 53-55 | Udayagiri | Jaina grotto, with statue of Pārśvanātha. Inscription of eight lines in perfect state and dated of the year 106 of the Gupta era. This inscription has been reproduced (Plate XIX), transcribed and translated. It permits the verification of the legend relating to the origin of the Śvetāmbaras. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|---|
| 63-64 | | Resemblances between the Jains and the Buddhists. Some places, as Dhamek near Benares, Rājgir, Kauśambī etc. are equally sacred for both, the resemblance between a Buddhist and a Śvetāmbara Jain is slight, at last it seems almost certain that the Buddha may have been the disciple of Mahāvira. |
| 73-74 | Bāro | Temple of Brahmanical origin and repaired by the Jains. A group represented Mahāvira child with its mother Trīśalā. Group of small temples. Inscription of Samvat 933. |
| 92-93 | Dudahi | Runs of two temples. Description Plate XXXI. |
| 96 | Dudahi | In the neighbourhood of the town, ruins of another temple, with sculptures. |
| 96 | Chandpur | Runs of temples and broken statues. |
| 100-104 | Deogarh | Runs of six temples constructed from 862 to 1164 A. D. Different inscriptions. The greatest and the most important of these temples contain an inscription dated all together Samvat 919 and Śaka 784, and fixing thus the date of Bhojadeva at 862 A. D. Plate XXXIII. |

Volume—XI.

| | | |
|---------|-------|--|
| 52 | Newal | Temple in ruin. |
| 98 | | The princes of Chandrikāpurī (Śrāvastī) must have been Jains. |
| 170-171 | Pāvā | Holy town among all for the Jains. Mahāvira died there. The legend of Upali. Two temples, the Jal-Mandar |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|--|
| | | and the Thal-Mandar, the Jal-Mandar is constructed at the place where Mahāvira died, and the Thal-Mandar at the place where his remains were burnt. Miniature—temple, called <i>Samosaran</i> , containing the prints of the feet of Mahāvira, and constructed on the site where the master had the custom to teach his disciples. The five stages of the career of a Tirthankara, conception, birth, entrance in religious life, enlightenment, <i>mr̥ṣāna</i> . The cult at Pāvā, the respect of the living beings |

Volume—XII.

| | | |
|-----|--|--|
| 121 | | According to the Jaina chronicles, a founder of religious sect, named Gautama, has been the disciple of Mahāvira |
|-----|--|--|

Volume—XIII.

| | | |
|-------|-----------------|--|
| 3 | Tala | Some ancient temples with sculptures. |
| 70 | Benu Sagar | Two sculptures probably Jaina. |
| 73 | Mount Pāresnāth | Place of pilgrimage |
| 79-91 | Khandagiri | Grottos with statues of Tirthankaras. The locality was a place of pilgrimage |

Volume—XV.

| | | |
|-----|-----------|---|
| 22 | Jāhangira | Sculptures and temple dedicated to Pārśvanātha. |
| 108 | Mahāsthān | Statue of a Tirthankara. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|----------------------|-------------------|---|
| <u>Volume—XVI.</u> | | |
| 18-129 | Khakundu | Temple with statue of Pārśvanātha. |
| <u>Volume —XVII.</u> | | |
| 20-21 | Ārang | Temple and some statues. |
| 111-112 | Mathura | Statues of Mahāvira with inscriptions. A very frequented temple of Pārśvanātha. |
| <u>Volume—XVIII.</u> | | |
| 5 | Rāmagrāma | Fragments of statues. |
| 45 | Rudrapur | Statue. |
| <u>Volume—XIX.</u> | | |
| 82-83 | Rewa | Temple and statue of Mahāvira. |
| <u>Volume—XX.</u> | | |
| 35 | Mathura | Statue with bas-reliefs. Plate IV, I |
| 36 | Mathura | Statue with Indo-Scythian inscription of the year 57. |
| 37 | Mathura | Inscription dated Saṃvat 62. Plate V, 6. |
| 101-102 | Dubkund | Important temple (Plate XX), with statues and inscriptions, one of which of 59 lines, is dated Saṃvat 1145, plates XXI and XXII. |
| 04 | | Persecution of the Jain and the Buddhists by the Brahmanas, in the 11th century. The Jains retired specially in the Pancala. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|--|
| 119-120 | Bahādurpur | Temple in ruin with inscription of Samvat 1573, the text and the translation of which have been given. |
| 122 | Rajgu | Three enuic statues and numerous fragments |
| 127 | Paranagar | Fragments of statues. |

Volume—XXI

| | | |
|---------|--------------|--|
| 2 | Kosam | Modern temple with three statues carved in the rock |
| 19 | Marpha | Two inscriptions, dated Samvat 1407 and 1408 |
| 47 | Ajaygarh | Small statues |
| 60-62 | Khajurāho | Different inscriptions <ol style="list-style-type: none"> 1 Two, very short, of the 10th and of the 12th century, in the temple Gihantai (Plate XX), 2 On a gigantic statue of Śāntmātha Samvat 1085 (Plate XX), On a statue of Śambūhnātha, Samvat 1215 (Plate XX), In the temple of Jinanātha Samvat 1111 (Plate XVI), 5-9 Short inscriptions dated Samvat 1205, 1212, 1215, 1220 and 1234. |
| 63-74 | Mahoba | Seven inscriptions dated respectively Samvat 1169, 1203, 1211, 1213, 1220 (?) and 1224, (Plate XXIII) |
| 101 | Bargaon | Relics of temples and sculptures. |
| 152-153 | Gueri-Masaun | Temples in ruin and numerous sculptures Plate XXXV. |

| <u>Pages</u> | <u>Localities</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|--|
| 166-167 | Kundalpur | Temples numbering about fifty, the most important contains a gigantic statue of Mahāvira. Two inscriptions of Samvat 1757 and 1501 |
| 170 | Saurat | Temple decorated with sculptures and dedicated to Ādinātha. |
| 172 | Madanpur | Three temples with statues and one of which contains an inscription of Samvat 1212 |

Volume—XXII

| | | |
|-----|-------------|--------------------------------------|
| 12 | Rudrapur | Statue |
| 105 | Candriavati | Three temples of recent construction |

Volume—XXIII.

| | | |
|---------|------------|--|
| 85-91 | Pāli | Different temples, the most important of which has been specially described Plate XVIII. |
| 94 | Nadole | Three temples dedicated to Neminātha, Mahāvira and Śāntinātha. |
| 101 | Nathdwāra | Some Jains reside in this locality but without possessing there any temple. |
| 117-118 | Chitorgarh | The famous tower called Kīrtam of <i>Choḷa Kīrtam</i> . Plate XXII. |
| 135 | Khatkar | Temple dedicated to Pārśvanātha. |

J. BURGESS *Report of the first season's operations in the Belgam and Kaladgi districts* (Archaeological Survey of Western India, Vol. I)—London, 1874.

Pages

| | |
|-----|---|
| 1-5 | Description of three ancient Jaina temples at Belgaum with 6 plates out of text. These temples date from about the year 1200. |
|-----|---|

Pages

- 11-12 Mention of an inscription in Canara mixed with Sanskrit, found at Saundatu and on which some Jaina names are found
- 12-13 Short description of the temple of Pañcalinga, constructed as Huli by the Jains; 2 plates out of text
- 25-26 Description of a Jaina grotto at Badāmi (grotto IV), Statues of Pārśvanātha and of several naked Jinas, that which makes one believe that the question is of a digambara temple, some inscriptions of names, written in an alphabet of the 6th century, 2 plates out of text.
- 26 Short description of the statue of a Jain, in the grotto V. at Badāmi
- 35 Description of an ancient Jaina temple at Pattadkal broken statue of Pārśvanātha and other small statues of Jinas, a plate out of text.
- 37-38 Description of a Jaina grotto at Aihole, statue of Pārśvanātha, of Mahāvīra and of other Jinas, 2 plates out of text.
- 40 Mention of an ancient Jaina statue with short inscription at Aihole

310

J. BURGESS *Report on the Antiquities of Kathiawad and Kachh* (Archaeological Survey of Western India, Vol. II)—London, 1876

Pages

- 14-15 Enumeration of the principal Jaina sanctuaries in the Kathiawad.
- 84-85 Reviews on the place and the period of composition of the '*Kalpasūtra*' and '*Satruñjoyamahātmya*'
- 91 The rāyana tree (the Rājādami of the Sanskrit writers—*Mimusops kauki* or *Butea frondosa*, according to Wilson), considered as sacred in the western India and especially dedicated by the Jains to their first Tirthankara, Rishabha.
- 141 The grottoes of Junāgadḥ would have been excavated for the Jains at the end of the 2nd century A D
- 147 Review on two temples constructed at the top of a hill, at Talājā.
- 149 Short description of the smallest of these temples.
- 157-158 (in note) Analysis of the chapters X-XIII of the *Satruñjoyamahātmya*

Pages

- 159-163 Text and translation of a great historical inscription situated on the way of the temples of the mount Gīrnār.
- 166-176 Detailed description of the Jaina temples of the mount Gīrnār.
- I. Temple of Nemināth, with 2 inscriptions and 2 plates out of text.
 - II. (a) Temple of Rīsabhadēva ,
(b) Temple of Pārśvanātha ;
(c) Temple of Kumārapāla.
 - III. Temple of Sambhavanātha
 - IV. Triple temples of Vastupāla and Tejāhpāla, with 2 plates out of text and 5 inscriptions
 - V. Temple of Sampatīrāja
 - VI. Different other temples of less importance.
- 181-132 Short description of the Vaniāvasī, an old temple in ruin, at Ghumli, statue of Pārśvanātha reproduced in a plate out of text.
- 205 Description of a Jaina dome at Munrā, with 2 plates out of text
- 206-209. Detailed description of the temples called Vasaī or of Jagadevasah at Bhadreswar, historical reviews relating to this temple. Five plates out of text.
- 215 Short review on the temple of Dharmakā, and on the ruins of another temple at Kanthkot.
- 217 Short description of the temple of Pārśvanātha at Sankhēśwar, and of the relics of an ancient temple

311

J. BURGESS. *Report on the Antiquities in the Bidar and Aurangabad Districts* (Archaeological Survey of Western India, Vol. III)—London, 1878.

Pages

- 4-10 Detailed description of seven Jina grottos of Dhārāsīnva; 7 plates out of text.
- 37 The Cālukya princes, while professing the visnuitē faith, defended and often patronised the Jains and the Śīvantes.

Pages

52. Description of a Jaina grotto at Jogāl Ambā with a plate out of text.
- 129-138 Study of a Sanskrit inscription coming from the temple called Meguti at Aihole. This inscription, which is reproduced in facsimile, transcribed and translated, proves that the temple where it is found is of Jaina origin

312 (i)

D. P. KHAKHAR *Report on the architectural and archaeological remains in the province of Kachh* (Archaeological Survey of Western India, Miscellaneous Publications, (n 13—Bombay, 1879.

Pages

- 19-21 Description the temple of Śāntunātha at Kothara, with a plate out of text (Appendix II, No 3)
- 61 Short description of the temple of Vāsupūja at Sikra.
- 63 Description of the Jaina temples of Katāriyā.
- 64-65 Review on the temple of Mahāvīra at Kanthkot
- 67-76 Text of an inscription (No 1) which is found in the temple of Śāntinātha at Kothara
- 84-85 Text of two inscriptions (Nos. 23 and 24) of the temple of Vāsupūja at Sikra
- 86-87 Text of eleven inscriptions (Nos. 25 to 35), of which one (No. 25) reproduced out of text, of the temple of Mahāvīra at Kanthkot.
- 91 Analysis of the inscription No 1
- 95 Analysis of the inscriptions No. 23 and 24 and note on the inscriptions Nos. 25 to 35.

Reports regarding the archaeological remains in the Kurrachee, Hydreabad and Shikarpur collectorates in Sindh (Archaeological Survey of Western India, Miscellaneous Publications, n. 8)—Bombay, 1879.

- P. 29 Review of R. I. Crawford on a Jaina temple in marble, situated at Haro, at 12 miles from Virawah, and dedicated to the goddess Gauar. This temple was constructed in Samvat 1432, it is the object of annual pilgrimages on the part of the Jains and of others inhabiting the region

313

J. BURGESS. *Report on the Elūra Cave temples and the brahmanical and Jaina Caves in Western India* (Archaeological Survey of Western India, Vol. V)—London, 1883

Pages

- 2 Importance of the discovery of the grottos of Elūra as regards the history of the Buddhism, of the Jainism and of the mythology of India in general.
- 43—50 The Jaina grottos of Elūra
- Notes of chronology compared, Buddhistic and Jaina. The five Jaina grottos of Elūra. Short review on the first two which offer nothing remarkable. Detailed description of the third grotto, the Indra Sabha. Description of the Jagannatha Śabhā
- Short review on the fifth grotto.
- Seven plates out of text illustrate this description of the Jaina grottos of Elūra. pl VI-VII and XXXVII, 2-XLI, I.
- 50-51. Indication of a Jaina grotto at Badāmi and of another at Aihole.
- 58 Review on the two grottos of Pātnā, with two plates out of text, pl XLVII and XLVIII.
- 58-59. Complementary reviews on the Jaina grottos of Ankāi Tankāi, with three plates of text, pl. XII, XLIX and L.

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J. BURGESS. *Lists of the antiquarian remains in the Bombay Presidency* (Archaeological Survey of Western India, Miscellaneous Publications, n-11).—Bombay, 1885.

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|--|
| 2 | Murdeswar | North Canara | It is said that the temple was constructed by the Jaina kings of Kaikuri. Two inscriptions, one the gift in a temple in ruin. Stones carved with inscriptions. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|----------------------|------------------|---|
| 3-5. | Bhatkal | North Canara | Different temples, the three principal temples of which are those of Candranātha, of Pārśvanātha and of Śāntesvara. Several inscriptions, some bear Jaina symbols. |
| 5 | Hāḍavalli | North Canara | Temple and inscriptions. |
| 5 | Gersappe | North Canara | Important temple called <i>Ātur-mukhabasti</i> . Temples of Vardhamāna, of Nemi and of Pārśvanātha. Statues of Jinas. Three important inscriptions. Carved stones. |
| 6-7 | Bilgi | North Canara | Temple of Pārśvanātha constructed towards the year Śaka 1515, with statues of Neminātha Pārśvanātha and Vardhamāna consecrated in Śaka 1573. Two great inscriptions dated Śaka 1510 and 1550. |
| 8-9 | Kubtūr (Vanavāsi) | North Canara | Old temple with carved stones and two inscriptions. Four statues of Jinas, one of which is with inscription. |
| 23 | Yalawattu | Dhārward | Old temple. |
| 26-27 | Bankāpur | Dhārward | Inscriptions of Śaka 977 and 1042, relating some grants of territory made to some Jaina temples. |
| 28 | Aratālu | Dhārward | Inscriptions dated Śaka 1044. |
| 29 | Laksmeswar | Dhārward | Two temples, one of which is with six inscriptions. |
| 30 | Chabbi | Dhārward | This village must have been formerly the capital of a Jaina prince. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|---|
| 30 | Hubballi | Dhārswād | Temple in ruin. |
| 31 | Aminbhāvi | Dhārswād | Ancient temple of Neminātha, with three inscriptions. |
| 33 | Mulgund | Dhārswād | Temples of Candranātha and of Pārśvanātha. Five inscriptions. |
| 34 | Soratur | Dhārswād | Temple with inscription of Śaka 993. |
| 37-38 | Lakkundi | Dhārswād | Two temples and some other small sanctuaries. Three inscriptions, one of which is dated Śaka 1094 |
| 42 | Belgaum | Belgaum | Two temples of the 12th or of the 13th century. |
| 43 | Degulavalli | Belgaum | Temple of Isvara, partially in ruin and probably of Jaina origin. |
| 43 | Hannikeri | Belgaum | Ancient Jaina temple |
| 43 | Nandigad | Belgaum | Remarkable ancient temple. |
| 44 | Bādgī | Belgaum | Ancient temple. |
| 44 | Kāgwād | Belgaum | Grotto and temple. |
| 45 | Konnūr | Belgaum | Temple with inscription dated Śaka 1009 and 1043. |
| 45 | Kalhoi | Belgaum | Ancient temple. |
| 45-46 | Saundati | Belgaum | Temple with two inscriptions, Śaka 797 and 1018. |
| 46 | Huli | Belgaum | Temple with inscriptions |
| 47 | Badāmi | Kaladgi | Grotto. |
| 47 | Pattadkal | Kaladgi | Ancient temples |
| 48 | Aihole | Kaladgi | Grotto. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|---|
| 49 | Hungund | Kaladgi | Ruins of a temple. |
| 51 | Almele | Kaladgi | It is said, there existed in this village an important Jaina temple |
| 54 | Kolhapur | Kolhapur | Ancient temple, with two inscriptions, Śaka 1058 and 1064. |
| 55 | Pāwala | Kolhapur | Ancient college |
| 56 | Rāyabag | Kolhapur | Capital of a Jaina principality in the 11th century Temple with inscription dated Śaka 1124 |
| 56 | Khedrapur | Kolhapur | Temple |
| 57 | Herle | Kolhapur | Inscription in old canara, relating a grant to a temple, Śaka 1040 |
| 57 | Bāmni | Kolhapur | Temple and inscription dated Śaka 1073. |
| 57 | Savaganw | Kolhapur | Temple and inscription on a statue of Pārsvanātha |
| 73 | Dābhol | Ratnagiri | Following the local history, this town must have been, in the 11th century, the capital of a powerful Jaina prince. |
| 77 | Khāre-Pātan | Ratnagiri | Temple, the only Jaina which exists, it is said, in the whole of the South Konkan. |
| 102 | Washālī | Thana | Grotto probably Jaina |
| 115-117 | Chāmar-Tenkdi | Nasik | Grottoes with statues of Jinas, the description of them has been given. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|--|
| 118 | Chāndor | Nasik | Sculptures. |
| 118 | Ankāl | Nasik | Seven or eight grottos, with an inscription. |
| 119 | Nizampur | Khandesh | Temple consecrated to Pārśvanātha. |
| 121-122 | Pātanen | Khandesh | Temple of the 11th or 12th centuries. |
| 125 | Varatuadevad | Surate | Tombs of Jaina priests with inscriptions |
| 125 | Surate | Surate | Four temples, one of which has been dedicated to Pārśvanātha. |
| 125 | Rānder | Surate | Five temples. |
| 125 | Pāl | Surate | Important temple dedicated to Pārśvanātha. |
| 126-127 | Vareth | Surate | Two temples containing four inscriptions, the text of which has been given. |
| 130-131 | Baroch | Bharoch | Several temples, almost all are modern Statues in marble and in metal. Three inscriptions. |
| 132 | Shāhabad | Bharoch | Temple of Pārśvanātha |
| 132 | Gandhār | Bharoch | Temple constructed in 1619. |
| 132 | Kāvi | Bharoch | Two temples, each containing an inscription. |
| 134 | Kapadwang | Kaira | Pretty temple. |
| 135 | Mātar | Kaira | Modern temple. |

| <u>Page</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|-------------|-------------------|------------------|--|
| 136 | Cambay | Cambay | Temple of Pārśvanātha, constructed in 1588, and reconstructed at a recent period, inscriptions Temples of Ādiśvara and of Neminātha. |
| 137 | Champanir | Panch Mahal | Temples in ruin. |
| 137-138 | Pāvāgad | Panch Mahal | Temple in ruin and group of other ancient temples, but revived at a recent period. |
| 139 | Idar | Mahi Kanta | Temples of finished, and temple of Śāntinātha |
| 140 | Posina Sabli | Mahi Kanta | Temple of Pārśvanātha and of Neminātha |
| 141 | Kumbharia | Mahi Kanta | Five temples dedicated to Neminātha; inscriptions Historical review on these temples. |
| 149 | Ahmadabad | Ahmadabad | Temple of Hathisingh (1848) and of Cintāman (1638) |
| 167 | Mahuva | Baroda | Temple. |
| 168 | Anahilvād-Pātan | Baroda | Several temples. Important inscription of the Kharatara sect, dated Samvat 1651. |
| 168 | Chanasama | Baroda | Temple dedicated to Pārśvanātha, the most important of the region, constructed towards 1835 |
| 170 | | Baroda | Some temples. |
| 170 | Sankheśwar | Baroda | Ancient Jaina sanctuaries which possesses still some temples. |
| 175 | Wadhvān | Kathiawad | Temple of Mahāvīra, dating probably from the 11th century. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|---|
| 182 | Verāval-Pātan | Kathiawad | Ancient temple disaffected by the Musalmans. |
| 186 | Girnar | Kathiawad | Group of temples with numerous inscriptions. |
| 188- 213 | Śatruñjaya | Kathiawad | The famous Jaina sanctuary. Complete inventory of different temples. Concise description of each of them : period, architecture, statues, images, inscriptions, etc. Names of the devotees who had them constructed. P. 188—193. Integral text of an inscription situated at the entrance of one of the principal temples. |
| 219 | Haro | Sindh | Temple constructed in Samvat 1432, short historical review |
| 220 | Virawah | Sindh | Ruins of several temples. |
| 221 | Bhadreswar | Kacch | Great temple of Jagaḍuśab with inscriptions. |
| 221 | Gedi | Kacch | Temple of Mahāvtra. |
| 222 | Kanthokot | Kacch | Temple of the 13th century, partially in ruin. Some inscriptions, one of which is of Samvat 1340. |
| 222 | Katāriyā | Kacch | Damaged temple. |
| 222 | Sikra | Kacch | Pretty temple of Vaspuja. constructed in 1717. |
| 224 | Kothara | Kacch | Great temple of Śantinātha, constructed in 1852. |

| <u>Pages</u> | <u>Localities</u> | <u>Districts</u> | <u>Jaina antiquities</u> |
|--------------|-------------------|------------------|--|
| 228 | Kolhāpur | Amarāvati | Celebrated Jaina sanctuary |
| 228 | Jurur | Amarāvati | Three temples. |
| 241 | Sirpur | Basim | Temple of Pāśyanātha and other small ancient temples |

Appendix

Pp. 282—317 Text and translation of 39 inscriptions of Gīrnār. The most important of them are those of the temple of Vastupāla and Tejapāla and of the temple of Neminātha,

Suppl ment

Pp. 321-322. Review on the temple of Candraprabha and that of Mahāvīra at Ahmadnagar, in the district of Mahikanta.

H COUSENS. Notes on Bijapur and Śatruñjaya (Archaeological Survey of Western India, Miscellaneous Publications, (n. 14)—Bombay, 1890.

Pp. 71—79. Review on the Śatruñjaya

Historical and description

Period of the inscriptions : none is anterior to the 12th century, several of them are dated from the 12th to the 15th century, three of the 16th century and a great number from the commencement of the 17th century upto our days.

Resemblances between the Buddhist and the Jaina sculptures. The Jains of Guzerat, beliefs and customs. The architecture of the temple of the Śatruñjaya in general.

316

BHANDARI Viracand Bhutaji. *Vinati Patra—Davalda*, 1888

On the Jaina temples of the mount Abū. In Guzerat

317

BURGESS, Jas. and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat*. —Edinburgh, 1888.

P. 1. The Brahmanical temples at Siddhapur Somanātha and Ambarnātha, are built in the same style as those of the Jains at Mount Abū and Bhadrēśvara.

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Visaladeva and his father Viradhavla were largely supported by two wealthy Jaina brothers, Vastupāla and Tejahpāla, famous in their days as builders of temples.

Vastupāla was a minister of Viradhavala.

Temples in most of the principal cities of Gujarat were built or repaired by Vastupāla.

Visaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā.

Vastupāla-carita, written in Samvat. 1365 (A. D. 1308) contains information relative to Dabhoi or Darbhavati, and an account in connection with the reigns of Viradhavala and Visaladeva

P. 3 Temples built by Tejahpāla

Supply of materials from the Hindu and Jain shrines for the erection of a mosque.

P. 5 and note 1. Jaina minister Vastupāla Tejahpāla's temple at Abū—The *prastāvi* by Someśvara, dated Sam. 1311 or 1254 A. D. incised on the wall of the temple at Dabhoi

P. 7 Tejahpāla's temple at Abu

318 (i)

BUHLER. *Miscellaneous notes* (Wiener Zeitschrift für die Kunde des morgenlandes, Vol. IV, PP. 260-261)—Wien, 1890.

Review on the fragments of sculptures discovered by Dr. STEIN at Murti, in the Punjab, on the ancient Jaina temple.

318 (ii)

G. BÜHLER. *Dr. Stein's discovery of a Jaina temple described by Hiuen-Tsang* (Wiener Zeitschrift für die Kunde des morgenlandes, Vol. IV, Pp 80-85)—Wien, 1890.

Narration of the discovery, by Dr. STEIN, at Murti (Ketas), in the Puniab of the ruins of the Śvetāmbara temple of Simhapura spoken by Hsuen-Tsang.

319

Report of the Archaeological Survey to the Government of Madras, Bangalore, 21st May, 1891, No. 210.

Pp. 1, 3. At village Jayankondacholapuram in the Udaiyar palaiyam taluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history—Two Jain images known as *Ammanasvami* (or 'naked God')—vellalas once Jains, persecuted by Brahmanas—Their escape from the hands of the latter in disguise as cowherds.

320

Report of Archaeological Survey to Madras Government, dated Bangalore 10th, May, 1892, No. 210.

P. 1. Kistna district, Gudivāda. Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.

Pp. 5-6 Repalle taluq, Buddhan and Peraval: Jain *dibba* in the villages.

321

Report of Archaeological Survey to Madras Government, dated Bangalore, 10th May, 1892, No. 210. P. 4—Drawings.

No. 1328. Plan and two Jain images, Adipattalagar temple, Magaral, Chingleput district.

322

L. A. WADDELL. *Discovery of the exact Site of Asoka's classic Capital of Pataliputra, and description of the superficial remains.*—Calcutta, 1892

P. 18. Review on two Jain temples of Pataliputra. One contains an inscription of Samvat 1848, which recalls its dedication.

P. 29. The Jain ruins of Kanchananagar, namely

1. A temple still standing and very well preserved,

2. Relics of seven other temples,

3. Different statues, one of which is of Neminātha, and one is of Candraprabha with mutilated inscription;

4. Several carved stones ,
A plate beside text, pl. IV.

323

G. BUHLER. *Jaina Sculptures from Mathura* (Transactions of the Ninth international Congress of Orientalists, Vol I, Pp. 219—221) —London, 1893,

Study of four plates reproducing some sculptures discovered at Mathura.

- I. Tablet of homage with scenes of adoration of the *Arhats*
- II. (A) The god Nemasa conveying the embryo of the Mahāvira.
(B) (a) Adoration of a *stūpa* by some Kinnaras and Suparnas.
(b) Procession of human worshippers.
- III. Pilgrimage of gods and men towards the Jaina sanctuaries
- IV Statue of a Tirthankara.

324

Dr. G. LE BON. *Les Monuments de l'Inde*.—Paris, 1893.

There is a talk of Jaina monuments in the following chapters.

Book-III

Chapter I Monuments of north-east India

Pp 68-70 Underground temples of Khandagiri and of Udayagiri,
Fig 47 and 48.

Chapter II.—Architecture of Rajputana and Bundelkhand

Pp 78-89. Monuments of Khajurāho—Fig. 63 to 81.

Pp. 93-99. Monuments of Gwalior—Fig. 85 to 98.

Pp. 101-104. Monuments of the mount Abū—Fig. 105 to 110

Pp. 109-111. Monuments of Mathurā—Fig 122 to 124.

Chapter III.—Architecture of Guzerat

Pp 118-122. Monuments of Ahmadabad—(No reproduction of Jaina monuments).

Pp. 123-124. Monuments of Palitānā—155 & 156.

Chapter IV.—Architecture of Central India.

Pp. 125-133. Monuments of Elūra. Fig 157 and 158.

(grotto called Indra Sabhā).

Book-IV

Chapter II.—Underground temple of South India

Pp. 148-150. Monuments of Badāmi.—Fig. 179 to 185.

325

J.U. YAJNIK. *Mount Abū and the Jaina Temples of Dailwādā* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol XVIII, Pp 14-29) —Bombay, 1894

At Dailwādā, a village of the mount Abū one sees still to-day five Jaina temples, which the pilgrims visit every year. Four of these temples constitute a group, the fifth of which has been separated. All are remarkable for their architectural beauty.

The most ancient of them is dedicated to Vṛisabhadeva, it was constructed in 1030 A. D. by Vimalaśah, a merchant of Anahilvād.

Detailed description of this temple

Another, built by the two brothers vastupāla and Tejahpāl, Ministers of the king Viradhavala, is dedicated to Neminātha. It is equally the object of a special description.

326

Report of Archaeological Survey to Madras Government dated Bangalore, 30th June, 1896, Nos. 757, 758.

P. 4 Drawings

No. 1383, Jain figure in the second *prākāra*, Kamakṣiamman temple, Conjeeveram.

No 1394 Jain figure on the road to Great Conjeeveram, Ekambreśvara-svāmi temple, Conjeeveram.

327

BURGESS, Jas. *The Ancient Monuments, Temples and Sculptures of India*. Pt. I : The Earliest Monuments—London, 1897.

Plate 58 Jaina sculptured pillars excavated at Mathura

Plate 59 · Two Jain and a Buddha pillars found at Mathura.

Plates 155-156 Jain sculptures from Mathura

328

J. BURGESS. *The ancient monuments, Temples and Sculptures of India*. Part I The earliest monuments—London, 1897

Among the plates devoted to the antiquities of Mathurā, there are three of them which interest the Jaina art. The Plate 58 represents fifty carved pillars and the plates 155 and 156 of other varied sculptures

329

JAMES WARD *Historic Ornament, Treatise on Decorative Art and Architectural Ornament*,—London, 1897.

P 272. The four principal styles of Indian architecture are the Buddhist, the Dravidian, the Northern Hindoo, and the Chālukyan or Jain

277 The Jaina sect makes its appearance in India about the seventh or eighth century. They did not believe in the divine inspiration of the *Vedas* but as long as they observed caste and acknowledged the gods of the Hindū Pantheon, the Brahmins refrained from persecuting them.

The architecture of the Jains began when the Buddhist was dying out. One of the characteristics of Jaina architecture is the horizontal archway, and another is the bracket from of capital

330

Report of Archaeological Survey to Madras Government dated Bangalore, 23rd June, 1898, No. 140.

P. 2. Tinnevelly district, Kallugumalai, with rock-cuttings on the hill.

331

F. KIELHORN. *On a Jain Statue in the Horniman Museum* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1898, Pp. 101-102),—London, 1898

Description of a statue of Neminātha, the pedestal of which bears an inscription in devanāgarī characters and dated Samvat 1208.

The statue is reproduced in a plate beside text.

332

Report of Archaeological Survey to Madras Government, dated Bangalore, 1st July, 1899, No. 171

P. 2. Tinnevelley district, Kalluguma Lai, with rock-cuttings on the hill

Extensive Jain sculptures.

P. 4. Drawings

Nos. 1406—1400. Jain images on the hill at Kallugumalai, Tinnevelley district.

333

Report of Archaeological Survey to Madras Government, Bangalore, 29th June, 1900, No. 271

P. 6 Drawings

Nos. 364-371 Jain objects, Kolugumalai Tinnevelley district. As under Drawings in No. 137 (VI).

334

Report of Archaeological Survey to Madras Government, Bangalore, 29th June, 1901, No. 258.

P. 9. Photographs :

No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

335

A. STEIN. *Notes on an Archaeological Tour in South Bihar and Hazaribagh* (Indian Antiquary, Vol. XXX, Pp. 54-63; 81-97).—Bombay, 1901.

Pages .

- 59 The Jaina sanctuaries around the ancient city of Rājagriha (Rajgir).
- 59-60 The temples and the Jaina grottos of the hill of Baibhār.
- 92 The grottos of Baimbhār and the statues that they contain.
- 93—95 The mountain Pāresnāth. The sculptures on rock. The Jaina tradition relating to this sanctuary

336

Report of Archaeological Survey to Madras Government, Bangalore, 28th June, 1902, No 215

P. 3. Jaina temple at Anjanageri is a note-worthy specimen—contains a long inscription and some carved Jaina sculptures.

P. 4. A stone built Jaina temple of Śāntināthasvāmī with a front *Maṇḍapam* of four pillars—Description of the temple and its architecture. The principal image with attending *Takṣa* and *Yakṣinī*. An inscription dated A. D. 1544.

P. 15. Notes on Survey .

- 1. Field No. 306—A temple of Jain style completely destroyed.
- 2. Field No. 413. A temple in Jain style with thick massive pillars and *gopuram*

P. 38. *Basadi* or *Basti*. A Jain temple.

337

CHAKRAVARTI, Mon Mohan. *Notes on the Remains in Dhauti and in the Caves of Udayagiri and Khandagiri*,—Cuttack, 1902.

P. 2. All Jain figures are not nude—"The God of the Jainas is figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees;

his breast is marked with the *Śrīvatsa* figure" (Varahamihira's *Bṛhat-Saṃhita* Ch. 58, V. 45).

P. 3 Hallos or *bhāmandalas* are common to all classes of images, Hindu, Buddhist and Jain. All the Tirthankaras have generally halos.

Pp 4-6 The caves of Khandagiri, Udayagiri and Nāgiri. All the caves ascribed to the Jains and not to the Buddhists. Prevalence of Jainism in Khandagiri from a long time—*Trisūlas* open or pointed, *Stūpas*, *Svastikas*, barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two Tirthankaras, Mahāvīra and Pārśvanātha being historical personages. The last two Tirthankaras are generally assigned respectively to the 6th and 8th century B.C. Proof of ample margin for the spread of Jainism. The inscriptions support the hypothesis of Jain occupation. King Khātavela of the Hāthigumphā inscription made the grant to the Jains. Caves having images meant as temples places of worship, while those without such images meant as residences for Jain monks.

P. 8 The Sātagharā cave images of 24 Jain Tirthankara of the three broken caves to the left of the Sātabakhrīā two have images of Tirthankaras and their attendants.

The Jain temple over the Sātabakhrīā cave is of the same age as the cave. The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack.

The Jain caves began to be made at about the time of Asoka's conquest of Kalinga (60 B. C.)

P. 9 The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāstrakūṭas flourishing from A.D. 748 to A.D. 973, the of revival Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Vaiṣṇavism and specially of Jagannātha worship—Persecution of Jain and Buddhist *Sādhus* in the hills round Bhuvaneśvara by Madar Mahādeva, grandson of Chodaganga Deva in the close of the 12th century A.D. No Jain remains have been found which can be authentically dated later than this period.

P. 20. In the Jain temple in the terrace of the Khandagiri there is a masonry platform with small walls in which are embedded five images of Tirthankaras.

P. 22. Dr. T. BLOCH's remark on the paper—Everything in the caves is of Jain origin.

338

GARRETT, A. *Notes on the caves of Udayagiri and Khandagiri*.—Calcutta, 1902.

P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina.

339

Annual Report of the Archaeological Survey of Madras and Coorg, 1908-03.—Madras, 1903,

P. 4. Jain image from Vellur.

340

Archaeological Survey of India Annual Report 1902-03 — Calcutta, 1904.

Pp. 40-42. Review on the Jaina grottos of Khandagiri, in Orissa. The inscription Hāthigumphā of the King Khāravela. The sculptures of the grottos the modern temple

As regards the inscription Hāthigumphā, the date correspond to the year 165 of the Mauryakāla, that is to say to the year 155 B C in taking for the point of start the accession of Chandragupta

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Annual Report of the Archaeological Survey of India, 1902-03, Pt. 2.—Calcutta, 1904.

P. 20 Jain caves at Khandagiri — Their conservation.

Pp 40-42. Caves at Khandagiri and their date.

Pp. 108, 195, 199, 204. Hindu, Buddhist and Jain remains discovered at Ter (Tagara), near the western borders of H. H. the Nizam's dominions. Temple of Mahāvira and Pārśvanātha—These shrines to the west of the town are of modern period without particular interest.

Pp. 208-209. Stone columns in front of Jain temples, especially in the Kanarese country. No *dīpamālās* attached to Jain temples,

342

Report, do Madras and Coorg, 1903-04.—Madras, 1904.

P. 9. Jain temples. 14th Century .

Gangatti temple, near Kamalapur.

Group of six Jain temples South of Śrī Pampāpathi temple.

Jain temple, Danavulapad, Proddatur, Cuddapah district.

Pp. 26—30. Cuddapah district. Jammalamadugu taluk—Discovery of important Jain statues at Dhanavulapad on the bank of the Penner river 5 miles below Jammalamadugu—Full description given Plate VII—Figures 59, 60, 61.

Illustrations in the Report :

1. Colossal statue of Iṛthankara in the shrine of the buried Jain temple, (2) Danavulapad—Ground plane of the buried Jain temple, Danavulapad

P. 36. Jain temple with some fine old brass images at Pennukonda, Anantapur district.

Pp. 38-40. Cuddapah district, Proddatur taluk. Antiquities of Chilamkur—The two temples at the place seem to be survivals of the Jain period

P. 52. South Arcot district, Tindivanam taluk. Twenty-four Jain figures carved on a hill called "Tirunathar Kunru", near Ginjee.

P. 58 Trichinopoly district, Perambalur taluk The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai.

Pp. 91-92. Monuments selected for Conservation.

Cuddapah district, Siddhavattam taluk. The old temple of Śiḍheśvarasvāmi at Jothi

P. 94 Photo

No. 602 A Jain image, Danavulapad

343

Annual Report of Archaeological Survey of India, 1904-05, Pt. 2.—Calcutta.

P. 4. Magnificent group of Hindu and Jain temples at Khajuraho—their conservation.

Pp. 26-27. Buried temple at Vijayanagar, probably the most extensive Jain temple in the city

Pp. 40-41 Mediaeval Jain shrines at Dhanavulapadu in the Cuddapah district

Pp. 59-60. Sarnāth, near Benares, claimed by the Jains as one of their sacred-sites—A modern temple of the Digambara sect, erected in 1824 A. D. Footprints and a white marble image of Amsanātha in the temple—Jainaprabhasūri's *Tīrthakalpa* is dated in Samvat 1669 or 1612 A. D.

344

Annual Report of Archaeological Survey of India, 1903-04. Pt. I. Calcutta,—1905.

P. 5. Jain shrines brought to light at Danavulapadu, on the bank of the Pennar river in Madras

345

Report do Madras and Coorgs., 1904-05.—Madras, 1905. Conservation :

Pp. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Gangatti Jain temple.

P. 17. Jain temples at Hampi.

Pp. 20-21 Notice of the existence of a Jain temple on Jaganamadur near Palghat.

Pp. 37-38. Cuddapah district. Extent of remains of an old Jain temple discovered at Danavulapadu.

P. 47. Monuments Selected for Conservation

No. 2.—The Jain temple at Danavulapadu, Cuddapah district.

No. 33.—The Jain temple at Guruvayankeri, south Canara District.

P. 48. Additional List of Conservations

No. 52.—The Jain images at Arappakkam, Chingleput district.

No. 67.—The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51—55. Photos :

No. 686.—South-East view of Ganagitti Jain temple, Humpi, Ballary district.

No. 687.—North-West view of Ganagitti Jain temple do.

No. 688 —South-East view of *dipastambham* of Ganigith Jain Temple, Hampi, Ballary District.

Nos 690-92 —East, South-West and North-West views of Jain temple at Hemakutam, Bellary District.

Nos. 734-5.—South-East view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, do.

No. 737 Ornamented sculptures Panu Vattam, Buried Jain temple, do.

No. 738.—Hanuman, Buried Jain temple, do

No. 739.—Sculptures in front of main shrine, Buried Jain temple, do

No. 740 —Sculpture Panu Vattam, Buried Jain temples, Cuddapah district

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, do

No 743.—Portion of a figure, Buried Jain temple, do.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain Tirthankara, Buried Jain temple, do.

No 746.—Sculptured base, Buried Jain temple, do.

No. 747-750—Inscriptions at the Buried Jain temple, do.

Nos. 751-752.—Sculptured pedestal at the Buried Jain temple, do.

Nos. 811 —Ancient tombs of Jain priests in the burial ground at Mudbadri, Mangalore, South Canara District.

Nos. 812-814.—South-East view of Hosabasti, Chandranātha Deva Jain temple, do

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Annual Report of Archaeological Survey of India. 1903-04, Pt. 2.—Calcutta, 1906.

Pp. 54-55. Hindu, Buddhist and Jain remains in the Central Provinces—Principal Jain shrines, now standing at Arang in the Raipur district and at Bhandak, near Chanda.

P. 68. Buddhist or Jain appearance of the square tank in a temple at Valikondapuram.

P. 78. Jain shrines at Danavulapadu, on the bank of the Pennar river in Madras.

Pp. 82-87, 105. Mahāvira called "*Vesāṭī*" a native of "Vaisali", in the Jain scriptures—His birthplace at Kundagāma in Videha-Pāwāpurī, in the Patna district, the place of Mahāvira's death, and Champā near Bhagalpur are sacred places to the Jains—*Nirgrantha* monks living at Vaisali at the time of Hiuen-Tsang's visit, about 635 A. D.—Kundagāma is same as Vaisali.

Pādukas of some Jain Tirthankaras are now a very favourite object of worship in the Jain sanctuaries of north-eastern India.

Plate 23 Map showing ruins of Hampi, Hospet tāluk, Bellary district—Jain temples selected for conservation.

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Annual Report of Archaeological Survey of India, 1904-05, Pt. I,—Calcutta, 1906.

P. 4 Mediaeval Jain shrines at Danavulapadu in the Cuddapah district

P. 12. Photographic Negatives

No. 199. Temple of Ādinātha, Khajurāho.

No. 200. Jain temple. Khajurāho.

348

Annual Progress Report of the Archaeological Survey, Southern Circle, 1905-06.
—Madras, 1906.

P. 3 Excavation of the buried Jain shrines at Danavulapad. Sculptures and inscriptions discovered.

Conservation

P. 9. The Jain temple at Vijayamangalam, Erode tāluk, Coimbatore district.

P. 10. The Jain sculptures and inscriptions on a boulder at Vallimalai, Chittoor tāluk, North Arcot district—The 18 Jain *basis*, sculptures in the Raja's

palace and tombs of the Jain priests, Mudbidri, Mangalore taluk, South Canara district—A Jain statue known as Gumbesvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi taluk, South Canara district.

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Annual Report of Archaeological Survey of India, 1905-06. Pt. I.—Calcutta, 1907.

P. 3. Buried Jain shrines at Danavulapadu in the Cuddapah district.

Pp. 8-9. Photographic Negatives.

No. 35. Bāngangā hill, Jain temple, Rajgur (old).

Nos 44-45. Maniyar Math before demolition of Jain temple. Rajgur (old).

No. 51. Maniyar Math after demolition of Jain temple, do

No. 55. S n Bhāṇḍār cave, Tirthankara on east face of miniature *chatya*, Do.

Nos. 92-93. Vaibhara hill, cave below western most Jain temple, do.

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Annual Report of Archaeological Survey of India, 1905-06. Pt. 2.—Calcutta.

Pp. 15-16. Two Jain images in the Indresvara temple in Kangra, Punjab.

Pp. 43-49. Dīgambara Jain tower at Chitorgadh in Mewar—The tower probably built in 1100 A. D.—Kumarapala's visit to the hill in about the middle of the 12th century—A few shrines on the hill erected by the Śvetāmbaras during the reign of Raja Kumbha—Version about the tower given in a ms. called the *Śrī-Chitrakūṣa-durga Mahāvra prasāda-praśasti*, composed in v s. 1495, by Charitraratnagani.

Pp. 58-59. Jain shrine in the site of ancient Rājagriha

P 60 Mediaeval Jain shrines at Danavulapadu

P. 98. n. 1. Son Bhāṇḍār cave, a sanctuary of the Jains.

Pp. 107-118. The main group of Dhamnar caves, Jain in origin.

Pp. 120-127. Buried Jain remains at Danavulapadu

Pp. 141-149. Jain iconography.

P. 166. Inscriptions copied

(1) Hāthigumphā inscription of Khāravela; (2) a short inscription on the Son Bhāṇḍār cave, records that it was constructed in the 2nd or 3rd century of the Christian era by a Jain for members of his order

351 (i)

Annual Pro-Report of Archaeological Survey of Southern Circle, 1906-07.—Madras, 1907. Conservation :

Pp. 19-20. Jain temple, Sultan's Battery Wynud taluk, Malabar district—The old Jain *basti*, sculptures in the Rāja's palace, tombs of Jain priests, and the great *stambha* Halcangadi, Mudbidri, mangalore taluk, South Canara district—A Jain temple at Karakal, Udipi taluk, South Canara district.

351 (ii)

J. H. MARSHALL. '*Archaeological Exploration in India, 1906-07*' (Journal of the Royal Asiatic Society of Great Britain and Ireland, 1907, Pp. 993-1011), —London, 1907

Pp. 1010. In the vicinity of Osia to the north of Jodhpur (Marwar) is found the ruins of a Jain temple. According to a mutilated inscription, this temple existed already in the time of the Pratihara Vatsarāja. This prince must have been the contemporary of the Kings Govinda II and Dhruva of the dynasty Rāstrakūta; according to the '*Harivamśa*' Jaina, he lived towards Śaka 705, that is to say 783 A. D.

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J. H. MARSHALL. '*Archaeological Exploration in India, 1907-08*' (Journal of the Royal Asiatic Society of Great Britain and Ireland, 1908, Pp. 1085-1120) —London, 1908.

P. 1102. Sahet-Mahet. Exploration of the Jaina temple of Sobhnāth; discovery of numerous statues (cf. plate V. 3).

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Annual Pro-Report of Archaeological Survey—Southern India, 1907-08, —Madras, 1908.

Pp. 10-17. Ganagiti Jain temples—Jain temples on the rock above the Hampi village.—The Jain temples at Danavulapad—The Jain temple at Vijayamangalam. The Jain temples at Sultan's Battery.

P. 28. Condition of Monuments :

No. 151. Group of Jain figures at Kalugumalai. Sankaranayinar Koyel, Tinnevelly district,

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Annual Report of Archaeological Survey of India, 1906-07, Pt. I : Administrative, —Simla, 1909

Pp. 26-27. Photographic Negatives .

No. 437 View of Jain temple enclosure, Sārṇāth.

No. 449 Jain temple in Sārṇāth.

No. 594. Jain Tīrthankara Pārśvanatha, Kahaon (Gorakhpur).

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Annual Report of Archaeological Survey of India, 1906-07, Pt. 2.—Calcutta.

P. 49. One Jain and twelve Vaiṣṇava temples in Osia, 32 miles north of Jodhpur.

P 81. A sculpture in a Buddhist *stūpa* at Sīrnāth, depicting Tryambaka engaged in a merry dance on the body of a Jain patriarch.

P. 125. n. 3. Origin of Stūpa-worship amongst the Buddhists and Jains.

Pp 138 140-141. Jain remains obtained at Kankālī Tīlā in Mathura—Jain establishment at the place down to the Muhammadan period—Jain sculptures found on the site of the old fort (Sitala Ghat) and in *Raṇī ki-Mandir*

Pp 189-192. The Jain work *Tarkarāhasya-Dīpikā* and its composer Śrī Gunaratna-Sūri in connection with the Pāśuṇṭas and the Śaivas

P 209 Neminātha temple on Mount Abū built by Tejapāla, minister of the Vāghela Chālukya king Viradhavala—The family came from Anahilapura, i. e., Anahilpātaka, and professed the Jain faith—Anupamādevī, the wife of Tejapāla—Consecration of the temple took place in Samvat 1287—An inscription of v. s 1013 in the Jain temple at Osia

P. 221, n 4 The Kurumbas said to have belonged to the Yādava race and to have been Jains by religion.

Pp. 232 235. The Pallavas and Jainism.

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Annual Pro-Report of Archaeological Survey, Southern India, 1908-09,—Madras, 1909.

Pp. 10-11. Jain residence at Rāmattiratham near Vizianagram. Existence of Jain caves and remains on the hills Budhikonda and Durgakonda, Jain images on the hill Gurubaktakonda.

P. 15. Bellary district. Vijaynagar-Groups of six Jain temples on rock, south of Śrī Pampapati temple.

Ganigitti Jain temple near Kamalapuram.

P 17 Cuddapah dist. Danavulapad—Jain temple.

Combatore dist Erode tāluk, Vijayamangalam, Jain temple.

P 18. South Canara district

Mangalore tāluk, Mudakodu, the Jain *basti*.

Tombs of Jain priests

Venur, a Jain figure

Udipi tāluk, Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti*, on the hill

Uppinangadi tāluk, Guruvayankerri, the Jain temple and *stambha*.

Malabar district Wynaad tāluk, Sultan's Battery, Jain temple.

P 20 Trichinopoly district. Jayankondacholapuram, the Jain statues.

Pp. 26—33 Conditions of Monuments .

No 100. Jain temple at vijayamangalam, Erode, Coimbatore dist.

No. 110. Jain sculpture and inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141 (1) The old Jain *basti*. (2) Sculptured wooden pillars in the Rājā's palace, Kṛṣṇagiri, Mangalore, South Canara district.

No. 143. A Jain figure at Venur, Mangalore, South Canara district.

Nos. 144-45. Jain statue Gusteśvaradev and Chaturmukh *basti* at Karkal, Udipi, South Canara District.

No. 147. Jain temple and *stambha* at Guruvayankerri, Uppanangudi, South Canara district.

- No. 194. Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.
- No. 281. Jain cave at Yanamalai, Madras, Madura district.
- No. 308. Jain statues at Gangaikondacholapuram, Udayarapalayam, Trichinopoly district.
- No. 313. Jain ruins at Mahadanapuram, Kulittalai, Trichinopoly district.
- No. 336. Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelly district.

P. 39. Photos

- No. 1927. View of the ruined brick shrine of the top of the Bodikonda, Ramatirtham, Vizagapatam.
- No. 1930. View of the natural cave and two Jain statues lying side by side, Rāmatirtham, Vizagapatam.

P. 42.

- No. 2009. View of sculptured panel of seated image from a Kalungula, Pathalapatti Trichinopoly.

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BLOCH T *The Modern name of Nalanda* (JRS, 1909, Pp. 440—443).

P. 442 Symbol of heavenly music on images of Jain Tirthankaras in Behar and elsewhere.

358

VOGEL, J Ph *Catalogue of the Archaeological Museum at Mathura*,—Allahabad, 1910

P. 11 Many broken statues of Tirthankaras were obtained by Cunningham in the course of his excavations at the western end of Kankāli Tilā.

Kankāli Tilā was the site of some important Jain building which existed during the rule of the Indo-Scythians

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era

P. 17. Two Jain temples discovered in the Kankālī Tilā.

P. 27. The Jain community of ancient Mathura had its main sanctuary on the site of Kankālī Tilā.

There are inscriptions which prove that the great Jain establishment of the Kankālī Tilā existed till the time of the Muhammadan conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or Tirthankaras. The great Jain site of Mathura is the Kankālī Tilā. The Tirthankara image is in all probability a purely Indian creation. The most striking feature of the Tirthankara figure is its nudity in which case the image belongs to the Digambara sect. The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right. The earlier specimens are somewhat different: The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks. The earlier Tirthankaras have neither *uṣṇīṣa* nor *ūrṇa* but those of the later part of the Middle Ages have a distinct excrescence on the top of the head. In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of Tirthankara figures of the Kuśāṇa period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the four-fold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuśāṇa and Gupta periods there is nothing to distinguish the individual Tirthankaras, except the snake-hood in the case of Supārśva and Pārśvanātha. In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which Tirthankaras the image represents.

Pp. 66-82. A list of eighty Jain sculptures including Jina or Tirthankara images, portions of images, heads, torso etc.

Pp. 207-209. List of inscriptions. Kuśāṇa period (1st and 2nd centuries A.D.).

Dated .

Jina four-fold images ; inscription dated in the year 5.

Jina four-fold images ; inscription of the year 35.

Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka.

Jina image : inscription of the year 83 in the reign of Vāsudeva

Jina image : fragmentary inscription of the year 3.

Jina image : inscription of the year 84 in the reign of Vasudeva.

Jina image : inscription of the year 90 (?).

Jina (?) statuette inscription.

Jina image : fragmentary inscription.

Jina (?) statuette : inscription of the Gupta (?) year 57 (A. D. 376-7).

Jina pedestal : inscription of the Gupta (?) year 97 (?) (A. D. 416-7).

Mediaeval and Later inscriptions

Jina statuette : inscription of the Vikrama year 1104 (A. D. 1047).

Jina statuette : inscription of the Vikrama year 1231 (?) (A. D. 1177)

Jina statuette : fragmentary inscription.

Jina statuette : inscription of the Vikrama year 1826 (A. D. 1770)

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Annual Pro-Report of Archaeological Survey, Southern India, 1909-10,—Madras, 191

P. 5. Jain temples above the Hampi village, Bellary district

P. 6 Jain temple on a hill on the north of the Chippagiri village, Bellary district.

P. 19. Trichinopoly district : Virapatti Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai, N. P. vellanur Jain image in a field on the right side of the road.

Madura district, Yanamalai—Natasimhasvāmi temple, Jain sculptures, on the boulder above the cave

P. 21 Vizagapatam district, Rāmatīrtham monastery : A Jain image and several carved stones inside a natural cave—Supposed occupation of the site by an extensive colony of Jains.

P. 38. Conservation.

No. 10. Jain temple opposite Sita Sarovar.

Hampi, Vijaynagar, Hospet taluk, Bellary district.

P. 42. Repairs to Jain statue, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly

Coservation :

Pp. 47—48. Jain temple, 14th century.

No. 55 —Group of seven Jain temples on rock, south of Sripampapathi temple, Vizianagar, Hospet taluk, Bellary district.

No. 56 —Ganigitti Jain temple near Kamalapur, Vizianagar, Hospet taluk, Bellary district.

Condition of Ancient Monuments

P. 57. No. 8—Jain temple, Danavulapad, Jammalamadugu taluk, Cuddapath district.

P. 61 No. 3—Jain temple, Vijayamangalam, Erode taluk, Coimbatore district.

P. 64 No. 1.—Jain temples (1) The old Jain *bastis*, (2) Sculptured wooden pillars in Rājah's palace, (3) Tomb of Jain priests, Mudbidri, Mangalore taluk, South Canara district

P. 66 No. 38 —A Jain figure, Venor, Bangalore taluk, South Canara District.

No. 39 —State of Gumteśvaradev, Karkala, Udipi taluk, South Canara district

No. 40. *Chaturmukha basti*, Karkal, Udipi taluk, South Canara district

No. 42 Jain temple and *stambha*. Guruvayankeri, Uppinangadi taluk, South Canara district

No. 45. Jain temple, Sultan's Battery, Wynad taluk, Malabar district.

P. 67 No. 9 Jain sculptures and inscriptions in the hill, Vallimalai, Chittoore, North Arcot district

P. 74. No. 59. Jain temple, Tirupaddikunram, Conjeeveram taluk, Chingleput district.

P. 88. No. 89.—Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district.

P. 89. Jain ruins, Mahadhanapuram, Kulittalai taluk, Trichinopoly district.

P. 93. No. 1—Jain cave inscriptions on the rock etc., Yanamalai, Madura.

P. 98, No. 15.—Rock-cut temple on the hill Kalugumalai group of Jain figures, Kalugu-Chelamuthu temple, Kalugumalai Ottapidaram, Tinnevelly district.

Pp. 101-111. Photos .

| <u>No.</u> | <u>Description</u> | <u>Village</u> | <u>District</u> |
|------------|--|----------------|-----------------|
| 2054 | Seated Jain image. Gurubhaktakonda, | Rāmtīrtham | Vizagapatam |
| 2056 | Three sculptured panels, Bodhikonda. | Rāmtīrtham | Vizagapatam |
| 2058 | Standing Jain image, Durgakonda. | Rāmtīrtham | Vizagapatam |
| 2083 | Standing Jain image, Gurubhaktakonda. | Rāmtīrtham | Vizagapatam |
| 2084 | Seated Jain image. Gurubhaktakonda. | Rāmtīrtham | Vizagapatam |
| 2085-6 | Seated Jain images, Bodhikonda | Rāmtīrtham | Vizagapatam |
| 2088 | Standing Jain image with Nagahood from Durgakonda. | Rāmtīrtham | Vizagapatam |
| 2089 | Seated Jain image from Durgakonda. | Rāmtīrtham | Vizagapatam |
| 2090 | Standing Jain image from Durgakonda. | Rāmtīrtham | Vizagapatam |

Section II

I—ARCHAEOLOGY

(Including Museum)

360

Annual Report on the working of the Rajputana Museum, Ajmer, for the year 1910-1911.

P. 5. Appendix A :

List of Inscriptions in the Rajputana Museum, Ajmer, in 1910-11.

Sirohi State—

(1) Slab of white marble at Dammāni inscribed with a Sanskrit inscription of 6 lines, dated Sam. 1296 (1239 A. D.) recording a grant by Mahanastha and others for the spiritual welfare of Anupamādevī, wife of Tejahpāla; it also states that the village of Dammāni belonged to the temple of Neminātha also called Lūṇavaśāhi on Mt. Abū.

(2) Slab at Kālāgarā, inscribed with a Sanskrit inscription of 13 lines, dated Sam. 1300 (1244 A. D.) records a grant to the temple of Pārśvanātha at Kālāgarā by Khetā and others, in the reign of *Mahārājādhirāja* Alhanastha of Chandrāvati.

P. 6. Appendix B .

List of Images and sculptures in the Rajputana Museum, Ajmer, during 1910-11.

Ajmere Municipality .

An ornamental marble canopy at Ajmere of a Jain image containing elephants.

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Report, do, 1911—1912.

P. 2. Archaeology .

Bāgli inscription of the 2nd century A. D. It is a fragment of an inscription in Characters of the 2nd cent. A. D., engraved on a hexagonal pillar—First line

contains the words "Vir(ṣ)ya Bhagavat (e)" which shows its original Jain affiliation. It was found in the temple of Bhilot Mātī about a mile from Bāṛli, and was used as a mortar.

Images of Śāntinātha and Pārśvanātha (Digambara).

P. 5. Appendix A :

List of inscriptions in the Museum—Barli Estate

A fragment at Bāṛli of a Jain inscription of the 2nd cent. B. C.

Pp. 5-6. Appendix B :

List of Images etc., in the Museum—Bharatapur State

A pedestal of a Jain image at Govardhan with a mutilated inscription with names of Jain Āchāryas, Suratnasena and Yasahkirti.

Tantoli Estate :

At Tantoli a seated Jain image of black stone, another of Śāntinātha and a third ornamental sculpture with Ādinātha in the centre

Baghera Estate

(1) At Bagherā a standing image of (Digambara) Pārśvanātha, (2) Pārśvanātha (Head missing), (3) A fragment of a sculpture representing eight Tirthankaras, (4) A pedestal of a Jain image

P. 7 Appendix C

List of inscription copied for the Museum Sāvor Estate

At Gaṭyalī on a pillar of a Jain temple an inscription records the grant of a field called Māmāvati to the Jain temple known as Dhanī Vihāra by a person named Nona in Sam. 1085 (A. D. 1028) Sirohi State.

On a pillar of a Jain temple at Nāndīā an inscription, dated Samvat 1298 (A. D. 1241) and records that the pillar was made by Bhitmā for the spiritual welfare of his father Rāura Kamana, son of Rāura Pūnasīha.

Report do, 1912-13.

Pp. 7-8. Appendix B

List of Inscription copied for the Museum—Jhālrapātan (city) :

On a pillar of Sātsalākī Pahāṛī, an inscription dated Samvat 1066 (A. D. 1009) mentions the names Nemidevāchārya and Baladevāchārya—Another much mutilated

one dated Sam. 1299 (A. D. 1242) contains the names of Mūlasaṅgha and Devasaṅgha.

Jhalrapāṭan State :

On Jain images at Gangohār. (1) an inscription dated Samvat 1330 (A. D. 1273) records the name of Sā Kaduā, son of Kumbhā, (2) another dated Samvat 1332 (A. D. 1296) records the name of Dedā, son of Sā Āhada, (3) a third dated Samvat 1512 (A. D. 1456) records the construction of the image of Abhinandana by Bhandāri Gaya, (4) and a fourth dated Samvat 1524 (A. D. 1468) records the construction of the image of Śreyāṃsa by Śrāvaka Maṇḍana, son of Jayatā.

Report do for the year ending 31st March 1915. Archaeology :

P. 2. Several inscribed Digambara and Śvetāmbara images.

Pp. 5-6. Appendix A :

List of Prehistoric Antiquities, images etc., in the Museum—

The Dungarpur State

At Barodā, (1) A Jain image bearing inscription dated Sam. 12 (xx) (head missing), (2) another inscription on a similar image bears the date Sam 12(6)4, (3) a third bears the date Sam. 1713, (4) a fourth one, the date Sam. 1730, (5) a fifth one, the date Sam 1632, (6) a sixth one, the date Sam. 1654, (7) a seventh one on a image of Ādinātha bears the date Samvat 1573, (8) an eighth one, on an image of Sumatinātha bears the date Samvat 1654, (9) a ninth one, a Jain image bears the date Samvat 16 (xx), (10) a tenth one, on a Jain image bears the date Sam 1650, (11) an eleventh, on an image of Pārivanātha bears the date Sam. 1573 (head missing), (12) a twelfth one on part of a sculpture of a small Digambara Jain image.

The Bānswār State :

At Kalinjār, (1) an inscription on lower part of a Digambara Jain image bears the date Sam 1640, (2) another inscription on lower part of a Digambara Jain image of Chandraprabha bears the date Sam. 1625, (3) a third inscription on a Jain image of Sumatinātha (head missing) bears the date Sam. 1648, (4) a fourth inscription on a Jain image of Śreyāṃsanātha (head missing) bears the date Sam. 1648.

The Bānswār State :

At Talwār, (1) a standing Digambara Jain image bears inscription of Sam. 1130, (2) another bears inscription of Sam. 1137.

The Dungarpur State :

At Baroḍā, a Jain image of Pārśvanātha bears inscription dated Sam. 1665.

Pp. 7-8 Appendix B :

List of inscriptions copied for the Museum Bānswārā State :

In a Jain temple at Arthūnā, an inscription of the time of the Paramāra prince Chāmundaarāja is dated Sam. 1136 (A. D. 1080).

Dungarpur State :

On a slab built into the wall of a Jain temple at Āntri an inscription (broken into pieces) of the time of Rāwal Somadāsa of Dungarpur, is dated Sam. 1525 (A. D. 1468).

Inscription Copied

P. 2. An inscription of the time of Paramāra prince Chāmundaarāja dated Sam. 1159 (A. D. 1102) found at Ārthūnā in the Bānswārā State. It is much defaced.

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Report do, for the year ending 31st March, 1917 Inscriptions copied :

P. 3. Navgāmā (in the Bānswārā State) It is built into a wall of the Jain temple of Śāntinātha and is dated Sam 1571 (A. D. 1514). It states that during the reign of *Mahārājadhīrāja* Rāula (Rāwal) Udayasimha, the temple of Śāntinātha was built at Nūtanapura (Navgāmā) in the Vāgvara (Vāgada) country by Humbada Śrīpāla and his brothers Rāmā Mānkā, Rūdā, Bhaunā, Lādikā and Viradāsa.

P 6. Appendix B

List of Inscriptions copied for the Museum Bānswārā State

Engraved on a memorial pillar at Naugāmā is an inscription of the time of *Rājadhīrāja* Somadāsa of Dungarpur, dated Sam 1557 (A. D. 1480) It records the death of some Jain priest

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Report do, for the year ending 31st March 1918. P. 2. Inscriptions copied :

Do. dated Sam 1155 (A. D. 1098) recording construction of the image of Munisuvrata, found in the Godijis (Jain) temple at Kelwā Udaipur State.

Do. of the time of Paramāra prince Vijayarāja (of Vāgada) dated Sam. 1165 (A. D. 1109), contains names of Maṇḍana and Chāmundaarāja.

Do, dated Sam. 1732 (A. D. 1675) engraved on the pedestal of the image of Risavadeva in the Chaturmukha temple, records that during the reign of Mahārānā Rājasimha the temple was built by Sāha Dayaladāsa, Sārpuria Oswāl, whose pedigree is given in detail.

Do, dated Sam. 1699 (A. D. 1543) engraved on the pedestal of the image of Pārśvanātha in the Jain temple known as Jagāji Talesarā at Kelwā, records the name of Sāha Jitā of the Talesarā sect in the Ukes (Oswāl) caste, the constructor of the image

P. 9 Appendix B Inscriptions copied :

Udaipur State—

- (1) Engraved on a dais in the Śīṭalanātha temple at Kelwā is an inscription, dated Sam. 1023 (A. D. 966).
- (2) Engraved on a lintel of a *niche* at Kelwā is another inscription, dated Sam. 1155 (A. D. 1098).
- (3) Engraved on the pedestal of the image of Pārśvanātha at Kelwā is a third inscription, dated Sam. 1699 (A. D. 1642).
- (4) Engraved on the pedestal of the image of Risabhadeva at Rājnagar is an inscription, dated Sam. 1732 (A. D. 1675).

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Report do, for the year ending 31st March, 1919.

P. 2. Antiquities .

A head of a Jain image.

Pp. 2-5. Inscriptions copied :

- (1) An inscription on the pedestal of a stone image, in Digamber Jain temple at Ajabgarh in the Alwar State, dated Sam. 1170 (A. D. 1113), records the name of Śrīvaka Anantapāla, who set up the image.
- (2) An inscription on the back of a brass image of Chandraprabha. Dated Sam. 1493 (A. D. 1436).

- (3) Do; of the time of *Rājādhirāja* Dungarasimhadeva of the town Copāchala (Gwalior), dated Sam. 1510 (A. D. 1453), records the installation of the image of Sambhavanātha by Bhaṃ (=Bhaṇḍārī)-nātha. The image originally belonged to some Jain temple at Gwalior, but is now deposited at the western entrance of the guest house at Alwar.
- (4) Do, on the back of a brass image of Dharmanātha, dated Sam. 1519 (A. D. 1462).
- (5) Do, of Pārśvanātha dated Sam. 1559 (A. D. 1503).
- (6) Do, on the pedestal of a stone image, dated Sam. 1826.
- (7) A Hindi poetical inscription in Chhappai metre on a wall of Devakā-Devarā at thana Ghazi in Alwar State, records that one Rāma, son of Rīsabhadāsa of Khondukā sect of Pātani clan (of Digambara Jains) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God) Sam. 1809 (A. D. 1752).

P. 7. Appendix A .

List of Antiquities in the Museum—A head of a Jain image at Adhāi Dinkā Jhomprā, donated by the Commissioner, Ajmer Merwara.

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Report, de, for the year ending 31st March, 1920.

P. 2 Antiquities Alwar State.

A Digambara Jain image of Śāntinātha of white marble the head being severed from the body. The pedestal has inscription dated Sam. 1195 (A. D. 1138).

Pp. 2—5 Inscription copied :

Alwar State—

On the pedestal of the standing image of Anantanātha in the Digambara temple at Navgāmā (Ramgarh Tahsil), dated Sam. 1175 (A. D. 1119).

Do, of the temple of Śāntinātha, dated Sam. 1195 (A. D. 1138).

Do, of a stone image in the Jain temple at Sundāpa, dated Sam. 1348 (A. D. 1291).

Do, on the back of a brass image representing all the Tirthankaras in the Jain temple at the village of Kheḍā, dated Sam. 1479 (A. D. 1412).

Do, on the pedestal (front and back) of a stone image in the Digambara Jain temple at Naugāmā, Alwar State, dated Sam. 1509 (A. D. 1452).

Do, on the back of a brass image of Sumatinātha in the Śvetāmbara temple of Śāntinātha at Manjpur, dated Sam 1525 (A. D. 1469).

Do, on the pedestal of a stone image in the Jain temple at village Kheḍā, dated Sam. 1531 (A. D. 1475).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1545 (A. D. 1488).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1548 (A. D. 1491).

Do, on the back of a brass image of Pārivanātha in the Digambara Jain temple at Lachhmangarh, dated Sam. 1595 (A. D. 1538).

Do on a stone slab built into the wall of the temple known as Chaumukhyi at Sirohi. Records the consecration of the image of Ādinātha by Saṅghmukhya Sam. (Sanghavi) Sipa and his wife Sarūpade their sons, and grandsons, dated Sam. 1634, Śaka, 1501

Do, on a slab of stone built into the wall of a Jain temple, recording constructions of a temple of Rāvana Pārivanātha and the consecration of his image by Hīrānanda. Dated Sam. 1645 (A. D. 1589).

Do, on the image—pedestal of Śīṭalanātha in the Śvetāmbara Jain temple at Manjpur, recording that the image was set up in Sam. 1654 (A. D. 1597).

Do, do, in the Digambara Jain temple at Lachhmangarh, dated Sam. 1660 (A. D. 1604).

Do, on the back of a brass image of Kunthunāth in the Digambara Jain temple of Risabhanātha at Lachhmangarh, dated Sam 1700 (A. D. 1643).

A Hindi inscription on a loose stone slab lying in the house of a Jātni at Kathumbar, dated Sam. 1718 (A. D. 1661).

An inscription on the pedestal of a Jain image in the upper storey of the Chaumukhyi temple at a Sirohi, dated Sam. 1721 (A.D. 1664).

P. 7. Appendix : List of Antiquities :

A Digambara Jain image of Śāntinātha at Budha Pushkar donated by the Assistant Commissioner, Ajmer.

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Report, do, for the year ending 31st March, 1921.

P. I. Antiquities :

A pillar having four Jain images (Chaumukha) on its sides bearing an inscription dated Sam. 1137 (A. D. 1080).

A pedestal of a Jain image with an inscription dated Sam 1216 (A. D. 1159).

Pp. 2-6. Inscriptions (copied)

An inscription engraved underneath a Jain image found at Ajmer in a well near Husband Memorial High School. It is on a pillar with images on its four sides (Chaumukha) and under one of the faces is emblem of lotus representing the image to be either of Padmanātha or Neminātha. Dated Sam. 1137 (A. D. 1080).

An undated inscription which appears to be of the 12th C. From the script, on a lintel of one of the arches of the temple of Śiva, 3 miles from Jaipur city. The inscriptions originally belonged to a Jain temple out of the material of which the mandapa of this temple was constructed. It contains five verses and extols Jina Nābhi.

Do, on a pedestal of a Jain image (lost) found at Badhnor in the Dhār territory, dated Sam, 1216 recording the name of Āchārya Kumārasena of Lāda Vāgaḍa Sangha.

Do, on a stone slab lying loose on a platform built round a tree in front of the Rāmapol gate at Chitor, dated Sam 1358 (A. D. 1302).

It is important as it gives the latest date of the reign of Rāwāl Samarasimha of Mewar. The latest epigraphic evidence known so far gives the date, Sam 1344 (A. D. 1387).

Do, on a pillar in the Jain temple now known as Singār Chāuri at Chitor, dated Sam 1505 (A. D. 1448). The Building where the inscribed pillar exists is really, a Jain temple and not the Singār Chauri or the place of marriage Rānā Kumbha's daughter. The temple has no image at present.

P. 7. Appendix A. Antiquities deposited in the Museum—Dhar State :

A pedestal of Jain image at Badhooi, donated by Pt. Chandradhar Gulleri, Ajmer,

P. 8. Appendix B. List of inscriptions copied for the Museum—

An inscription dated Sam. 1137 (A. D. 1080), underneath a Jain image at Ajmer.

Report, do, for the year ending 31st March, 1922.—Delhi, 1923.

Pp. 1-4. An inscription on the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi. Dated Samvat 1135 (A. D. 1078).

Do, of Rīṣabhadeva in Gumanji's temple at Partābgarh, Dated Sam. 1363 (A. D. 1306).

Do, in the Nayā Jain temple at Partābgarh dated, Sam. 1373 (A. D. 1317).

Do, in the Śvetāmbara temple at Deolia in the Partābgarh State Dated Sam. 1373 (A. D. 1316).

Do, of Śāntinātha in the Śvetāmbara temple of Pārśvanātha at Deolia, dated Sam. 1393 (A. D. 1337).

Do, in the same temple, dated Sam. 1394 (A. D. 1338).

Do. in the same temple, dated Sam. 1452 (A. D. 1395).

Do, in Gumanji's temple at Partābgarh. Dated Sam. 1462 (A. D. 1405).

Do, in the temple mentioned above. Dated Samvat 1464 (A. D. 1408).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia, Dated Sam. 1479 (A. D. 1422).

Do, in the same temple, Dated Sam. 1483 (A. D. 1426).

Do. in Saḍha Bārā's temple at Partābgarh. Dated Sam. 1503 (A. D. 1446).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam 1509 (A. D. 1452)

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam. 1518 (A. D. 1461)

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam. 1518 (A. D. 1461).

Do, in the Dīgambara temple of Rīṣavadeva at Jhānsadi in the Partābgarh State. Dated Sam. 1521 (A. D. 1465).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam. 1521 (A. D. 1464).

Do, representing 24 Jinas in the temple of Śāntinātha at Sirohi Dated Samvat 1522 (A. D. 1465).

Do, image in the temple of Śāntinātha at Sirohi. Dated Samvat 1524 (A. D. 1467).

N. B.—All the above inscriptions are engraved on the backs of brass images.

In the above inscription there is proof of the wholesale conversion of the town of Osian (Ukesh) to Jainism.

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Annual Report on the working of the Rajputana Museum—Ajmer-

(2) For the year ending 31st March, 1910.

P. 7. List of images and sculptures (1909-10) :

| <u>No.</u> | <u>Donor</u> | <u>Locality</u> | <u>Description.</u> |
|------------|------------------|-----------------|--|
| 1. | Bharatpur State | Katara | Digambar Jain Image of Mahāvīr bearing inscription of Samvat 1061 (A. D. 1004) head missing. |
| | Bharatpur State. | Katara | Pedestal of a Jain Image forming a Lion Throne. |
| | Bharatpur State. | Katara | Pedestal of a Jain image bearing an inscription of Samvat 1051 (A. D. 994) |
| 3. | Tonk State | | A small Jain image of brass bearing inscription of Samvat 1572 (A. D. 1515). |

P. 8. List of copies and impressions of Inscriptions (1904—10).

| <u>No.</u> | <u>Place</u> | <u>Position of Inscription.</u> | <u>Particulars</u> |
|------------|-----------------------------|-------------------------------------|--|
| 5. | Pindware Sirohi State | In the temple of Mahavira. | Records installation of an image of Vardhamana in Samvat 1465 (A. D. 1408) during the reign of Prince Sohaja (Devra Sobha of Sirohi). |
| 3 | Pindware Sirohi State | In the Temple of Śāntinātha. | Records that some orchard Land was granted to be the temple by Shringara Devi, Queen of Dhara-varsha daughter of Kelhan in Sam. 1255 (A. D. 1198). |

| <u>No.</u> | <u>Place.</u> | <u>Position of inscriptions.</u> | <u>Particulars.</u> |
|------------|-----------------------------|----------------------------------|---|
| 9. | Siwera | In the Temple of Śāntinātha. | Of the time of Devra Vijey Singh. Records grant of Grain to the temple (copied). |
| 14. | (2 slabs) Moongthala | On a pillar of a Jain temple. | Records the erection of a pillar by Veerdeva in Sam. 1216 (A. D. 1159). |
| 15. | (2 slabs) Moongthala | On a pillar of a Jain temple. | Records a grant by Raj Visaldeva, son of Raj Kanardeva Sam. 1442 (A. D. 1385). |
| 18. | Kayadaran, Sirohi State. | In Jain Temple. | Records the installation of an image by Gunadhya, son of Jajja, in Sam. 1091 (A. D. 1034). |
| 22. | Kalagarha, Sirohi State | On a stone lying in a field. | Records grants to the temple of Pārasanāth during the reign of Raj Alhan Singh of Chandravati in Sam. 1300 (A. D. 1243) |
| 35. | Palri, Sirohi State | In the Jain Temple | It is of the time of prince Jait Singh, son of Kalahanadeva (of Jalore) Sam. 1239 (doubtful). |
| 36. | Vagin Sirohi State | In the Jain Temple. | It is of the time of prince Samant Singh of Naddula (Nadole) Sam. 1359 (A. D. 1302). |
| 37. | Uthman Sirohi State | In the Jain Temple. | Records that an image was installed in the temple in Sam 1251 (A. D. 1194). |

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3. *Report for 31-3-1911.*

P. 5. List of inscriptions—1910-11.

| <u>No.</u> | <u>Name of owner.</u> | <u>Locality.</u> | <u>Description.</u> |
|------------|-----------------------|------------------|---|
| 9. | Sirohi State. | Dammani | Slab, Sanskrit inscription dated Sam. 1296 (1239 A. D.). Records grant by Mahanasiha and others for the spiritual welfare |

| <u>No.</u> | <u>Name of owner.</u> | <u>Locality.</u> | <u>Description.</u> |
|------------|-----------------------|------------------|---|
| | | | of Anupamadevi, wife of Tejpal, it also states that the village of Dammani belonged to the temple of Neminātha (Lune-Vasahi on Mt. Abu). |
| 19. | Sirohi State. | Kalagara | Slab, Sanskrit inscriptions dated 1st day of bright half of Magha, Sam. 1300 (1244 A.D.) records grant to the temple of Pārśvanātha at Kalagara by Khetā and others during the reign of <i>Mahārājadhurāja</i> Alhanasiha of Chandrāvati. |

P. 6. List of images :

| <u>No.</u> | <u>Donor.</u> | <u>Locality.</u> | |
|------------|---------------------|------------------|---|
| 3. | Ajmer Municipality. | Ajmer | An ornamental marble canopy of a Jain image containing elephants etc. |

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4. Report for 31-3-1913 :

P. 7-8. List of inscriptions copied—1912-13.

| <u>No.</u> | <u>Place</u> | <u>Position of inscription.</u> | <u>Particulars.</u> |
|------------|---------------------|----------------------------------|---|
| 4. | Jhalarapatan (city) | On a pillar on Sātsalāki Pahāri. | Dated Sam. 1066 (A. D. 1009) mentions the names Nemidevachārya and Baladevachārya. |
| 5. | Jhalarapatan (city) | On a pillar on Sātsalāki Pahāri. | Dated Sam. 1166 (A. D. 1109) records the death of Śrīṣṭhī pāpā. |
| 6. | Jhalarapatan (city) | On a pillar on Sātsalāki Pahāri. | Dated Sam. 1170 (A. D. 1113); records the death of Seṭhi Sāḍhila. |
| 7. | Jhalarapatan (city) | On a pillar on Sātsalāki Pahāri. | Dated Sam. 1299 (A. D. 1242) contains the names of Mūlasangha and Devasangha a condition mutilated. |

| <u>No.</u> | <u>Place.</u> | <u>Position of inscription.</u> | <u>Particulars.</u> |
|------------|---|---------------------------------|---|
| 9. | Gangadhar (in the Jhalrapatan State) | On a Jain image. | Dated Sam. 1330 (A. D. 1273), records the name of Śā Kādua, son of Kumbha. |
| 10. | Gangadhar (in the Jhalrapatan State) | On a Jain image | Dated Sam. 1352 (A. D. 1296), records the name of Deda, son of Śā Ahāda. |
| 11. | Gangadhar (in the Jhalrapatan State) | On a Jain image. | Dated Sam. 1512 (A. D. 1456); records the construction of the image of Abhinandana by Bhaṇḍāri Gajā. |
| 12. | Gangadhar (in the Jhalrapatan State) | On a Jain image. | Dated Sam. 1524 (A. D. 1468); records the construction of the image of Śreyānsa by Śrāvaka Maṇḍana, son of Jayatā. |

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5. *Report for 31-3-1914 :*

P. 6. List of inscriptions copied—1913-14.

| | | | |
|----|-----------------|--|---|
| 3. | Ahar (Mewar) | On a lintel in Jain Temple Bāvan Devrān. | It is of the time of the Guhila Prince Naravahana—date be- tween Sam. 1010 and 1034 (A. D. 953 and 977). |
|----|-----------------|--|---|

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6. *Report for 31-3-1915 :*

Pp. 5-6. List of images and sculptures—1914-15.

| <u>No.</u> | <u>Donor.</u> | <u>Locality.</u> | <u>Descriptions.</u> |
|------------|---------------------|------------------|---|
| 8 | Dungarpur State. | Baroda | A Jain image dated Sam. 12 (xx) head missing bearing inscription. |
| 9. | Dungarpur State. | Baroda | A Jain image, dated Sam. 12 (6) 4. |

| <u>No.</u> | <u>Donor.</u> | <u>Locality.</u> | <u>Descriptions.</u> |
|------------|------------------|------------------|---|
| 10. | Dungarpur State | Baroda | A Jain image dated Sam. 1711 (head missing). |
| 11. | Dungarpur State. | Baroda | A Jain image, dated Sam. 1730 (head missing). |
| 12. | Dungarpur State. | Baroda | A Jain image dated Sam. 163 (head missing). |
| 13. | Dungarpur State. | Baroda | A Jain image dated Sam. 165 (head missing). |
| 14. | Dungarpur State | Baroda | A Jain image of Ādinātha dated Sam. 1573. |
| 15. | Dungarpur State | Baroda | A Jain image of Sumatināth Sam. 1654. |
| 16. | Dungarpur State. | Baroda | A Jain image dated Sam. 1 (xx) |
| 17. | Dungarpur State. | Baroda | A Jain image dated Sam. 1650. |
| 18. | Dungarpur State. | Baroda | A Jain image of Pārśvanātha Sam. 1573 (head missing). |
| 19. | Dungarpur State. | Baroda | A part of a sculpture representing a small Digambarā Jain image |
| 22. | Bānswārā State. | Kalinjara | Lower part of a Digambarā Jain image bearing inscription dated Sam. 1640. |
| 23. | Bānswārā State. | Kalinjara | Lower part of a Digambarā Jain image of Chandra Prabh dated Sam. 1625 |
| 24. | Bānswārā State. | Kalinjara | A Jain image of Sumatināth dated Sam. 1648. (head missing). |

| <u>No.</u> | <u>Donor.</u> | <u>Locality.</u> | <u>Descriptions.</u> |
|------------|-----------------|------------------|--|
| 25. | Bānswārā State. | Kalinjara | A Jain image of Śreyasanātha dated Sam. 1648 (head missing). |
| 26. | Bānswārā State. | Talwara | A standing Digambara Jain image dated Sam. 1130. |
| 27. | Bānswārā State | Talwara | A standing Digambara Jain image bearing inscription dated Sam. 1137. |
| 28. | Bānswārā State | Talwara | A standing Digambara Jain image bearing inscription dated Sam. 1137. |
| 43. | Dungarpur State | Baroda | A Jain image of Pārivanātha bearing inscription dated Sam. 1665. |

Pp. 7-8. Inscription copied—1914-15.

| <u>No.</u> | <u>Place.</u> | <u>Pesition of inscription.</u> | <u>Description.</u> |
|------------|---------------------------|---|--|
| 4. | Arthuna (Banswārā State). | In a Jain Temple | It is of the time of the Paramara Prince Chāmundaṛāja, dt. Sam. 1159. |
| 22. | Āntri (Dungarpur State.) | On a slab built into the wall of a Jain temple. | Of the time of Rāwal Somadāsa of Dungarpur. Dated Sam. 1225. Broken into pieces. |

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7. *Report for 31-3-1916.*

- P. 3. An inscription of the time of Rāwal Pratāpasimha of Dungarpur, found at Uparagārem in the Dungarpur State it is dated Samvat 1461 (A D. 1401) and records the construction of a Jain Temple by Prahāda, the Minister of Rāwal Pratāpasimha.

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8. *Report for 31-3-1917*.

- P. 3. (5) Naugāmā (in the Banswārā State) inscription, Built into the wall of the Jain Temple of Śāntinātha and is dated the 2nd day of the dark half of Kārtika, Sam. 1571 (A.D. 1514). It states that during the reign of *Mahārājadhīrāja* Rāula (Rāwal) Udaysimha, the temple of Śāntinātha was built at Nūtanapura (Naugama) in the Vāgvara (Vāgada) country by Humbāḍa Śrīpāla and his brothers Rāmā, Mānkā, Rūdā, Bhanna, Lādika and Viradāsa.

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9. *Report for 31-3-1918*.

P. 9. List of inscriptions copied—1917-18.

| <u>No.</u> | <u>Place.</u> | <u>Position.</u> | <u>Particulars</u> |
|------------|--------------------------|--|---|
| 1. | Kelwa (Udaipur State). | Engraved on a dais in the Sitalanāth's temple. | Dated Sam. 1023. |
| 3. | Kelwa (Udaipur State). | Engraved on a lintel of a niche in the Godji's temple. | Dated Sam. 1155. Records construction of an image of Munisuvrita. |
| 10. | Kelwa (Udaipur State). | Engraved on the pedestal of the image of Pārśvanātha. | Dated Sam. 1699. Ukisa (Oswāl caste) |
| 11. | Rajnagar (Udaipur State) | Engraved on the pedestal of the image of Rishabhadeva. | Dated Sam. 1732. Oswāl. |

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10. *Report for 31-3-1919* :

Pp. 2—5. Inscriptions copied—1918-19.

- P. 2. IV. On the pedestal of a stone image in the Digambara temple at Ajabgarh (Alwar State). Dated Sam. 1170 ; records the name *Śrāvaka* Anantapāla (who set up the image).

- VIII. An inscription of the time of Sultana Firoz Shah Tughlak, dated Sam. 1439. Built into the wall of a Bāwri at Macheri

(Alwar State). Records construction of a Bāwri by a family of Khandelwāla Mahājanas of of Kāśyapa Gotra, of the time of *Maharajādhirāja* Gogadeva of the Badagujara family ruling at Macheri.

- P. 3. IX. On the back of a brass image of Chandraprabha in the Digambara temple at Ajabgarh. Dated Sam. 1493. Image set up Bhīmasiṭha and Khetā of Srimāla caste; consecration by Ratna Sūri of Tapāgachchha.
- X. Alwar. Dated Sam. 1510. Records installation of the image of Sambhavanātha by Nātha of Ukesa family, consecration by Jinasāgara of Kharataragachha.
- XII. On the back of a brass image of Dharmanātha in the Digambara Temple at Ajabgarh. Dated Sam. 1519, Srimāla Caste and Brahmāna Gachchha. Consecration by Vimalasūri.
- XIII. On the back of brass image of Pārśvanātha in the Digambara temple at Ajabgarh. Dated Sam. 1959. Records image set up by Śresthi Govinda, by the instruction of Vijayakīrti *Guru*, who succeeded Bhaṭṭāraka Jinaprabha Sūri of Mūla Sangha
- XIV. On the pedestal of a stone image in the Digambara temple at Ajabgarh. Dated Sam. 1826. Records—image set up by Saṃgaha Nandalāl by the instruction of Bhaṭṭāraka Surendra Kīrti at Savāi Mādhavapurā (Madhopur) during the reign of Savāi Prithvīsimha (of Jaipur).
- P. 5. XXIII. A Hindi Poetical inscription in Chhappai metre on a wall of Deva-Kā-Devarā at Thana Ghazi in Alwar State. Records that one Rama, son of Ṛishabhadāsa of Khonduka Sect. of Patni clan (of Digambar Jain) Originally resident of Nevāṭā, that settled at Jaipur—who was an Amil (revenue Officer) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God?). Saṃvat 1809.
- P. 7. List of Antiquities :
- Donor—Commissioner, Ajmer Merwara.
- Locality—Adhāi Din Kā Jhompra—Ajmer—a head of Jain image.

11. *Report for 31-3-1920*

P. 2. Inscriptions copied :

- III. On the pedestal of the standing image of Anantanātha, in the Digambar temple at Naugāmā (Bangarh Tahsil) in the Alwar State, dated Sam. 1175. Records—the image was set up by Narendra-Kirti, a disciple of Āchārya Vijayakirti.
- IV. On the pedestal of the image of Śāntinātha dated Sam. 1195, records—the image was erected by *Pandita* Gunachandra for Āchārya Geptanandi (Gaupnandi).
- P. 3 VI. On the pedestal of a stone image in the Jain Temple at Sundana in the Alwar State, dated Sam 1348, mentions the names of Sā (Śāha) Lākhu and his son Lākhana belonging to Lambalambaka Anvaya (family) of Mūla Sangha.
- VII. On the back of a brass image representing all the Tirthankaras in the Jain temple at the village of Khedo in the Alwar State Dated Sam. 1479, records—the image was set up at the village of Baghori by Sā (Śāna). Dehtū and his son Jinadās, consecration performed by Sahasakirtideva and Pam (Pandita) Lakhmidhara.
- VIII. On the pedestal of a stone image in the Digambar Temple at Naugāmā in the Alwar State Dated Sam 1509, mentions Bhaṭṭārkaś Kshemakirti, Hemakirti and Kamalakirti (in order of succession) of the Kashthā Sangh Mathuranvaya, Pushkara Gana.
- IX. On the back of a brass image of Sumatinātha in the Śvetāmbera temple of Śāntinātha at Mauypur (Alwar State), dated Sam. 1525 mentions Sā Sālha of the Svayambha family of the Osvāla clan; consecration by Vinayaprabha Sūri of the Vada Gachchha.
- X. On the pedestal of a stone image in the Jain temple at the village of Khedā (Alwar State), dated Sam. 1531. Mentions *Maharajadhraya* Kirusiphadeva; Mūla Sangha and Sarasvati gachchha.
- XI. On the pedestal of a stone image in the Digambar temple of Anantanātha at Naugāmā (Alwar State), dated Sam. 1545;

mentions the name of Sā Valiya of the Sāhilwal Clan, and Maṇḍalāchārya Dharmakīrti who was a follower of Bhaṭṭākāraka Śūbha—Chandradeva, Successor of Bhaṭṭāraka Padma Nandideva in the descent of Kunda—Kundāchārya of the Mūla Sangha.

- XII. On the pedestal of a stone image in the Digambara temple at Naugāmā (Alwar State), dated Sam 1548, mentions Bhaṭṭāraka Jinachandra of Mūla Sangha and Sāha Jivarāja.
- XIII. On the back of a brass image of Pārśvanātha in the Digambara Temple at Lachhmangarh (Alwar State) Mentions Sā Lahua and his son Sagrāma, who set up the image, Bhaṭṭāraka Śūbachandr of the Mūla Sangha, Sam. 1595.
- XIV. On a stone slab built into the wall of the Chaumukhaji Temple at Sirohi Records consecration of an image of Ādinātha by Sanghamukhya, Stpa. Ceremony performed by Hiravijaya Sūri and Vijayasena Sūri of the Tapā Gachha, dated Sam 1634. The Samvat and Śaka years mentioned in the record do not tally.
- P. 4. IV. On a slab built into the wall of a Jain temple, now used as a house by a Thakur at Alwar. Records—the construction at Alwar of a temple of Rāvana Pārśvanātha, consecration by Hirananda, originally of Yoginīpur (Delhi) and then residing at Aṭjalapura (Agra); Osvāl. Dated Sam. 1645 Mentions *Vachaka* Raṅgakalāśa and Jina Chandra Sūri, Brihat Kharatara Gachhha, in the reign of Akabbara Jalāluddin.
- XVI. On the pedestal of a stone image in the Digambara Temple at Lachhmangarh (Alwar State), dated Sam. 1660, records the name of Bhaṭṭāraka Chandrakīrti of Nagha Āmnāya in the Mūla Sangha; donor Gūjara Sā of Khandelavāla clan.
- XVII. On the back of a brass image of Kunthunātha in the Digambara temple of Rishanātha at Lachhmangarh (Alwar State). Records setting up of the image by Sā Lakamanaka and his sons Jinadāsa and Akhayarāja, dated Sam. 1700. Consecration by *Upadhyaya* Dharmachandra of Tapā gachha.
- XIX. A Hindi inscription on a loose stone slab lying in the house of a Jaṭni at Kathumbar (Alwar State). Records, construction

of a wall by Chaudhari Durgamahar, Kanungo, of Khanḍelwāl Family under orders of Sanghī Megharāj. Dated Sam. 1718. In the reign of Emperor Aurangzeb and *Mahārājadhīrāj* Sri Jeśinghaji.

- XX. On the pedestal of a Jain image in the Chaumukhaji Temple at Sirohi. Dated Sam. 1721 Records consecration of the image by Virapāla belonging to Vriddhasākhā of Prāgvata Jñāti (Porwad Caste). See No. XIV above.

P. 7. Antiquities acquired—1919-20

A Digambara image ($36\frac{1}{2}'' \times 28\frac{1}{2}''$) of Śāntinātha, the head being severed, Inscription dated Sam. 1195, see No IV, found at Budha Pushkar.

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12. Report for 31-3-1921.

Inscriptions copied

- P 2. II. An inscription engraved underneath Jain image found at Ajmer in a wall, it is on a pillar with images on its four sides (*Chaumukha*) dated Sam 1137

III On a lintel of one of the arches of the temple of Śiva, near the temple of Bālaji (Hunumana) at Purānā Ghāt, about 3 miles from the city of Jaipur. It contains five verses and extols the Jina Nabhu. It mentions two names of *Śīrākas* belonging to Pushkara Jāti. The verses were composed by *Pandita Nishkalankasena*. Writing appears to be of the 12th Century A. D.

IV. On another lintel of the same temple (No III above), dated Sam. 1217, mentions names of Āchārya Vayaraka, his pupil Chhatrasena, his brother in faith Ambarasena, his brother Udayasena, Sāla Padamanī etc. The temple to which the inscription belonged was built by the whole community (*Goshthi*)

V. On a pedestal of a Jain image, found at Badhnor in the Dhār Territory, dated Sam. 1216, records the name of Āchārya Kumarasena of Lāḍa Vāgada Sangha, mentions names of several donors.

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Inscriptions copied ·

- P. 1. I. On the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi ; dated Sam. 1135, records—the image was set up by Sāha Ūka, son of Sejaha.
- P. 2. III. Engraved on the back of a brass image of Rishabhadeva in Gumānji's temple at Partābgarh. Dated Sam 1363, records erection of the image by Tejaka , consecration by a Sūri of the Brihad-gachchha
- V. Engraved on the back of a brass image in the Nayā Jain temple at Partābgarh ; dated Sam. 1373 , mentions Gāndhī Kaḍa.
- VI. On the back of a brass image in the Śvetāmbar temple at Deoliā (Partābgarh State), dated Sam. 1373 ; records setting up of the image of Pārśvanāth by Khetāka of Śrīmāla caste, by the preaching of Ajitadeva Sūri
- VIII. On the back of a brass image of Śāntinātha in the Śvetāmbar temple of Pārśvanātha at Deoliā (Partābgarh State), dated Sam. 1393. Erection of the image by Vyava (Vyavahāri) Alhā of the Prāgvata (Porwad) caste
- IX. On the back of the image of Śāntinātha in the temple mentioned in No VIII above. Dated Sam 1394 , records, set up of the image by Prabhākar of Śrīmāla caste.
- X. On the back of a brass image in the temple mentioned in No. VIII above, dated Sam 1452 , records set up of image by Ja-i-tāka consecration by Pasachandra Sūri
- P 3. XI. On the back of a brass image in Gumānji's temple at Partābgarh, dated Sam. 1462, records Humbada Jēsā set up the image of Dharmanātha , consecration by Sarvānanda Sūri of Rumbada Gachchha
- XII. On the back of a brass image in the temple mentioned in No. XI above, dated Sam. 1464 Records that Humbada Lmbāka, set up the image of Śāntināth consecration by Śrī Sūri of Mūla Sangha.

- XIII. On the back of a brass image in the temple mentioned in No VIII above; dated Sam 1479, records erection of the image of Pārshva-nātha by Śrī Goinda of Humbada caste, consecration by Somasundara Sūri of Tapā Gachchha.
- XIV. On the back of a brass image in the temple mentioned in No. VIII above. Dated Sam. 1483. Records consecration by Padma Sūri of Nāgendra Gachchha.
- XV. On the back of a brass image in Sādha Bāras Temple at Partābgarh, dated Sam 1503, records, the setting up of a *Paṭṭa* of 24 Jinas by Vya. Gangā, consecration by Gunaratna Sūri of Pipal Gachchha.
- XVI. On the back of a brass image in the temple mentioned in No. VIII above, Dated Sam. 1509, mentions Hu (Humbada) Thā (Thakura) Teja etc. as bowing to Śīṭalanātha by the preaching of Bha (Bhattāraka) Sakala Kīrti of the Mū (Mūla Sangha).
- XVII. On the back of a brass image of Padmaprabhu in the Nayā Mandir at Partābgarh. Dated Sam. 1511, records the setting up of the image by Śī ā (Śrāvikā) Āmi of the Śrīmāla family, consecration by Sureśvara Sūri
- XVIII. On the back of a brass image in the temple mentioned in No. VIII above Dated Sam. 1518, records setting up of the image by Gadākā of Prāgvāta caste. Consecration by Lakshmusāgara Sūri of Tapā Gachchha.
- XIX. On the back of a brass image in the Digambara Temple of Rishabhadeva at Jhānsadi (Partābgarh State), dated Sam. 1521. Records consecration of the image of Ādinatha by Bhuvanakīrtidev of Mūla Sangha. Image set up by Humba (Humbada) Śre (Śreshth) Pātā and others.
- XX. On the back of a brass image in the temple mentions in No. VIII above. Dated Sam. 1521, mentions the names of Bhattārakas Sakalakīrti and Bhuvanakīrti of the Mūla Sangha, Śreṣṭhi Nāsala of Humbada Caste.
- XXI. On the back of a brass image of 24 Jinas in the temple of Śāntinātha at Sirohi Dated Sam. 1522. Records that Sadhu Keihā erected the image of Neminātha with 24 Jinas. Of Bapna family of Ukesa caste conservation, by Kakka Sūri.

- XXII. On the back of a brass image in the temple of Śāntinātha at Sirohi. Dated Sam. 1524. Records setting up of the image of Dharmanātha by Sāha Javaḍa consecration by Jinachandra Śūri of Kharatara Gachchha.

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The Annual Report on the Working of the Rajputana Museum, Ajmer for the year ending 31st March, 1923—Delhi, 1923.

- P. 3. VII. An inscription fixed in an arch of the bridge on the Gambhiri river near Chitor. The stone originally belonged to the Mahāvira temple at the Talahattikā (Talahatu, a town at the foot of a hill) of Chitrakūta Mahādurga (Chitor fort) of which there is no trace. It is dated Samvat 1324 (A. D. 1267) and is of the time of Mahārāja, the illustrious Tejasimhadevi (of Mewār). It mentions the name of Hemachandra Śūri, Bhattāraka Padmachandra Śūri and Ratnaprabha Śūri of Chaitra Gachchha.

- VIII. Chitorgarh inscription (now in the Udaipur Museum) engraved on a lintel belonging to a Jain temple. It is dated Wednesday, the fifth day of the bright half of Vaisākha Samvat 1335 (A. D. 1278) and records the construction of the temple of Śyāma (black) Parīvanatha by Jayatalladevi queen of Tejasimha, the lord of Medapāta (Mewar) and Chitrakūta (Chitor). It also states that Mahārājakula (Mahā Rāwal) Samarasimhadeva, the ornament of the Guhilaputra (Guhilot) family, granted land to the West of the temple for a monastery to Pradyumna Śūri with some endowments.

- P. 3. IX. Another inscription fixed in an arch of the bridge on the Gambhiri river (mentioned above). The inscription originally belonged to some Jain temple and is somewhat defaced. It is of the time of Guhila King Samarasimha and records the grant of land to a Jain temple belonging to the Bhatripuriya (Bhatevara) Gachchha for the spiritual welfare of his mother Jayatalladevi who received religious instruction from *Sādhi* (Jain nun) Sumalā.

- P. 3. IX. An inscription (in Rajasthani language) engraved on a memorial stone found at Mahroli (markutab Minar at Delhi). It is dated Samvat 1533 (A. D. 1476). It is of the time of Sultan Vahalo (Sultan Bahlol Lodi) and record that the memorial was

erected on the boundary of Mahroli in honour of Indā Ranamalu and his wife (who became *Sati*) Indā Ranmalu is said to be an inhabitant of Jogimpura (Delhi) and was a Sarāvaga (Śrāvaka, Jain layman) of Jīmgadā family and Sīvālasi clan.

- Pp. 3-4. XII. An inscription engraved on the pedestal of a stone image in the Jain temple near Gaumukhi at Chitorgarh. It is dated Samvat 1543 (A. D. 1486) Śaka 1408, and mentions Śrī Rājamalla (Rāyamala) Rājendra as ruling over Chitrakuta Mahādurga (the fortress of Chitor) at the time. The image was set up by the Samgha or the entire community of the Jains and consecration was performed by Jināsundara Sūri of Kharatara Gachchha.

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Report on the working of the Rajputana Museum, Ajmer for the year 1924—Simla, 1924.

- P. 3. VI. Inscription engraved on a pillar of the Jain temple at Nandia. It is dated Samvat 1298 (A. D. 1241) and states that the pillar was erected by Bhima for the spiritual welfare of his father Kamana the son of Ratha Uda (Rathod) Punasiha (Purnasimha).
- P. 3 VII. An inscription engraved on a loose stone lying in the Jain monastery at Delwarā in the Udaipur State. It is of the reign of the illustrious Rānā Kumbhakarna of Mewār and dated Samvat 1491 (A. D. 1434). It records that during the victorious reign of Rānā Kumbhakarna 14 *Tankas* (Silver Coins) were allotted for the worship of Dharmachintāmaṇi temple. Of the numerous known inscriptions of the time of the Rānā Kumbhakarna this is the earliest.
- Pp. 3-4. VIII. An inscription engraved on the pedestal of a Jain image lying in the Jain temple at Vasantgarh in the Sirohi State. The inscription is greatly defaced. It is of the reign of Rānā Kumbhakarna of Mewār and is dated Samvat 1507 (A. D. 1450). It states that the image was set up in the Vasantpura *Chaitya* (temple) by Bhādaka son of Dhansi, and others and was consecrated by Munisundersuri.

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Report on the working of the Rajputana Museum, Ajmer for 1925—Delhi, 1925

- p. 2. & 3. IV. An inscription engraved on a slab built into a wall of the inner Mandapa of the Jain temple of Rikhavadeva at the village of Dhuleba in the Udaipur State. It is dated Samvat 1431 (A.D. 1374) and records that Sadhu Hardana, son of Vija and his two sons Punja and Kota inhabitants of Kharwalapattan (Guzrat) repaired the temple of Jinesvara (Rikhavadeva) at the preaching of Bhattāraka Dharmakṛti belonging to the kaṣṭhā Sangha.
- P. 3. V. An inscription engraved on the lintel of the Jain temple of Śāntinātha at Jawar. It is of the time of *Mahārājadhurāja* Sri-Mokaladeva of (Mewār) and is dated in the Samvat 1478 (A.D. 1421). It records that the temple of Śāntinātha was erected by the descendants of Śāha Nana of the Prāgavāta (Porevād) family, and also contains the names of several male and female members of the family.

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Report on the working of the Rajputana Museum, Ajmer for 1926—Calcutta, 1927.

- P. 2. I. An inscription engraved on the pedestal of a Jain image of Śāntinātha in the temple of Singhji at Sāngāner in the Jaipur State. It is dated Samvat 1185 (A.D. 1128) and records that the image was set up by Titana, Kamaladeva etc., for the spiritual welfare of their brother Kapardi, son of Śīreṣṭhi Vahudeva.
- P. 2. II. An inscription engraved on the pedestal of a Jain image in the above mentioned temple. It is dated in the Samvat 1202 (A.D. 1145) and records that the image was set up by the Ālhā and Harsā, sons of Mahaila.
- P. 2. III. An inscription engraved on one side of a four sided massive Jain pillar bearing an effigy of a Tirthankara on each side. The pillar lies in the Jain temple at Rupāhell in the Udaipur State. It is dated Samvat 1233 (A.D. 1176) and records that the pillar was erected by Padmaśrī, a female disciple of Ajikā belonging to the Māthura Sangha.

- P. 2. V. An inscription engraved on the back of a Jain image in the Jain temple at Rupāheli. It is dated Samvat 1505 (A. D. 1448) and records that the image was set up by Sā (Sāha) Sahga, belonging to the Ukesa (Oswāl) family and Malaya Gotra.
- P. 5. VIII. An inscription engraved on the pedestal of a big brass image of Ādinātha at Achalgarh on Mt. Abū. It is dated the Samvat 1518 (A. D. 1461). It was set up by Śa (Śaha). The consecration ceremony was performed by Lakshmisāgarasūri of Tapāgachchha.
- P. 5. XI. A mutilated inscription engraved on the slab in the Digambara Jain temple of Gadās at Sāgāner in the Jaipur State. It is of the time of Pātisāha (Emperor) Shāh Jahar and Rājā Jaisimha (of Amber) and is dated the Samvat 171 (1) (A. D. 1654).

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Report on the working of the Rajputana Museum, Ajmer for 1927—Calcutta, 1928.

- P. 3. V. An inscription engraved on the pedestal of the Jain image which is missing, was found at Valichā in the estate of Kanor in the Udaipur State. It is dated Samvat 1167 A. D. 1110) and records that Āsapāla son of Punjāka of the Naigama family migrated from Chitrakūta (Chitor) and established the image of Muni-suvrata by the advice of Śuvakṛti the successor of the Āchārya Sahasrakṛti of Nanditata gachchha.
- Pp. 3 & 4. IV. Chitorgarh (now in the Udaipur Museum) fragmentary inscription of the time of *Maharajadhiraja* Rānā Rāyamalla of Chitorgarh. It is dated the Samvat 1556 (A. D. 1499). The fragment seems to be the lower right hand portion of the second slab of a *Praśasti* of some Jain temple (probably of Mahāvīra) erected by *Mantri* Rajasimha.

The *Praśasti* was composed by Vimala, the pupil of *Upadhyaya* Sadhuharsha. The fragment contains the names of several Jain Āchāryas, Pandits and the predecessors of Rājāsīmha.

- Pp. 3 & 4. X. Chitorgarh fragmentary inscription now in the Udaipur Museum belonging to the Jain Kṛtistambha at Chitor. It records that the pillar was erected by Jijāka, son of Sā (Sāha) Nāya of the Bagherwāl Caste.

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Annual Report on the working of the Rajputana Museum, for the year 1928,
—Calcutta, 1929.

Inscriptions copied .

P. 2. No. 1. On a marble slab in the temple of Vimalasāha on Mount Abū outside the *Devakulikā* (small shrine) No. 10. It is dated Friday, the first day of Jyeshtha, Samvat 1201 (A.D. 1144), gives pedigree of one Ninnaka Śrīmāla of the Prāgvāta clan, setting up of the image of Neminātha in the *Davakulikā* of the Rishava temple.

In the elephant stable attached to the temple of Vimalasāha there are ten stone elephants with their riders, on the pedestals of nine are engraved the names of riders who were the predecessors of Vimala. These elephants were set up on Saturday the 10th day of the bright half of Phālguna, Samvat 1204 (A.D. 1143).

No. 11. An inscription without date on the pedestal of the image of Neminātha in *Devakulikā* No. 10 mentioned above, it records that the image of Neminātha was set up by the minister Daśaratha.

P. 3. No. VII. An inscription engraved on the pedestal of the image of Ambikādevī in the temple of Vimalasāha on Mount Abū. It is dated Saturday the 5th day of the dark half of Jyeshtha, Samvat 1394 (A.D. 1237); records setting up of the image by Abhayasiha, a descendant of Vimala.

No. IX. An inscription engraved on the pedestal of a Jain image found at Badnor in the Udaipur State. It is dated Samvat 1497 (A.D. 1440) and records that Śāha Srikarana belonging to Ukeśa (Oswāl) clan and Natha gotra, built the great temple of Śāntinātha at Vardhanapur by the advice of Śrījinasagarasūri of Khara-tragachchha. Vardhanapura is the old name of Badnor in Mewār territory.

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Annual Report on the working of the Rajputana Museum for the year 1929,
—Calcutta, 1930.

P. 2. No. 2. An inscription on the back of a Jain brass image in the temple of Ādesarji at Sirohi. It is dated the 3rd day of the bright half of Vaiśākha, Sam. 1111 (A.D. 1054) and records that the image was set up by Chanduka, Manibhdāra and Sahadeva, sons of Sphāraka.

No. 3. An inscription engraved on the back of a Jain image in the temple of Ajitanātha at Sirohi. It is dated the 10th day of bright half of Mārgaśīrsha,

Sam. 1138 (A. D. 1081) and records that Dhanadeva belonging to Ghārā (Gharapadriya) gaccha set up the image of Vardhamāna at Maḍāhaḍa (Maḍāḍa in the Sirohi State.)

No. 4. Another inscription engraved on the back of a brass image of Pārśvanātha in the temple mentioned above in No. 3. It is dated Kārtika, Sam. 1161 (A. D. 1104) and records that Nemikumāra of Vāyatiya gachchha set up the image.

No. 5. An inscription on the back of a Jain image in the temple of Ādesar at Sirohi; dated Sam. 1185 (A. D. 1128), records that Jinadatta set up the image.

No. 6. An inscription on the back of a brass image in the temple of Ājitanātha at Sirohi, dated the 4th day of the dark half of Phālguna, Sam. 1195 (A. D. 1138) records that Śreshṭhi Bhāvana set up the image of Mahāvira.

No. 7. An inscription engraved on a slab built into the outer wall of the Jain temple at Goeli in the Sirohi State; dated the 3rd day of the bright half of Vaiśākha, Sam. 1223 (A. D. 1166), records that, during the reign of Mahāmandalesvara Dhāravarsha, one Tejapāla made certain grants to the above mentioned temple.

No. 8. Another inscription on a slab on the outer wall of the Jain temple mentioned in No. 7, dated the 1st day of the bright half of Vaiśākha, Sam. 1245 (A. D. 1188) and records that one Munjaldevī granted a well to the above temple.

P. 3. No. 9. An inscription on the back of a Jain brass image in the temple of Ādesar at Sirohi, dated Sam. 1287 (A. D. 1230), records that Lūlarāya erected the image of Rishabhadeva

No. 10. An inscription on the back of a Jain image in the temple of Ādesar at Sirohi, dated Friday, the 2nd day of the bright half of Phālguna, Sam. 1294 (A. D. 1236), records that Harsharāja of Kharayatha gaccha set up the images of twenty-four Jinas.

No. 11. An inscription engraved on the back of a Jain brass image in the temple of Ajitanātha, at Sirohi, dated Saturday, the 3rd day of the bright half of Vaiśākha, Sam. 1298 (A. D. 1241), records that the image of Pārśvanātha was set up by Jesadhara and Jasapāla, it was consecrated by Haribhadrasūri.

No. 13. An inscription on the back of a Jain image in the temple mentioned in No. II, dated Friday, the 5th day of the dark half of Chaitra, Sam. 1317 (A. D. 1260), records that Mahattara Narasāka belonging to Sri Śrīmāla caste and Brahman gachchha set up the image of Mahāvira. The consecration ceremony was performed by Jajūmasuri.

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Report on the working of the Rajputana Museum for 1930—Calcutta, 1931.

P. 3. III. An inscription built into a wall of the Jain temple at Āntri in the Dungarpur State. It is a *prāśasti* of 38 lines. It is broken into five pieces and is partly defaced. It is dated Saṃvat 1525 (A. D. 1468). It states that in the town of Giripura (Dungarpur) in the country of Vāgaḍa there ruled a king Gajapāla by name. His son's chief minister Sālharāja built a temple of Śāntinātha and established a *Satkāra* (an alms-house) at Āntri in Saṃvat 1495 (A. D. 1438). In that temple he set up a brass image of Śāntinātha. His son Sālha was the chief minister of King Soma. He repaired the temple of Pārivanātha at Giripura. The consecration ceremony (of the newly built portion of the temple) was performed by Somajayasūri in Sam. 1525. The *parāśasti* was composed by Labdhusamudra and Vijayagani.

Pp. 3 & 4 IV. An inscription engraved on the back of a brass image of Vāsūpūjaya in the Śāntinātha Jain temple at Chhotisādri in the Udaipur State. It is dated Saṃvat 1527 (A. D. 1470) and records that the image was set up by Singhavi Virā, his wife Maṭkū, their son Singhavi Sadā and his wife Margū at the preaching of their preceptor Bhaṭṭāraka Vidyānanda, the successor of Bhaṭṭāraka Devendrakīrti of Mūla Sangha.

P. 4. V. An inscription engraved on the back of a brass image of Anantanātha in the Jain temple of Rūhavadēva at Chhoti Sādri in the Udaipur State. It is dated Saṃvat 1565 (A. D. 1508) and records that Sā (Sāha) Rājā, belonging to the Śrīmāla caste and inhabitants of Natipatra set up the image of Anantanātha. The consecration ceremony was performed by Hamavimalasūri, the successor of Somasundarasūri of Tapā Gachchha.

P. 4. VII. Naugāmā (in Bānswār State) Jain Temple inscription. It is dated Saṃvat 1571 (A. D. 1514) and records that when Rājādhīrāja Udayasūpha was ruling at Vāgvara (Vāgḍa) country, the temple of Śāntinātha was built by the sons and grandsons of Dosi Chāmpā of Humbaḍa caste at the preaching of Bhaṭṭāraka Vijayakīrti of Mūla Sangha, Sarasvatī gachchha

and Balātākār gana. Names of Bhattārakas from Sakala Kirti to Vijayakirti are recorded.

List of inscriptions copied for the Rajputana Museum, Ajmer during the year 1929-1930.

P. 8. Appendix—B.

| <u>No.</u> | <u>Place.</u> | <u>Position of inscription.</u> | <u>Particulars.</u> |
|------------|------------------------------|---------------------------------|---|
| 7. | Naugāmā (Banswārā State). | In a Jain Temple | It is dated Samvat 1571 (A. D. 1514) <i>vide</i> paragraph 4 (b) VII of the Report. |

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Annual Report on the working of the Rajputana Museum for 1931—Calcutta, 1932.

Pp 4-5. No. VIII An inscription engraved on the pedestal of a Jain image in the temple of Śāntinātha at Khoh in the Jaipur State. It is dated the 13th day of the dark half of Āshadha, Sam 1521 (A.D. 1464) states that *mantri* Bhāndā belonging to the Upkeśa caste erected the image of Sambhavanātha. It was consecrated by Hemachandrasūri of Vrihatgachchha.

No. X. An inscription engraved on the pedestal of the image of Naminatha in the temple mentioned in No VIII above, dated Thursday, the 10th day of the bright half of Jyestha, Sam 1557 (A. D. 1500) states that Khimsi and Sahsa of the Pragvata clan established the image of Neminātha. Consecration by Indranandisuri.

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Report on the working of the Rajputana Museum for 1932.

P 2. 4 (b) Inscriptions copied :

I. An inscription engraved on the pedestal of a Jain image in the temple of Vāsopujya at Udaipur. It is dated Samvat 1076 (A. D. 1019) and records that the image was set up by Vahila Sodaka, a son of Vagadeva and grandson of Padmana.

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Report on the working of the Rajputana Museum for 1933.—Delhi, 1934.

- P. 2. II. An inscription engraved on a pedestal of a brass image of Śāntinātha in the temple of Mahāvīrasvāmī at Bikanir. It is dated Sarpvat 1176 (A. D. 1119) and records that in the town of Jāngalakū padurga, the image was established in the temple of Vīra (Mahāvīra) by Śrāvaka Tilhaka, son of Tāṭaka.
- P. 2. IV. A mutilated inscription in the Vimalasāha temple at Abū. It is dated Sarpvat 1373 (1316 A. D.) and records that when Mahārājakula Luṇḍhā (Lumbha) was ruling at Arbuda (Mount Abu) and his minister was Punasīha ...
- Pp. 2 & 3. V. An inscription engraved on the pedestal of a brass image in the only Jain temple at Hanumāngarh in the Bikaner State. It is dated Samvat 1506 (1449 A. D.) and records that Sam (Sanghapati) Jayatā and his son Bhumā of Śrīmāla family established the image of Śāntunātha. It was consecrated by Udayasundarasūri, pupil of Jayachandrasūri of Tapāgachchha.
- P. 3. VI. An inscription engraved on the pedestal of a brass image in the Jain temple mentioned in No. V above. It is dated in Samvat 1559 (1502 A. D.) and records that the image of Kunthunātha was established by Saṇḍā, belonging to the Dhamānī branch of Suchunt (Sacheti) family of Nāgapura (Nagor in Jodhpur State). It was consecrated by Devaguptasūri, a descendant of Kakudāchārya of Upkeśagachchha.
- P. 3. IX. An inscription engraved on the pedestal of a brass image in the Jain temple mentioned in No. V above. It is dated the Sarpvat 1595 (1538 A. D.) and records that the image of Ajitanātha was established by Sā (Sāha) Rūpa, inhabitant of Mādri for his spiritual welfare. It was consecrated by Bhattāraka Jayasimhasūri of Kanarasgachchha.
- P. 4. XI. An inscription engraved on the petals of a lotus flower containing the image of Pārivanātha in the temple of Chandraprabhu at Bikanir. It is dated Sarpvat 1657 (1600 A. D.) and records that when *Rajadhrāja* Rāya Suratrāṇa (Surtāṇa) was ruling at Sirohi, the image was established by man (mantri) Dudāka belonging to the Bahiṭṭhara family of

Ukeśa Vamśa and inhabitant of Vīkramanagara (Bikanir). It was consecrated by (name lost)—a descendant of Jinamāñikyasūri.

- P. 4. XII. An inscription engraved in the pedestal of a brass image in the temple of Ādinātha at Bikaner. It is dated Samvat 1662 (1605 A. D.) and records that, when *Mahārājadhurāja* Rāyasimha was ruling at Vikramapura, Sam (Sanghapati) Hammītra and his family members established the image of Neminātha. It was consecrated by Jinachandrasūri, a descendant of Jinamāñikyasūri of Kharataragachchha

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Report on the working of the Rajputana Museum for 1934—Delhi, 1935

- P. 4 XIII. Āmber Jain temple inscription now deposited in the Jaipur Museum. It is dated Vikram Samvat 1714 (1657 A. D.), Saka (1583)? (1579). It says that at Ambāvati (Amber), the Capital of the country called Dhunda (Dhundhāra) there ruled a king called Jayasimha whose chief minister Mohanadāsa belonging to the Khandelavāla family and to Balātkāragana of Mūlasangha, built a temple of Vimalanātha at Ambavati and adorned it with a golden *kalasa* (a rounded pinnacle on the top of a temple). It then mentions that in the Vikram Samvat 1716 when *Mahārājadhurāja* Mahārāja Jayasimha of Kachchhavāha family was ruling at Ambāvati some additions were made to the temple by his chief minister. These additions seem to have been recorded in the second slab which is missing. The inscription records the names of various members of the chief minister's family as well as those of the Bhattārakas of Mūla Sangha.

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- P. 4. VII. An inscription engraved on the back of a brass image of Śāntinātha in the temple of Ādveśvara at Sirohi. Dated Samvat 1340; records that the image was set up by Khtmā and Viśā; consecration by Abhayadeva Sūri.
- VIII. On the back of a brass image of Śāntinātha in the temple mentioned in No VII above; dated Sam. 1469; records that Śreṣṭhi Vākhaḍa of Korantaka-Gachchha and Upakeśa Caste set up the image; consecration by Nannasūri.

- P. 5. XI. Engraved in the Jain Temple of Ādinātha at Révasā in Shekhāvātī. Dated Sam. 1661. Records that during the reign of Pāṭisāha Akbar and (his subordinate Ceief) *Mahārājadhīrāja* Rāyasālji of Kurma (Kachhavaha) family, the temple of Ādināth was constructed by Sāha Jitamala and Nathamal, the two sons of Deidāsa (Devidāsa), the prime Minister of Rāyasālji, belonged to the Khandela-vāla family; Yaśakīrti of Mūla Sangha, Balātkār gaṇa and Sarasvatī Gachchha.
- P. 7. XVII. Engraved on a slab built into the wall of a small Jain temple at Deolia. Dated Sam. 1772. Records that at the request of Sā Raiyā and Jivaraja, the oilmen of the town agreed to stop working their mills for 44 days in a year—8 days during the Pajūsana of the Śvetāmbara—10 days of the Digambara sect etc.
- XVIII. Engraved on a slab built into the wall of the temple of Mallinātha at Deolia. Dated Sam. 1774, records when *Mahārājadhīrāja* Mahārāval Prithvī Singh was ruling at Devagadha (Deolia), the temple of Mallinātha was built by Singhavi Vardhamāna at the preaching of Bhaṭṭāraka Ratnachandra Mūla Sangha and Balātkāra Gaṇa.
- XIX. Built into the wall of a well, about a mile from Deolia. Records that Mahārāval Gopālasimha's Chief Minister Saha Chandrabhāna of Humbada caste, Agastī Gotra, Laghu Sakha and Mūla Sangha of the Digambara sect built the well and a garden.
- P. 8. XX. Engraved on a slab built into the wall of the temple of Pārśvanātha at Deolia. Dated Sam. 1838 Records the temple of Ādinātha was built by Dhanarūpa belonging to the Agastī Family of Humbada Caste at the preaching of Bhaṭṭāraka Dharmachandra of Mūla Sangha, Sarasvatī Gachchha and Balātkāra gaṇa

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P. 2 Inscriptions copied :

- II. Engraved on the pedestal of a Jain Image in the Jain temple at Dayānāji (Sirohi State), dated Sam. 1024. Records that during the reign (Paramāra ruler of Abū) Krishnarāja, the image of Viranātha (Mahāvīra) was set up by Vardhamāna of the Vesṭitaka family.

- III. Engraved on the back of a brass image of Pārśvanātha in the temple of Sumatinātha at Meḍā (Sirohi State), dated Sam. 1074. Records Śrāvaka Sāhila set up the image.
- IV. Engraved on the back of a brass image of Pārśvanātha in the temple of Mahāvīra at the village of Pindwārā (Sirohi State). Dated Sam. 1089 Records image was set up by Mahattama Chachcha and Sajjana and the Śrāvakas of Korantaka (Kotra in the Jodhpur State)
- V. Engraved on the back of a *Paṭṭa* containing 24 images of Tirthankaras in the temple of Mahāvīra at the village of Pindwārā (Sirohi State), dated Sam 1151. Records that Śrāvaka Yaśovardhana, set up the *Paṭṭa*.
- P. 5. X. Engraved on the back of a brass image of Chandraprabhu in the temple of Mahāvīra in the village of Kālanderī (Sirohi State) Dated Sam 1228. Records that Vāmana set up the image.
- XII. Engraved on the pedestal of a marble effigy of a person standing in front of a kite in the temple mentioned in No X above. Dated Sam. 1389 Records that the effigy of the kite, which fasted to death was set up by Śreṣṭhī Mahapā and others in the temple of Mahāvīra in the village of Kāladrahi (Kālindī).
- P. 6. XIII. On the back of a brass image of Kunthunātha in the temple of Sumatinātha at Meḍā (Sirohi State), dated Sam. 1536. Records that Sā Munja and his family set up the image. Consecration by Jinachandra of Kharatara gachchha.
- XIV. On the back of a brass image of Ādinātha in the temple mentioned in No. XIII above. Dated Sam. 1552, records that Vya (Vyavahāra) Bāghā of the village Nēndia set up the image.

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Report for 31-3-1939—

P. 3. Antiquities collected

- XI. Seated Pārśvanātha white stone (No. 620) assignable to 12th century A. D. from Bāgherā Ajmer.

P. 4. Inscriptions copied :

- IV. From Bagherā; on the pedestal of a fragmentary image of Pārśvanātha. Dated Sam. 1231. Records the adoration of Pārśvanātha by one Dutaka.
- VI. On the pedestal of an image of Sambhavanātha, dated Sam. 1510. Records consecration by Jināsagar Sūri of Khara-tara Gachchha.

Report for 31-3-1940—

P. 3. Acquisitions .

- (m) Couple under a tree on which is a figure seated in crosslegged. Both male and female figures sitting in *Sukīāsana* and the female holds a child by her left hand; acquired from Bayana, Plate II, b.

P. 13. Inscriptions copied :

| <u>No.</u> | <u>Locality.</u> | | |
|------------|------------------------|-------------------------------|------------------|
| 11 | Bhinai, Ajmer-Merwāra. | On a pillar in a Jain Temple. | Dated Sam. 1710. |
| 12 | Amber, Jaipur State. | Sanghi Jhunta Rais temple. | Dated Sam. 1714. |

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R. SEWELL. *Lists of the antiquarian remains in the Presidency of Madras* (Archaeological Survey of Southern India, Vol. I) —Madras, 1882.

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities</u> |
|---------------|--------------------|-------------------|---|
| 3 | Mālati | Ganjam | Several Buddhistic or Jaina images. |
| 11 | | Vizagapatam | The inhabitants professed formerly the Buddhism or the Jainism. |
| 12 | Jayanti Agrahar | Vizagapatam | Some temples. |
| 16 | Mārutūr | Vizagapatam | Buddhistic or Jaina images. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|-------------------|--|
| 17 | Mamdivāda | Vizagapatam | Two ancient temples constructed, it is said, by the Jaina. |
| 31 | Kājalūr Godāvari | Vizagapatam | Two statues. |
| 32 | Mācavaram | Vizagapatam | Two statues that the people consider as Jinas |
| 32 | Vegāyammāpeta | Vizagapatam | A Jaina or Buddhistic statue (?). |
| 39 | Peddamaru | Vizagapatam | An image called Jaina. |
| 41 | Tātipāka | Vizagapatam | A statue. |
| 46 | Kokireni | Kistna | Relics of a Buddhistic or Jaina village. |
| 50 | Mogairāzapur | Kistna | Buddhistic or Jaina sculpture. |
| 52 | Guḍivāḍa | Kistna | Beautiful statue perfectly preserved. |
| 61-62 | Ponḍugala | Kistna | Relics |
| 64 | Dharanikōta | Kistna | According to the tradition, this village was constructed in the period when the Jains were preponderant in the region. |
| 72 | Narasarāvupeta | Kistna | A temple Sevaite, but originally Jaina. |
| 76 | Tādikonḍa | Kistna | Abandoned temple containing some Jaina or Buddhistic images. |
| 104 | Kudatani | Bellary | This locality must have been formerly an important place very much Jaina. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|-------------------|---|
| 106 | Vijayanagara | Bellary | Temples abandoned or in ruins and some modern temples. |
| 107 | Kōgala | Bellary | Relics of a temple. |
| 108 | Magalā | Ballary | A temple probably Jaina. |
| 119 | Pennakonḍa | Anantapur | Two temples. |
| 143 | Ātmakūr | Nellore | Statue of a Tirthankara. |
| 143 | Mahimalūr | Nellore | Site of an ancient Jaina or Buddhist village. |
| 149 | | North Arcot | The Jainism was for several centuries the religion of this country. |
| 149 | Kucur | North Arcot | Old construction with some inscriptions |
| 155 | Mēlpādi | North Arcot | Ancient temple. |
| 156 | Vaḷḷimalai | North Arcot | Temple with several sculptures. |
| 160 | Kāvanūr | North Arcot | Some relics |
| 160 | Kukaimallūr | North Arcot | Some relics. |
| 160 | Latteri | North Arcot | Some relics |
| 160 | Paśumandūr | North Arcot | Some relics |
| 161 | Śōrmūr | North Arcot | Some relics. |
| 161 | Tennampattu | North Arcot | Carved stone. |
| 161 | Tirumaṇi | North Arcot | Some relics. |
| 162 | Mahēndravāḍi | North Arcot | Temple constructed by the Buddhist or the Jains. |
| 166 | Mamandūr | North Arcot | Grottoes probably of Jaina origin. |

| <u>Pages.</u> | <u>Localities</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|-------------------|-------------------|---|
| 166 | Pañcapāṇḍavamalai | North Arcot | A figure representing the Buddha or one of the Tirthankaras. |
| 167 | Tiruvattūr | North Arcot | Foundations of an old temple with two grand statues. Not far from that place, a pond where the doors of bronze and the treasure of the temple must have been swallowed up. The locality was formerly one of the principal Jaina centres of the district |
| 168 | Cevūr | North Arcot | Ancient temple |
| 168 | Pūṇḍi | North Arcot | A temple, the most ancient of the country. |
| 170 | Tirumalai | North Arcot | Two temples with sculpture and fresco. Other statues have been destroyed. |
| 170 | Agarakara-kōṭṭāi | North Arcot | Ancient temple Sivaite that one says to have been annihilated by the Jains. |
| 170 | Desur | North Arcot | Modern establishment. |
| 170 | Tellar | North Arcot | Temple. |
| 170 | Terukol | North Arcot | Three temples. |
| 171 | Venkuram | North Arcot | Temple. |
| 172 | | Chingleput | Following the account of Hiouen Tshang (640 A. D.), the Jains were formerly numerous in this region. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|-------------------|---|
| 178 | Conjeeveram | Chingleput | Small temple, probably of Jaina origin. Temple with beautiful architectural ornamentation dating from the 11th or the 12th century. |
| 190 | The seven Pagodas | Chingleput | The population was formerly Buddhist or Jaina. |
| 191 | Perunagar | Chingleput | Temple in ruin. |
| 193 | | Salem | The ancient kings were Jaines. |
| 196 | Ādmankōttai | Salem | Temple probably of Jain origin. |
| 200 | Salem | Salem | Two images. |
| 207 | Cittanūr | Pondicherry | Old temple with inscriptions. |
| 208 | Perumanḍūr | Pondicherry | Two temples with inscriptions. |
| 209 | Toṇḍur | Pondicherry | Buddhistic or Jaina statues. |
| 209 | Koliyanūr | Pondicherry | Temple in ruin. |
| 209 | Veḍūr | Pondicherry | Temple in use. |
| 209 | Villapur | Pondicherry | Ruins of temple and two mutilated statues. |
| 210 | Ellansūr | Pondicherry | Ancient temple. |
| 211 | Tirunarunkulam | Pondicherry | Temple. |
| 214 | | Coimbatore | The Jainism was formerly the dominant religion of this country. |
| 214 | Bastipuram | Coimbatore | Town formerly Jaina. A statue and an ancient demolished temple. |

| <u>Pages.</u> | <u>Localities</u> | <u>Districts.</u> | <u>Jain antiquities.</u> |
|---------------|-------------------|-------------------|---|
| 215 | Śivansamudra | Coimbatore | Ancient demolished temple |
| 217 | Perundurai | Coimbatore | Temple in ruin, with numerous sculptures. |
| 223 | Trimūrti Kovil | Coimbatore | Eight carved stones, Buddhistic or Jains. |
| 228 | Belhki | Nilgiri | Grottos with figures of Buddhistic or Jaina characters. |
| 230 | | South Canara | The Jains are numerous in the reign and their temples are interesting |
| 231 | Ellare | South Canara | Inscriptions of the year Śaka 1379, relating to a grant made to a temple. |
| 231 | Kārkaja | South Canara | The group of temples and the grand monolithic statue. |
| 232 | Keravāṣe | South Canara | Temple with inscription in old Canara, of Śaka 1083. |
| 232 | Marane | South Canara | Canara inscription of Śaka 1331, relating to a grant in favour of a temple. |
| 232 | Nallūr | South Canara | Canara inscription of Śaka 1218, recalling a grant. |
| 233 | Bapanad | South Canara | Inscription in old Canara. |
| 234 | Kashipatna | South Canara | Inscription in old Canara. |
| 235 | Mogaru | South Canara | Construction of an uncertain period. |

| <u>Pages.</u> | <u>Localities</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|---------------------|-------------------|--|
| 235 | Mūdabidri | South Canara | Ancient moument, very interesting from the architectural point of view; a concise description of it has been given. Several tombs of priests with epitaphs. Seventeen temples with inscriptions. |
| 236 | Nīlīkāru | S. Canara | Inscription in old Canara. |
| 236 | Padupanambūr | S Canara | Inscription in old Canara. |
| 236 | Ullāla | S. Canara | Cons'ruction of an uncertain period. |
| 236-237 | Yénūr | S. Canara | The temple and the famous monolithic statue. A brief description of it has been given in the same way as a review on different inscriptions that are raised there. |
| 237 | Bali | S. Canara | Temple dedicated to Pārśvanātha, with inscription. |
| 237 | Bellatangaḍi | S. Canara | Ancient temple. |
| 237 | Guruvāyankiri | S. Canara | Old construction. |
| 238 | Bangra Manjeswar | S. Canara | Old construction. |
| 253 | Pālgāt | Malabar | Ancient temple. |
| 258 | Kulatara | Travancore | Statues in a grotto. |
| 263 | Periyammā-palāiyam. | Trichinopoly | Abandoned Statue. |
| 264 | Vālikondapur | Trichinopoly | Cistern of Buddhistic or Jaina origin. |
| 264 | Ambāpur | Trichinopoly | Statues. |
| 265 | Jayamkondaśorāpur | Trichinopoly | Two Statues in granite. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|-------------------------|-------------------|---|
| 266 | Vannam | Trichinopoly | Statue. |
| 267 | Laluguḍi | Trichinopoly | Old abandoned statue. |
| 269 | Mahādānpur | Trichinopoly | Ruins. |
| 269 | Śivāyan | Trichinopoly | Sculpture probably of Jaina origin; a description of it has been given. |
| 269 | Śuṇḍakka-Pārai | Trichinopoly | Buddhistic or Jaina figures. |
| 270 | Vettuvāṭṭalai | Trichinopoly | Three statues. |
| 271 | | Tanjore | The Jainism was formerly dominant in the region. |
| 276 | Tivanguḍi | Tanjore | Old temple. |
| 286 | Ivaraimalai | Madura | A Buddhistic or Jaina statue (?) ruins; the village was formerly a place of Jaina cult. |
| 296 | Kuppalnattam | Madura | Ruins; the village was formerly a place of Jain cult. |
| 296 | Ilayangudi | Madura | Buddhistic or Jaina image |
| 298 | Hanumantaguḍi | Madura | Old temple. |
| 299 | Kiḍāram | Madura | Buddhistic or Jaina statue. |
| 299 | Kovilāṅguḷam | Madura | Two Buddhistic or Jaina statues. |
| 299 | Kulasekharana- llur. | Madura Madura | Temple in ruin, today, dedicated to the cult of Śrīva, but of Buddhistic or Jaina cult, for following the tradition, the village must have been formerly inhabited by some Buddhists or some Jains. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|-------------------|---|
| 299 | Manjyūr | Madura | Buddhistic or Jaina statue. |
| 301 | Śeluvanūr | Madura | Buddhistic or Jaina image. |
| 306 | Viraśikāmani | Tinnevelly. | Figures most probably Jainas. |
| 307 | Kalugumalai | Tinnevelly. | Celebrated temple, carved in the rock, with sculptures and inscriptions; a brief review of it has been given. |
| 307 | Kulattur | Tinnevelly. | Statue which became the object of adoration by the people. |
| 307 | Mandikkulam | Tinnevelly. | Statue. |
| 308 | Muramban | Tinnevelly | Image. |
| 308 | Nāgalapur | Tinnevelly. | Grand statue. |
| 312 | Kāyal | Tinnevelly. | Several statues. |
| 312 | Kokai | Tinnevelly | Two statues. |
| 313 | Śrivaikūṭam | Tinnevelly | Statue. |
| 315 | Valḷiyūr | Tinnevelly | Ancient temple now demolished. |
| 320 | Yenamadala | Kistan | Inscription. |
| 322 | Cippagiri | Bellary | Temple. |
| 322 | Kāshkindhā | Bellary | Several temples. |

Appendix B.

Dates of some antiquities

| <u>Localities.</u> | <u>Districts.</u> | <u>Antiquities.</u> | <u>Dates A. D.</u> |
|--------------------|-------------------|---------------------|---|
| Mūdabīc̣ṛi | S. Canara | Temples. | Commenced towards 1300 or towards 1498. |
| Yēnūr | S. Canara | Colossal statue. | Older than those of Kērkala and of Śrāvapa Bīḷgola. |

| <u>Localities.</u> | <u>Districts.</u> | <u>Antiquities</u> | <u>Dates (A D)</u> |
|--------------------|-------------------|------------------------|--|
| Kārkala | S. Canara | Colossal statue. | 1432, following the inscription of the statue. |
| Śravana Belgola | Mysore | Colossal statue. | Same period as the previous one. |
| Conjeeveram | Chingleput | Temple | About 1500. |
| Vijayanagara | Bellary | The different temples. | 1508 to 1542. |

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R. SEWELL, *Lists of inscriptions and sketch of the Dynasties of Southern India* (Archaeological Survey of Southern India, Vol II) — Madras, 1884

Pages

14 No. 89 Seal with Jaina figure.

14. No. 91 Regulation of Śaka 1513 with respect to the maintenance of the cult in a Jaina temple

157. Towards the middle of the 2nd century A D, the Colas destroyed a certain number of Jaina temples at Puhgere of Lakṣmeśwar.

174. Some Jains must have resided at Orangal towards 1320

NOTE 2.

179. The princes of the Kādamba dynasty professed the Jaina faith

189. A Jain of the name of Nāganandin was minister of three kings of the Gaṅga dynasty, namely Kāla Vallabharāya, Govindarāya and Caturbhujā Kanaradeva

190 According to an inscription of 178 A. D, the king Tīrāvīkramadeva, of the same Gaṅga dynasty, abandoned the Jaina faith and was made Śivaite.

213 In 788 A. D., the prince Hemasitala drove away definitely the Buddhists from the neighbourhood of Kāñci, and was converted to the Jainism.

Pages

234. The princes Raṭtat belonged to the Jaina religion.
235. Likewise the Śāntara Kings.
245. Harihara II, of the dynasty of Vyayanagara, endowed some Jaina temples
265. Review on the Jaina temple of Tiruppadikunram. Episode of the conversion of the prince Hemaśtala, after a controversy between the Jaina master Akalaṅka and some Buddhists, at Kāñci in 788 A. D.
270. Ruins of a temple, with two statues in white marble at Nāvnda.
- In a temple of Kārkala, an inscription in old Canara, of Śaka. 1377, recalls a grant made to this temple. Review on the temple constructed in the island of the lake Auckerc, near Karkala, and on the temple of Varangā.
- At Bail, a temple is consecrated to Pārśvanātha
271. An ancient temple, dedicated to Śānteśvara, at Bangadi, shuts up seven inscriptions in old Canara, the summary of which has been given.
- At Kuttyar, a temple equally dedicated to Śānteśvara contains also two inscriptions in Canara. The ancient temple of Ananteśvara, at Śiboje, possesses an inscription in old Canara dated Śaka 1464.
272. Two statues, Jains or Buddhists, at Koradāceri. Jaina figure at the Southern door of the great temple of Tanjore, and in a temple at Hampi.

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J. BURGESS. *Tamil and Sanskrit Inscriptions, with some notes on village antiquities collected chiefly in the south of the Madras Presidency* (Archaeological Survey of Southern India, Vol. IV).—Madras, 1886.

Pp 40-41. Not far from the village of Kuppalnattam is found a grotto with several statues of Tirthankaras, among others Pārśvanātha carved in the rock. These statues roughly carved, are the objects of a certain cult on the part of the inhabitants.

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A. R. E. A. *List of ancient Monuments selected for—conservation in the Madras Presidency in 1891.*—Madras, 1891.

Pp. 16-17. Jaina antiquities (14th century),

| <u>Localities.</u> | <u>Districts.</u> | <u>Antiquities</u> |
|--------------------|-------------------|---|
| Vijayanagara | Bellary | Group of six temples. |
| Vijayanagara | Bellary | Temple. |
| Tirumalai | South Arcot | Grottoes with sculptures, paintings and inscriptions. |
| Vailimalai | South Arcot | Sculptures and inscriptions |
| Tiruppadikunram | Chingleput | Temple |
| Mudabidri | North Canara | Ancient temple. Sculptures and tombs of Jaina priests |
| Yānamalai | Madura | Grotto |
| Yānamalai | Madura | Sculptures and inscriptions on rock |

374 (i)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890

Pp. 3-4 Excavations of the great Jain temples buried under the Kankālī Tīlā at Mathura. Discovery to the east of the large Śvetāmbaratemple, of a brick stupa and to the west, of another large temple belonging to the Digambara sect. Yielding of 80 images of Jain Tirthankaras. Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before. These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures.

374 (ii)

Report, of the Provincial Museum Committee, Lucknow for the year ending 31st March, 1891.

P 4 The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple. There was a Jain temple in Mathura before B.C. 150

In Sarpat 78 was set up a statue of Tirthankara Aranātha.

Reference to a donative inscription, dated Samvat 1080, proving that some ancient temple were used by the Jains during the greater part of the eleventh century.

374 (iii)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1892.

P. 3. An erect Digambara statue of Jina Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the *Naubat-khānā*, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there.

374 (iv)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1895.

P. 5. A beautiful sculptured image of Mahāvīranātha, the 24th Tīrthankara of the Jains, dated Samvat 1238 or A. D. 1180.

374 (v)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1914.

P. 2. Three Jain figures—one representing Neminātha and the other Pārśvanātha, the third is of a standing nude Jina without a symbol

374 (vi)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1915.

P. 3. Two statues in alabaster or black marble representing Suvidhinātha, and Neminātha, the 9th and 22nd Tīrthankaras of the Jains. Both standing nude and flanked by a *chowrie*-bearer. Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgarī characters according to which the images were consecrated in v. s. 1208 (A. D. 1151) on Thursday, the 5th day of the bright half of Āṣāḍha

374 (vii)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1942.
Allahabad, 1222.

P. 3. Reference to a brass statuette representing a Yakṣi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion.

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra. The date of its consecration is Samvat 1471 Śrāvana.

375 (i)

Progress Report of the Archaeological Survey of Western India, 1889-1890—Bomay, 1890.

P. 1. Roho—situated in the north of the Palanpur Agency: Ruined remnants of a white marble Jain temple.

P. 2. Sarotra, Palanpur Agency. An old white marble Jain temple.

P. 4. Patan. Temple of Panchasara Pārśvanātha—Temple of Śrī Pārśvanātha containing inscription of the Khadattaragachcha Jains.

P. 3. Inscriptions

No. 702—On the base of Pārśvanātha under Chhatttri, Roho

No. 703—On a pillar supporting the chhatttri, Roho.

No. 706—On the base of an image in the Jain temple, Bhulī

P. 10. Munjpur. Jami masjid and most of the very early mosques of Gujarat constructed chiefly from the material of old Hindu or Jain temples.

P. 11. Sankeśvara. An old seat of the Jains—Jain temple of Pārśvanātha no longer in existence—Its materials used in the cell-shrines. Image of Pārśvanātha removed to a new temple.

P. 15. Drawings. No. 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Sankeśvara,

P. 15. Photos

No. 1213—Old corridor of temple of Pārśvanātha, Sankeśvara.

No. 1214—Back of old shrine, Sankeśvara.

P. 16. Inscriptions.

No. 763—On the seat of Pārśvanātha, Dilmal.

Nos. 769—796—Over a shrine door in the old ruined Jain temple, etc. Sankeśvara.

375 (ii)

Report of the Archaeological Survey of Western India, 1890-1891—Bombay, 1891,

P. 3. Pedgaon. Bhairavnātha temple, originally a Jain one.

P. 4. Miri : A step well cut in the rock. An inscription below with a Jain figure near it. Buddhist temple mentioned by Dr. Wilson (B. O. R. A. S., 1850). are all Jain.

375 (iii)

Report of the Archaeological Survey of Western India, 1891-92.—Bombay, 1892.

P. 8 Sinnar—20 miles south of Nasik (Deccan), in the fields about a mile east of the town, are two colossal Jain figures.

Pp. 8-9. Patna—10 miles south of Chalisgaon, is Jain shrine included in the fort wall on its east side. About a hundred yards distant, is another small Jain shrine with a seated Jina over the entrance door way.

Kālaka Mātā Cave

P 14 Chāndod Here is a Jain cave, excavated in one of the lower cliffs of the Chandod fort hill; scores of Tirthankara image in bas-relief.

P 15 Anjaneri—14 miles west of Nasik; on the lower slopes of the hill, there is a group of Jain shrines. The inscription at Anjaneri records that in Śaka 1063, 3 shops were given for maintaining the temple of Chandraprabha. In the upper cliff, is a small Jain cave and in the lower cliff another small cave, is a small Jain cave and in the lower cliff another small cave, Pārśvanātha flanks the doorway. An inscription dated Samvat 1266

P. 19 List of Drawings No. 1016—Patna, throne of Jain temple No. 1050-54. Anjaneri, group of Jain temples. No. 1055. Tringalvadi—plan and detail of Jain cave.

P. 21. List of photos Nos. 1285-87. Tringalvadi Jain cave.

Inscriptions Nos. 856-57. Tringalvadi—Jina Rishabhanath No. 858—Anjaneri temple of Candraprabha.

375 (iv)

Report of the Archaeological Survey of Western India, 1892-1893 —Bombay, 1893.

P. 4-11. Bhatkal : The large Jain *basti*, called Jattapa Naikana Chandranathēśvara basti.

Hadvalli : 3 Jain shrines (one on the top of Chandragiri hill).

Murdeśvara : Jain *Viragals* (huge slab of sculptured stone set up to record the death of some person), with attendant worshippers.

Gersappa : *Chaturmukha basti* having in its central shrine the *Chaumukha* or *Chaturmukha*, a square altar with four seated life-sized Jinas. Other temples of interest are those of Vardhamāna, Neminātha, Pārśvanātha and the Kāde *basti*.

Bilgi : Temple of Pārśvanātha, built in the Dravidian style.

Khidrāpur, 30 miles east of Kolhapur—A small Jain temple.

P. 15. Drawings .

Nos. 1061-1064—Chandranātheśvara *basti*, Bhatkal.

Nos. 1079-1082—Chaturmukha *basti*, Gersappa

No. 1083—Vardhamāna Svāmi temple and images, Gersappa.

Nos. 1084-1085—Pārśvanātha temple, Bilgi

P. 16. Photographs .

Nos. 1337-1340—Chandranātheśvara *basti*, Bhatkal

Nos. 1353-1354—Chaturmukha *basti*, Jatiga shrine at the temple of Pārśvanātha, Gersappa.

Nos. 1355—Temple of Pārśvanātha, Bilgi.

Pp. 17-19. Inscriptions .

Nos. 910-911—On the seat of a Jain image, at Nagpur museum.

Nos. 918-921—A slab in the Chandranātheśvara *basti*, Bhatkal.

Nos. 923-925—On a stone at the Pārśvanātha temple, Bhatkal.

Nos. 933-934—A stone in the Pārśvanātha *basti*, Bhatkal.

No. 950 (A. B)-951—A slab in the old Jain temple; Murdeśvara.

No. 952-953.—A slab outside the Jain temple called *basti* Makhi, Murdeśvara.

Nos. 973-975—*Viragal* in a small old Jain shrine, Murdeśvara.

Nos. 981-983—A stone built in the compound of Vardhamānasvāmi's temple, Gersappa.

Nos. 984-986—A stone built in the temple of Pārśvanātha Gersappa.

Nos. 989-991—A slab and a pillar in the *maṇḍapa* of Pārśvanātha *basti*, Gersappa.

No. 999. A—On a pillar in the Virabhadra temple, Banavasi.

Nos. 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

375 (v)

Report of the Archaeological Survey of Western India, 1893-94—Poona, 1894.

P. 1. Gandhar, Broach district. Some Jain marble sculptures, bearing short inscriptions.

Pp 4-7. C. P. and Berar.

Narsinghpur : Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about.

Tewar near Bhera ghat. Nude Jain figures.

Jabalpur ; Some very good Jain sculptures in the garden of the house occupied by Messrs. Cursetji & Co.

Nohla. Jain figures—Image of Chandraprabha.

Kundalpur. Modern Jain temples.

P 16. Drawings

No 1151—Jain temple, pillar and doorway, Pathari.

Pp. 16-17. Photos :

No 1403—Colossal Jain image, Bahuriband.

No. 1411—Jain images in Cursetji's garden. Jabalpur.

No. 1415—Jain temple, Kundalpur.

Nos. 1435-1436—Old Jain temple, Pathari.

P. 17. Inscriptions :

No. 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur.

375 (vi)

Progress Report of the Archaeological Survey of Western India.—Bombay. Year 1893-1894.

| <u>Pages.</u> | <u>Localities.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|---|
| 1. | Gandhar | Sculptures in marble with short inscriptions. |
| 4. | Narsinghpur | Different statues, of which one feminine. |

| <u>Pages.</u> | <u>Localities</u> | <u>Jaina antiquities.</u> |
|-----------------------|-------------------|--|
| 6. | Nohta | Several statues, of which one is of Chandraprabha. |
| 7. | Kundalpur | Some modern temples of little interest. |
| Year 1894-1895 | | |
| 5. | Chartana | Magnificent pillar of 25 feet high |
| 6. | Aundha | Relics of temples. |
| Year 1896-1897 | | |
| 2. | Tatta | According to the tradition, there must have been formerly in this locality a great Jaina temple. |
| Year 1898-1899 | | |
| 3. | Thān | Two small sanctuaries. |
| 5. | Sejakpur | Temple in ruin with statues. |
| 11. | Patan | Ruins of the ancient and magnificent temple of Pārśvanātha |
| 19. | Miani | Temple and statue of Rṣabhadeva |
| Year 1900-1901 | | |
| 2—7. | Mount Abū | The temples, Descriptive and historical review with plan beside text. |
| 8. | Chitorgarh | The tower Chota Kirtamand the temple in ruin. |
| 11. | Belgaum | Temple in the fort. |
| 11. | Gersappa | Ancient temple. |
| Year 1901-1902 | | |
| 1. | Ter | This town was formerly an important religious centre of the Buddhists, Hindus and of the Jinas. |
| 3. | Pātur | Grottos and statue probably Jinas. |
| 3-4. | Sirpur | Old temple of Pārśvanātha, belonging to the Digambaras and including an inscription dated Samvat 1334 (?);—history and description of this temple. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|--|
| 6. | Karinja | Modern temple. |
| 7. | Bhojpur | An abandoned temple with Gigantic statue. |
| 10. | Mekhar | Statues, of which one bears an inscription of Samvat 1272. |
| 15. | Satgaon | Image of Pārśvanātha with inscription of Śaka 1173. |

Year 1903-1904

| | | |
|---------------|------------|--|
| 16. | Khajurāho | Temples in perfect state of conservation, dating in general of the 11th century, and adorned with sculptures and inscriptions. |
| 23. | Ārang | Old Digambara temple of the 12th century with statues standing and seated. |
| 27. | Ratnapur | Temple which originally belonged to the Digambaras. Several mutilated statues. |
| 37, 41-45. | Chitorgarh | The famous tower and several Śvetāmbara temples with inscriptions of Samvat 1510, 1529, 1554, 1564 and 1617. Description of these temples. Review on Haribhadra, according to the ' <i>Prabandhakosa</i> ' of Rājasekhara. |
| 58-59. | | Reviews on some Jaina inscriptions. |

Year 1904-1905

| | | |
|--------|-----------------|--|
| 33. | Jhavia Pātan | Temple of Śāntinātha. |
| 33. | Mount Abū | Notes on the Jaina temples. |
| 46. | Amvām | Digambara temple. |
| 51. | Keshorai-Pātan. | Temple with several statues of Jinas. |
| 51-52. | Bijali | Group of five temples with inscriptions and statues. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Jaina antiquities.</u> |
|---------------|--------------------|---|
| 59. | Kareda | Temple with beautiful statue of Pāśvanātha. |
| 61-62. | Nāgadā | Temple with inscriptions and statue of Pāśvanātha. Two other temples, of which one contains a statue of Śāntinātha. |

375 (vii)

Report of the Archaeological Survey of Western India, 1894-1895—Poona, 1895.

Pp. 5-6 Chāitāna—Nizam Territory Jain remains amongst the Hindu One magnificent Jain column, about 25 feet high.

Aunda—14 miles south of Hingoli · Remains of Jain as well as Hindu temples.

375 (viii)

Report of the Archaeological Survey of Western India, 1897—Poona, 1898.

P. 3. All over Sudia, the earliest tombs and mosques were constructed of materials from Hindu and Jain temples. At Broach the Jamī masjid was built of materials from a very fine Jain temple.

P. 7. Vijnot (Vinjrote)—5 miles south of Reti Railway station To provide ballasting for the railway, fragments of carved stone from a Hindu or Jain temple were provided (Ind. Ant. Vol. XI).

375 (ix)

Report of the Archaeological Survey of Western India, 1897-1898—Poona, 1898.

Pp 7-8 Sopara—6 miles north of Bassain—Lower part of a small marble image of Buddha or a Jina, seated, measuring 3 3/4 inches.

375 (x)

Report of the Archaeological Survey of Western India, 1898-1899—Poona, 1899.

Pp. 3-5 : Thān, in Kathiawār : Remains of two small Jain shrines of about the 7th or 8th century A. D.

Sejampur : A ruined Jain temple of considerable merit.

P. 11. Paṭtan : Old shrine of Pāśvanātha.

P. 13. Veraval : Materials of a plain Jain temple used in the construction of the Jamī Masjid.

Pp. 18-19. Miami : Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap. Temple of Nilakantha and Jain temple, 13th century A. D. Jain image, a very unusual sculpture of Tirthankara, placed in the Brahmanical temple. An image of Rishabhadeo.

375 (xi)

Report of the Archaeological Survey of Western India, 1900-1901—Poona, 1901.

Pp. 2-7. Abū. Dilwara temples of the Jains. Temples of Vimalaśā and Tejapāla, the former built in 1032 A. D. and the latter about two hundred years later. Ambadevi's shrine. The present image of Rishabhadeva in the main shrine, not the original one. Discovery of curly-haired head of a colossal Jina in black stone. Mahmud of Gazni, the terror of the Hindus and Jains alike. Grants made to the temple of Vimalaśā in 1216 and 1217. Additions of marble halls and corridor to the old shrine of Neminatha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh : Jain tower, locally known as the "Chhota Kirtiham", built with the ruined but highly decorated Jain temple beside it.

Pp. 11. Conservation Jain temple in the fort at Belgaum.

P. 16-19. Photos :

Nos. 1882-2019—Dilwara temples, Mount Abū.

Plan of the Dilwara temples, Mount Abū.

375 (xii)

Report of the Archaeological Survey of Western India, 1901-1902.—Poona, 1901.

P. 1. Ter : A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains.

P. 3. Patur : Two caves at Patur, probably Jain.

Sirpur : Old temple of *Antarikṣa Pārivanāthsa* of the Digambara Jains. Another morden temple of the community with underground chambers.

P. 6. Karinja : Jain temple of Kṣṭāsangh.

P. 7. Bhojpur : Jain temple with a colossal nude Jina standing in the shrine.

Pp. 9-10. Mehkar : The ruined old *dharmaśāla* probably Jain. Lower part of seated Jina near the temple of Balaji. A broken Jain image, inside the temple, dated Sam 1272 (1215 A. D.).

P. 15. Satgaon : Lower portion of an image of Pārśvanātha with an inscription dated Śaka 1173 (1251 A. D.). It is Digambara, its nakedness being distinctly indicated. An image of a *devī* with a seated little Jina on the very top of her head.

P. 17. Conservation . Jain temple at Belgaum.

P. 19. Photos

Nos 2059-2061—Temple of *Antarikṣa Pārśvanātha*, Sirpur (Basim).

No 2071—Sculptured wooden brackets in Jain temple of Kāstāsangh, Karsnja (Amraoti).

375 (xiii)

Report of the Archaeological Survey of Western India, 1902-1903—Poona, 1903.

Pp. 4-5. Conservation

Sholapur district . Jain temple in fort Belgaum.

Kanara district Temple of Pārśvanātha, Bilgi.

West Berar . Old Jain temple, Sirpur, Old Jain caves Patur

P. 9. Photos

Nos. 2126-2127—Jain tower and temple

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Report of the Archaeological Survey of Western India, 1903-4—Poona, 1904.

Pp. 5-7. Photos :

No. 2172—Temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2173—Temple of Ādinātha, Khajarāha (Bundelkhand).

Nos. 2205-2206—Old Jain temple, Arang.

No 2282—Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh.

Nos. 2287-2289—Small tower (Jain), Jain temple, etc. Chitorgarh.

Nos. 2290-2292. 2311-2312—Satvsi (Jain) temple, Chitorgarh.

Pp. 7-8. Inscriptions .

Nos. 1992-1955—On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2020—Pārśvanātha temple, mason's name, Arang.

Nos. 2042-2043—On pedestal of the colossal Jain image under a tree, Bahuriband.

Nos. 2069-2071—On slabs in Jain temple near *Gomukha Kunda*, Chitorgarh.

Pp. 16-17. Khajarāḥa . C llections of both Brahmanical and Jain temples of the 11th century—Walls of the Jain temples free from indecent sculptures—Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23 Arang : Digambara Jain temple of the 11th century.

P. 25 Bahuriband : A colossal standing nude Jain image—Inscription on the block beneath its feet recording erection of a temple of Śāntinātha.

Pp. 27-28. Ratanpur . The temple of Mahāmāyī originally Jain, belonging to the Digambara sect—Jain images

Pp. 32-33. Adbhar . A Jain seated figure in a hut.

Pp. 37-46. Chitorgarh . Jain tower at Chitor—Temples of the Śvetāmbara sect, known as the Sātvīs temples—*Śringār Chāvādī* Jain temple—Jain temples with dates—Śringāra Chāvādī built either by the Jain treasurer of Rānā Kumbha, or by the son of the treasurer in about 1150 A. D.—Small Jain shrine near the temple, of about 1494 A. D. Kumbha, a promoter of Jain religion—His directions to build the great Jain temple at Rānapur in 1410 A. D. Expression "*Sapta-bhanga*" peculiar to Jain philosophy—Jain pontiff Jinavallabha (died 1111 A. D.) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūṭa—Conversion to Jainism of Haribhadra, a learned Bhahmana, a resident of Chitrakūṭa—Legend about Haribhadra—Rāmakīrtī, the chief of the Digambaras and pupil of Jayakīrti—Existence of a prosperous colony of Digambaras Jains on the hill in Kumārāpāla's time.

Pp. 47-60. Inscriptions

Nos. 1952-1955—On a Jain temple, Khajarāḥa.

No. 2042—On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071—Inscriptions in the Jain temple near *Gomukh*, Chitorgarh.

375 (xv)

Report for the Archaeological Survey of Western India, 1904-1905.—Poona, 1905.

Pp. 6—8. Photos :

Nos. 2371-2374—Jain temples, Amvam.

No. 2395—Jain temple, Ramgarh.

No. 2403—Pārśvanātha temple, Bijolia.

No. 2456—Pārśvanātha temple, Mandalgarh.

No. 2457—Riṣavadeva temple, Mandalgarh.

No. 2471—Jain tower, Chitorgarh.

No. 2475—Pārśvanātha temple, Karera.

No. 2490—Jain temple, Ekaling.

No. 2491—Pārśvanātha temple, Ekaling.

No. 2502—Image of Pārśvanātha, Mandsaur.

Pp. 9—11. Inscriptions.

Nos. 2124-2127—On Jain figures and images, Ramgarh.

Nos. 2130-2131—On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144—On Jain pillar, temple of Pārśvanātha, Bijolia.

No. 2197—Inscription, temple of Riṣabhanātha, Menal.

P. 12. Paramāra inscription dated Samvat 1314 from some Jain temples at Modi, Rampur, Bhanpura district.

Pp. 15-21. Conservation : (Bombay).

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district.

Two statues of Jinas, Murdeşvara, Kanara district.

Jami Masjid, Broach, built of pilfered Hindu or Jain temple materials.

Pp. 33-35. Jhalrapatan : Temple of Śāntinātha.

Abū : Dilwara temples.

P. 46. Amvam . A Jain temple belonging to the Digambara sect.

Pp. 51—63. Keshorai Patan : Images of Jina.

Bijolia : Jain temples—Temple with *Nṛdhika* pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Sikkhara Purāṇa*, a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvād Mahājana, in about 1160 A. D.—A seated image of a Jina in the double shrined temple of Mahākāla and Baijanātha—Seated image of Śiva, looking like a Jina.

Jaddli : Śaiva temple *Baijnātha-ka-Mandir* with Śiva in Jina fashion—Digambara *Chaumukha* sculpture, called Pārvatī by the ignorant people in the temple Undodevrā. On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jina.

Mandalgarh : Temples of Rīṣabhadeva, Undeśvara-Mahādeva, *Chaturbhuj* and Jāleśvara-Mahādeva—Figures of Jinās in the temple of Jāleśvara.

Kareda . A large marble temple of Pārśvanātha with an image of the Tīrthankara dated 1656 v. e. Tradition about the erection of the temple with the pecuniary help of a man of the Vanjārī caste—Local tradition about Akbar's visit to the temple and erection of a *maṣjid* to make the building sacred both to Muhammadans and Jains—The *maṣjid* is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Rīṣabhadeva at Śātrunjaya, has a miniature *idgāh* built upon it for the same purpose.

Nagda or Naḡahrada : *Mandar* of Padmāvatī, a Jain temple. Inscriptions of v. e. 1356 and 1391 on the central shrine pertain to the Digambara sect and prove that the temple was originally a Digambara one—The loose figure in the *maṇḍapa* brought from elsewhere and kept there; or, in the time of Kumbhakarna, the temple was appropriated by the devotees of the Kharatara gachchha—Figure of a Jina in the centre of the slab—Adbhudjī's temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in v. e. 1494, during the reign of Kumbhakarna, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

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Report for the Archaeological Survey of Western India, 1905-06—Simla and Poona, 1906.

Pp. 5-6. Photos :

No. 2565.—Great Jain temple, Lukkundi.

No. 2577 —Jain image in Jain temple, Aminbhāvi.

Nos. 2583-2585.—Old Jain temples, Belgaum.

No. 2620.—*Solthamba* Jain temple, Kanthkot.

Nos. 2628-2629.—Jain temples, Bhadresar.

Nos. 2632-2551.—Temples of Neminātha, Mahāvīra, Śāntinātha, Pārśvanātha and Sambhavanātha, Kumbharīa.

Nos. 2665-2666.—Temple of Śāntinātha, Jhadoli.

No. 2667.—Temple of Mahāvīra, Nandīa.

P. 7. Inscriptions :

Nos. 2262-2265.—On jamb, pillars etc , of the temple of Neminātha, Kumbharia.

No. 2269.—Stone built in wall of temple of Śāntinātha, Jhadoli.

No. 2270.—In temple of Mahāvira, Pindwara.

No. 2272.—On pedestal of Jain image, Vasantgarh.

Conservation (Southern Division, Bombay Presidency) :

P. 9. Repairs to Jain temple, Belgaum, Belgaum district.

Conservation (Rajputana) :

Pp. 17-18. Dome of Vimal Śā's temples, Abū, Sirohi—Jain tower, Chitorgarh, Udaipur.

Jain temple, Kalingara. Banswāī and Abū, Sirohi.

Protected Monuments

P. 20. Jain temples in the fort of Belgaum, Belgaum.

An old Jain temple in the jungle in the Bidi taluk, Belgaum

P. 22 Sirohi Old brass images discovered in the crypt of a Jain temple at Vasantgad.

P. 29. Belgaum Two Jain shrines.

Pp 38-55 Kanthkot The Jain temple of Solihamba of 11th century dedicated to Mahāvira

Bhadresvar The Jain temple Jagdusa.

Ambaji The shrine visited by the Hindus, the Parsis and the Jains—Performance of the *Chaula* or hair-cutting ceremony of their children by the Jains here

Kumbharia Handsome marble temples of the Jains—Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā—Of the five Jain temples the most important is that of Neminātha. Colossal image of Neminātha in the shrine, and many objects of Jain worship—A temple dedicated to Mahāvira—Various scenes of Jain mythology as in the temple of Vimala Śā at Abū—colossal image of Mahāvira installed in 1618 A. D., the throne bearing an inscription dated in 1061 A. D.—Temple of Śāntinātha—The ceiling of its hall sculptured with Jain mythological scenes—Temples of Pārśvanātha and Sambhava—103' A. D. the date of

Vimala Śā—Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century.

Sirohi . Inhabited mostly by the Jains or Śravākas—16 Jain temples, the earliest and largest being that of Chāumukhi.

Mirpur : An old Jain temple, spoken of as one dedicated to Godinātha. Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli : A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvira. An inscription—stone recording installation by Śrī Devachandra Sūrī of an image of Rṣabhanātha.

Pindwara . An inscription in the temple of Mahāvira recording installation of an image of Vardhamāna in Śaṃvat 1665 in the village of Pindaravadaka, i. e., Pindwara. Deposition in the temple of old brass images found in a Jain temple at Vasantgad. h.

Nandia . Temple of Mahāvira

Ajari . A Jain temple dedicated to Mahāvira.

Vatantgad. h . A Jain temple—Inscription on a Jain image, recording installation of the image of Vasantapura, i. e. Vasantgad. h in the reign of Kumbhakarna in 1450 A. D. Brass images unearthed and deposited in Mahāvira's temple at Pindwara.

Vasa . The temple of Jagadīśa Mahādeva, originally a Jain and then converted into a Brahmanic temple.

Pp. 56—63. Inscriptions (short abstracts and noted) .

Ramgarh . No. 2126. Recording the name of the person and his relatives who caused the Jain image to be made.

Bijolia : Nos. 2137-2138. Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvatī gachchha. Balātkara-gaṇa, Śrī-Mūla sangha in the line of the Āchārya Kundakunda. The names of the pontiffs —

(1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Subhākīrtideva, (4) Dharma-chandradeva, (5) Ratnakīrtideva, (6) Prabhachandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A. D. 1408 and 1426

No. 2139 Engravings of the names of Bhaṭṭāraka Śrī-Pandmanandideva and Bhaṭṭāraka Śrī-Śubhachandradeva.

No. 2141.—Inscription incised near the door of the temple of Pārśvanātha.

No. 2143.—Incision on a rock of the Jain poem entitled the *Uttam-si(śi)khara Purāṇa* by Siddhasūri.

Chitorgadh : No. 2199. An inscription bearing the name of Śrī Bhavana-chandrasūri, dated Sam. 1303.

No. 2204 —Dated Sam 1505 records erection of temples of Śāntinātha called Śrī Astāpada—Its consecration by Jinasāgarasuri. List of Jain pontiffs of the Kharatara gachchha.

Nos. 2205-2209.—Records consecration by Śrī Jinasundarasūri of ālakas (probably niches) in the structure called Śrī-Astāpada (i. e., *Śringara Chāvi*).

Udaipur No. 2219. Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam. 1556.

Nos. 2225-2229.—Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines

No. 2236 —Inscription recording erection of a *devakulikā* or shrine to Sambhavanātha.

Nagna · No 2241 Dated in Samvat 1497 Records installation of an image of Kunthunātha.

No. 2242.—Dated Sam, 1486. Records building of a *devakulika* in the temple of Pārśvanātha by Porvādbania

No 2243.—(a) Installation of the image of Ādinātha by Śrī Mativardhana-sūri of Kharatara gachchha, (b) Dated Sam. 1391, (c) Dated Sam. 1350 (insert).

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Pp. 4—6. Photos .

Nos. 2713-2716.—Jain tower restored, Chitorgarh.

Nos 2788-2793.—Views of Jain temple in Junagarh, Mandor (Jodhpur State).

No. 2808.—Wall mouldings of Jain temples, Teori.

Nos. 2833-2839 —Views of Jain temple, Osia

No. 2855 —Views of Jain temple, Karparda.

Nos. 2884-2889.—Views of Jain temple, Juna.

No. 2905.—Jain arch, Bhinmal.

Pp. 7-8. Inscriptions .

Nos. 2278, 2279.—On pillars and slab in Mahāvīra's temple. Mungthala.

Nos. 2283, 2284.—From temples of Vimala Śā and Tejapāla, Mount Abū.

No. 2302.—*Mandapa* of Jain temple, Osia.

Nos. 2319-2322.—*Mandapa* of Jain temple, Juna.

Nos. 2334, 2335 —On pillar near Jain temple, Bhinmāl.

Conservation work done :

P. 13. Jain temple at Mewāsa—C. 1.

P. 14 Dilwara temple at Abu—Jain tower at Chitorgah—Jain temples at Kalinjra.

Pp. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar :
(1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc

Pp. 26-43. Mungthala A Jain temple of the 15th century.

Patnarayan The doorway of the enclosure of Pātnārāyaṇa's temple brought from some Jain temple.

Dilvada Elaborately carved Jain temples.—A.D. 1032.

Mandor A Jain temple

Ghatyala The temple of *Mātṛy-ki-śal* originally dedicated to a Jina (I. R. A. S. 1895 p. 516)

Teori . A Jain temple.

Osia Jain and Brahmanic legends about a Jain *yati* of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.

Kāparḍā . a very high Jain temple.

Juna . Ruins of three Jain temples. Inscription of Sam. 1332.

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Nos. 2928-2932.—Jain temple, Nana.

No. 2944 —Pārēvanātha's temple, Beda.

No. 2949.—Jain temple, Beda.

Nos. 2954-2957.—Mahāvira's temple, Hathundi.

Nos. 2959-2964.—Temple of Mahāvira, Sevadi.

No. 2974 —Jain temple, Sādaḍi,

Nos. 2985-2994.—Temple of Pārivanātha, image of Pārivanātha, *Chaumukh* temple, *Sameta-sikhara* sculpture *Sahasrakūta* sculpture *Śatrunjaya Paṭṭikā*, Pārivanātha's sculpture, Ranpur.

Nos. 2997-3000.—Mahāvira's temple, etc., Ghānerāv.

Nos. 3003-3006.—Jain temples, etc, Kumalgarh

Nos. 3025-3027.—Temple of Ādiswara, Nādlai.

Nos. 3035-3036.—Temple of Padmaprabhu, Nadol

Pp. 7-8. Inscriptions

No. 2350. - Mahāvira's temple, Nana.

Nos. 2352-2353 —Temple of Ādinātha, Belar.

Nos. 2355-2359.—Temple of Mahāvira, Hathundi

Nos. 2360-2372.—Temple of Mahāvira, Sevāḍi

No. 2374.—Jain temple, Boya

Nos. 2391-2394.—Pārivanātha's sculpture in *Chaumukh* temple, Ranpur

No. 2395.—Temple of Mahāvira, Ghānerav

Nos 2398-2405.—Temples of Ādisvara and Neminātha, Nadlai.

P. 10. Conservation (Bombay, Southern Division) Jain temples, Belgaum, Belgaum district.

Sanchor An inscription in Sanskrit, dated Sam. 1322, recording repair to a *chatusk ka* in the temple of Mahāvira by an Osvāl Bhandāri named Chhāghāka.

A Jain fane at Sanchor, no longer in existence—Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvira.

Bhinmal Repair to the temple of Jagatsvāmī by both the Osvāls Provāds—*Sūrya* worship was common to both the Hindus and Jain in the middle of the 11th century—An inscription dated v. e. 1333, speaks of Pūrṇachandra Sūri of the Pārāpadra gachchha, and records benefaction of 13 *drammas* and 7 *Vimsopakas* for the annual worship of Mahāvira—Origin of the dissemination of Jainism in Śrīmāla (Bhinmāl), of furnished by the *Purānas*—Spread of Jainism narrated in the Śrīmāla-māhātmya.

Pali : The Jain temple called Naulākhā containing old images of Tīrthankaras with inscriptions dating from v. e. 1144 to 1201.

Nana · Temple of Mahāvīra, supposed to contain an image of that Tīrthankara as he was, before he attained to *Keivalya*, or absolution. Inscription Sam. 1506—Osvāl.

Belar · A Jain temple of Pārśvanātha. Inscription v. e. 1265—Osvāla.

Beda · A Jain temple near the shrine dedicated to Thākur or Viṣṇu—A Jain temple dedicated to Pārśvanātha amongst the ruins known as Juna Beda, the image of the Tīrthankara containing date Samvat 1644.

Bhatund · A carving in a temple in the village, of the figure of a Śīva, seated like a Jina.

Hathundi · A Jain temple possessing an image of Rātā—Mahāvīra, called Muchhālā, 1 e., one with thick moustaches—A pillar in the *gūḍhamaṇḍapa* bears an inscription dated Samvat 1335—Osvāl

Sevadī · A temple of Mahāvīra, probably of the 10th century.

Bali · Reference to a Jain *saṅgha* organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi · An *upāśrā*, built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari family.

Rānpur · *Chamukh* temple of Ādinātha. Two other Jain temples in its front—To the Jains it is one of the *pañcha-tīrtha* in Marwar.

Ghanerv · A *pañcha-tīrtha* of the Jains in Marwar.

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Nadol, Nāḍlāt : Two of the Jain *pañcha-tīrthas* in Marwar.

Sāṇḍerāv : A Jain temple.

Korta : Jain temples reported as existing.

Jalor : Two Jain temples on the fort.

Pp. 7-9. Photos :

No. 3172.—Figure of Jina on ceiling of two-storeyed Jain cave temple, Aihole.

- Nos. 3199-3201.—Triple-shrined Jain temple near Virūpākṣa, etc., Aihole.
 Nos. 3218-3221.—Jain caves. Jina Pārśvanātha etc., Aihole.
 No. 3223.—Two leaves of an old ms. from a Bikaner Jain bhāṇḍāra, Bombay.
 Nos. 3230-3232.—Temple of Pārśvanātha, pillars etc., Barkana.
 No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh.
 Nos. 3239-3242.—Temple of Pārśvanātha, etc., Sāṇḍerāv.
 Nos. 3243-3248.—Temples of Ṛisabhadeva, Śāntinātha, Mahāvīrasvāmī, etc., Korta

- No. 3251.—View of Jain temple, Paladi.
 No. 3254.—Temple of Śāntinātha, Thamli.
 Nos. 3264-3266.—*Chaumukh* temple, etc., Jalor.
 Nos. 3268-3269.—Temple of Kumārapāla, etc., Jalor
 No. 3278.—Ruined Jain temple, etc., Nal-Gundha.
 No. 3290.—Girnar Jain temple, Junagadh
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 No. 2428.—Jain temple, Barkana.
 Nos. 2438-2442.—Jain temple, Sāṇḍerāv.
 No. 2476.—Jain temple opposite Virūpākṣa temple, Aihole.

Protected Monuments

Panch Mahals district, P. 18. No. 10. The fort of Pavagad and the ruined Hindu and Jain temples on the top, Champanir, Halol.

Dharwar district. P. 20. No. 11. Old Jain temple in fort, Hāṅgal.

No. 25.—The Jain *basti*, Lakkundi, Gadag.

P. 35. Jain cave, Aihole.

Pp. 36-56.

Kailwada : Two Jain temples *Chaumukh* temple originally a Jain

Kumalgadh : The temple of Māmādeva originally a Jain fane, and afterwards in v. s. 1515-16 (A. D. 1458-1459) decorated by Rānā Kumbha with Brahmanic images The Jain temple of Pittaliadeva An inscribed sculpture, dated in v.s. 1516,

recording construction of the pedestal of *Yugādideva*, i. e., *Risabhadeva* in the temple of *Samavasarana*. Many other temples, mostly Jain.

Nādlāi . Jain temples of the place. The fort-hill called Jaykal sacred to the Jains. Jain temple, within the fort, dedicated to Ādinātha—inscription on the seat of the image, dated in v. s. 1686, refers to the installation of the image of Ādinātha by Vijayasimhasūri of the Tapāgachchha. The temple originally erected by Samprati, (supposed grandson of Aśoka), the hero of Jain traditions and legends. A temple dedicated to Neminātha (Jadvaj). A temple dedicated to Ādisvara, originally to Mahāvira.

Nadol One of the *pañchatīrthas* of the Marwar Jains. Of the Jain temples in Nadol the chief one dedicated to Padmaprabha.

Barkana . One of the *pañchatīrthas* with the Jains in Marwar and Guzarat. A temple of Pārśvanātha . Sculptures in the shrine porch peculiar to Jain mythology.

Sānderiāv . Original seat of the Shanderaka gachchha founded by Yaśobhadrasūri. The temple of Mahāvira.

Kortā . Temples of Śāntinātha (14th cent.) Rikhabdeva (Risabhadeva), and Mahāvira.

Jalore The *topkhānā*, or originally a mosque, built of materials from the Hindu and the Jain temples dedicated to the Tirthankara Ādinātha, Mahāvira and Pārśvanātha.

Two Jain temples and a mosque on the fort

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Pp. 5. Kekind : Jain temple of about the 15th cent.

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Nos. 3355-3358.—Jain temple at Mission, Pattadakal.

Nos. 3414-3419.—Jain temples in fort, etc., Belgaum.

No. 3475.—Temple of Pārśvanātha, Bairat.

No. 3499.—Jain pillar, Siv-dungar.

Nos. 3548-3550.—Temple of Pārśvanātha, etc., Phalodi.

Nos. 3562-3563.—Temple of Pārśvanātha, Kekind.

Pp. 11-12. Inscriptions

No. 2499.—Below Jain images, 10 in number, Badāmi.

No. 2506.—Temple of Pārśvanātha, Bairat.

No. 2526.—In the temple of Pārśvanātha, Kekind.

P. 21. Khajarāha : Ādinātha temple in possession of Jain community.

Protected Monuments :

P. 24. Belgaum district : No. 2. Old Jain temple etc. Belgaum Fort, Belgaum.

No. 3. Old Jain temple, Belgaum Fort, Belgaum.

No. 12. Ratta inscription of Śaka 1009 and 1043 in a Jain temple in the village, Konnur, Gokak

No. 14. Ratta inscription dated Śaka 1127 in an old Jain *basti*, Kalloli, Gokak.

No. 26. Jain temple of Mukteśvara, Wakkund, Sampgaon. Kanara district.

No. 8. The Jain *basti*, of Pārśvanātha, Bilgi, Siddapur.

No. 15. The temple of Vardhamānasvāmī, Nagarbastikeri or Gersappa, Honēvar.

Nos. 25, 26 Pārśvanātha *basti* and Śānteśvara *basti*, Bhatkal (Petha).

No. 29. Chandranātha Deva *basti*, Hadvalli, Bhatkal (Petha)

Panch Mahals district No 2. Ruined Jain temples in the old town of Champāner, Halol.

Pp. 39-62 :

Mirpur-Khas : Absurdity in accepting the idols discovered at *stūpā* at the place to be Jain images. Jain images are always nude to the waist, and, in the case of Digambara Jains, nude altogether.

Pattadakal Jain temples.

Badāmi . An important group of Jain caves. Probable retirement of the Rāṣṭrakūṭ king Amoghavarṣa I (cir. A. D. 850), a devout Jain, to Badāmi to spend the latter part of his life near the Jain cave of about 200 years old at that time.

Junagadh : Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century.

Bairat : The temple of Pārśvanātha, in possession of the Sarāogi or Digambara Jains.

Amer : Three Śaiva temples, originally Jain—Figures of Jinas found carved in parts of Lal-Sah-ka-mandar (photos Nos. 3482-84).

Sanganer . The Jain temple called *Singhiji-kā-mandar*, supposed to be of the 11th century. Images of the Tirthankaras in the temple are all nude. It is now a Sarāogi temple (Photos Nos. 3493-94).

Chātsu : A fortified temple on the hill called Sivḍungar, originally a Sarāogi fane, now appropriated to Śiva worship. A *chhatri* at the northern extremity of the temple enclosure. Inscriptions of Sam 1556 mentions names of Pontiffs of Mūlasangha.

Jin mātā . The temple of Jin-mātā, was an image of a Tirthankara near its shrine door.

Lohagar . Reference to the origin of the *Mahesari*, one of the well-known *bania* classes of Rajputana, in the *Īthasa Kalpadruma*.

Khandela . Objects of antiquity in the place are : (1) the temple of Khandesvara Mahāvira, (2) a Sarāogi temple, (3) Munji-kā-Mandar, and (4) some old wells.

Ajmer . An inscription dated 1051 v. z. engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Sūrasena of apparently the Vagata-Sangha by the three brothers, Simhaika, Yaśorāja and Nounaika.

Phalodi : A temple of Pārśvanātha, and another of Brahmāni-story about the image of Pārśvanātha.

Medta . 12 Jain temples. Inscriptions of v. s. 1677.

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P. Old Jain temples on the Pāvāgada fort, near Champanir

P. 16. *Photos* :

No. 3660.—Sculpture of *Nandīvara-dvīpa* in Jain temple, Rūpnagar.

No. 3669.—Group of sculptures in Jain temples, Arai.

No. 3670.—*Toraṇa* in same, Arai.

No. 3674 —Temple of Pārśvanātha, Barlu.

No. 3675.—Back view of *sikhara* of same, Barlu.

Nos. 3677-3678.—Jain temple, Unstrā.

Nos. 3680-3682.—Jain temple, Sūrpurā.

Nos. 3683-3685 —Jain temple, Nāḍsar.

Nos. 3687-3690 —Temple of Rikhabdevji.

Nos. 3691-3699.—Jain sculpture, Khed

P. 18 *Inscriptions*

Nos. 2557-2558 —On pillars in Jain temple, Surpurā

No. 2559 —Near the shrine-door of Jain temple, Nāḍsar.

Nos. 2561-65 —On beams and pillars of Jain temple, Jasol

Nos. 2566-2571 —Temple of Rikhabdevji, Nagar

Nos. 2572-2573 —Temples of Pārśvanātha and Śāntinātha, Nagar.

P. 28 Chota Kailasa, a cave temple of Western India, is a Jain structure

Pp. 36-45

Kekind. A Jain temple of Pārśvanātha, originally dedicated to Vīdi. Image of the Tirthankara is dated Sam 1230

Rūpanagar : Sculptures of *Nandīśvaradvīpa* in a Sarāogi temple. There inscribed memorial pillars. Inscriptions Nos. 2540 (v. s. 1018 and v. s. 1076)

Nosal Temple of Ānandi Mātā. She is the tutelary goddess of Lavāḍiyās, a *khāmp* of the Khandelvāl Sarāogis and of the Chitalangiyās, a *Khāmp* of the Māhesaris.

Aira, or Aramī. Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect

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Pavagadh : A hill sacred to both the Hindus and the Jains. A number of Jain temples on the plateau surrounding the peak. A group of Jain cells. Temples

dedicated to Chandraprabha and supārśva (13th century Gujarat architecture). The Jains notorious for painting and whitewashing their temples.

Tankai : Interesting and elaborately carved Jain caves. The Jain divinity Ambā converted into a Hindu goddess.

P. 23. Photo -

No. 3754.—Jain temple in Bāvan Deri, Champanir.

P. 31. *Acquisitions*

Junagadh Museum—One broken head of a Jain idol found from Uparkot or Girnar etc.

Rajputana Museum, Ajmer—(1) Barli inscription of the 3rd century B. C. The words "*Virāya Bhagavat (e)*" are contained in it, and thus it is certain that it originally belonged to some Jain temple. Inspection. (2) Images of Śāntinātha, Ādinātha, etc.

P. 37. Jain temples at Ghorī—Three Jain temples at Bhodesar. A Jain temple at Virawah

Pp. 42-43. *Conservation* -

Inscription slabs in Ankuśēvara temple, in the Jain *basti*, etc., Saundatti, Parasgad, Belgaum

Temple of Pārśvanātha—Bilgi, Siddapur, Kanara

Chaturmukha basti, Jain temple, Nameśvarasvāmī temple Nagarbastikeri, Karwar, Kanara.

Pp. 53-56.

Barli : A Jain temple dedicated to Pārśvanātha. Unstrā : A ruined Jain temple, probably of the 13th century.

Sūrpurā : An image of a Tirthankara in the centre of the shrine-door of the temple of Mātā, originally dedicated to Neminātha. Photos No. 3682, inscription of Sam. 1239.

Nadsar : An unusual Jain temple reminding one of a Muhamadan mosque.

Jasol : A Hindu temple and a Jain one, called Dādā-Devā. Inscriptions of Samvat 1246 and Sam. 1210.

Nagar : Three Jain temple—(1) one dedicated to Nakoda Pārśvanātha, built by the *Panch*, (2) one to Rīṣabhadeva, built by a woman called Lāsībāi of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jesalmer.

Khed . Trace of a Jain monument.

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Pp. 5, 30. Two broken Jain images found in excavation work in connection with the drainage work in the Kasbā Peth of the Poona city Muhammadan devastation of the Jain temples containing the images.

Pp. 19-20. Photos.

No. 3862.—Rajputana Museum, sculpture of Pārśvanātha, Ajmer.

Nos. 3902-3903. Jain temple, Kahala,

P. 26. Acquisitions

Watson Museum, Rajkot. Pālāsān (seat for an idol) with the letters पल्लीवाल जातीय etc., etc., (*Pallwāl Jhātīya*).

P. 35. Protected monuments (Byapur district) :

The Jain and Vaisnava caves, Badāmi. The Jain temple of Meguti Aihole, Hungund. The two *stōred* Jain temple and cave on hill under Meguti, Aihole, Hungund.

P. 41 *Conservation* :

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara. Pārśvanātha Basti, Bilgi, Siddapur, Kanara.

P. 47. *Conservation* (Rajputana)

Dilwara Jain temple on Mount Abū. Ādinātha's temple. Vastupāla's temple.

Pp. 49-50 *Inscription Reports*

Jain temple at Gori—Three Jain temples at Bhodesar. Temple at Virawah.

P. 52. Work proposed

Repairing the roofing of the Jain temple, Deogaon, Belgaum, etc

Pp. 55-57.

Mori. 10 miles west of Bhanpura. Supposed Jain temples. Close resemblance of the image of Lakulśa, the last incarnation of Śiva, to that of a *Tīrthankara*.

Kohala : Two Jain temples popularly known as Sā-Vāu (Sam. 1651-inscriptions).

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P. 9. *Conservation* (Hyderabad) :

The famous caves of Ellora—group in one place, of the Buddhist, Brahmanical and Jain sects.

P. 21. Photos :

No. 4181.—Jain temples, Pattadkal.

P. 22. Inscriptions :

No. 2643.—On a stone near Jain temple, Baro.

P. 33. Mounments protected

The Jain temple included in the Mission area about $\frac{1}{4}$ th of a mile from the village on the west, Pattadkal, Badāmi.

P. 35. Agreements made with owners

Old Jain temple in fort. Bengal. The Jain *basti* and Maskin Bhāvi, Lakkundi. Pārivanātha *basti* Bhatkal. Śāntesvara *basti*, Bhatkal. Chandranātha Deva *basti*, Bhatkal.

P. 38. *Conservation*

Jain temple, Degam, Sampgaon, Belgaum.

P. 50. Eastern Nara.—Jain temple at Gori, built in Samvat 1432 (A. D. 1375-76). Jain temples at Bhodesar. Temple at Virawah, said to have been founded in A. D. 456 by Jeso Parmaro of Barmer.

Pp. 60-63.

Bhilsa : A *Tah-Khanah*, chamber supported on pillars originally belonging to a Hindu or Jain temple (on the Lohangai rock).

Gyaraspur : Temple of Bajra math figures of *Ārthankaras* in its shrines. Probability of the Jains having brought materials from Hindu temples to from the triple-shrined temple for installing images of their *Ārthankaras*. Temple of Malade—an image of a *Ārthankara* in its sanctum, and other nude images and a colossal figure of a standing *Jina*.

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P. 4. Reference to a beautiful old wood-carving of Vādi Pārśvanātha temple at Pātan in the Kadi division, Baroda State.

P. 7. Devki-Vansol : Excavation of the ruins (13th century) of a Jain temple at this village.

Pp. 10-14 .

Bodesar . Four Jain temples and comment on their repairs.

Mount Abū : Dilwara temples and comment on their repairs

Pp. 22-24. Photos

Nos. 4229—4230.—Jain temple (Balabhu Nathubhai), Ahmadabad.

Nos. 4231-4232 .—Jain temples, Ahmadabad.

No. 4338.—Pārśvanātha temple Achalgad, Sirohi State

P. 27. Inscriptions

Nos. 2716-2717.—On slabs in the Pārśvanātha basti, Bilgi.

Pp. 33-35 Acquisitions

Watson Museum, Rajkot. 16 inscriptions from the Jain temples of the Śatruñjaya hill near Palitana, etc (Ind Vol II, Parts IX & X).

Rajputana Museum, Ajmer 9 dated Jain Images 3 dated Jain Images of Ādinātha, Sumatinātha and Pārśvanātha Fragment of a small Digambara Jain image. Fragment of an inscribed Digambara Jain image. Part of an inscribed Digambara Jain image of Chandraprabhu Inscribed Jain images of Sumatinātha and Śreyamsanātha. 3 Digambara Jain Images, two bearing inscriptions and one without. An inscription dated Sam. 1157, of the time of Parmāra Prince Chāmundarāja, and found in a Jain temple at Arthuna. Etc

Pp. 41-44. *Protected Monuments*

Jain cave, Tringalvad. Igatpuri (Nasik Dist.) Jain caves, Badāmi.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple and cave Aiholli, Hungund

Mena Basti (Jain cave). Aiholli, Hungund.

Large Jain Images and inscription, Adargunchi, Hubli.

P. 43. Agreements made with owners.

Ratta inscription in a Jain temple in the village of Konnur (Belgaum).

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanātheśvara temple and caves, Indore, Dhamnar.

P. 69. Probability of change of faith of the Kadamba king Harivarman from Jain to Brahmanical sometime between the 5th and 8th years of his reign. (I A. Vol. p. 22 pp.).

Pp 76 80. Conservation commentary :

Jain temples at Dīlwara. Mount Abū; Sirohi State : The Vimala Śā temple, The upper temple of Vastupāla. Tejapāla.

The monuments at Achalgadh , A Jain temple of Pāśvanātha Isolated portions of an original Jain temple.

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P 4. Reference to the restoration of the Jain tower on Chitorgarh or Chota Kirtham.

P. 25. Acquisitions :

Watson Museum, Rajkot—A manuscript of *Śraddha-Dinakṛitya* by Jain Āchārya Devendra Sūri, pages 1-7, complete.

P. 28. Protected Monuments :

Large Jain Image, Adargunchu; Hubli, Dharwar District, etc.

Pp. 30-31. Agreements executed :

Dharwar Jain temple at Lakkundi, Gadag taluq, etc.

Belgaum : Jain temple of Mukteśvara at Wakkund, Sampgaon taluq. Two dated inscriptions Śaka 797 and 902 in the old Jain temple at Saundatti, Parasgad taluq. An old an typical Jain temple in the jungle with fine carving at Nandgad, Khanpur taluq.

Kanara : Pāśvanātheśvara *basti*, and Śānteśvara *basti* at Bhatkal in this same Peta. Chandranātha Deva *basti* at Hadvalli, Peta Bhatkal, etc.

P. 42. Inscription reports :

Eastern Nara : Jain temple at Gori. Two Jain temples at Bhodesar, Temple at Virawah, etc.

P. 47. Works proposed .

Jain temple in Missionary compound, Pattadkal, Bijapur district.

P. 69. Conservation comment :

The great image of Risabha, known as "*Bavan Gany*" at Barwani, Central India.

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Report for the Archaeological Survey of Western India, 1916-1917—Bombay, 1917.

Pp. 14-16. Photos :

No. 4529 —Jain temples, etc , Taranga hill, Mahi-Kantha.

No. 4583 —Temples of Rikhadadev, etc , Kolar, Sirohi State

No 4584.—Temple of Mahāvīra, etc., Paladi, Sirohi State

No. 4585 —Temple of Pārśvanātha, etc., Uthaman, Sirohi State.

No. 4595 —Temple of Neminātha etc., Jirawal, Sirohi State

Pp. 17-18. Inscriptions

Nos. 2740-2741 —On pillar etc. of the temple of Sambhavanātha, Kojra.

No. 2744.—On the lintel of the Jain temple, Balda.

Nos 2745 2751 —On pillars, etc. of the temple of Mahāvīra, Paladi.

Nos. 2752-2754 —On pillars, etc., of the temple of Śāntinātha, Vagin

Nos 2755-2756 - Temple of Pārśvanātha, near the image in shrine and on the lintel of shrine door-way, Uthaman.

Nos. 2773-2780.—Temple of Neminātha, on a jamb, etc , Jirawal.

Nos 2788-2791.—Temple of Mahāvīra, on a pillar, etc., Varman.

P. 33 Conservation

Jain temple in the Mission compound, Pattadkal, Badāmi, Byapur.

P 44. Inscription Reports

Eastern Nara.—Jain temple at Gori. Jain temples at Bodeswar. Temple at Virawah.

P. 46. Works proposed (Special repairs) .

Jain temple in the Commissariat store-yard, Belgaum

Pp. 55-57. Conservation Comment .

Badāmī : Surelī temple (Jain).

Dilwara (Abū) Vimala Śō's temple. Tejpalā's temple.

Pp. 59-72. Exploration .

Or (Ur of maps) Jain temple, now dedicated to Pārśvanātha. Its former dedication was to Mahāvira. Inscription dated v. 1242.

Nitora : The shrine of Sūrā and the temple of Pārśvanātha.

Kojra The Jain temple dedicated to Sambhavanātha. Inscription v. 1634. Originally of Pārśvanātha. Inscription Sam. 1224.

Bamanvarjī : A temple dedicated to Mahāvira, called Bamanvarji, belonging probably to the 14th or 15th century. A Śiva *linga* in this sanctum dedicated to Jain worship

Balda . A Jain temple of the 14th or 15th century. The shrine contains an image of Mahāvira installed in v. 1697. Inscription of v. 1483.

Kolar (Sirohi) Temple of Ādinātha. Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era. Pictorial representation of a legend, probably from the life of a Jain *tīrthankara*.

Paladī (Sirohi) Temple of Mahāvira Images of *tīrthankaras*. A Chahamanā inscription recording the gradual encroachment of the Chahamanas of Maivar into the territory of the Paramaras of Abū in the beginning of the 13th century A. D. Inscription dated v. 1248.

Vagin (Paladī) Two Jain temples one consecrated to Ādinātha and the other to Śāntunātha. Inscription dated v. 1264, 1359

Uthaman (Paladī) A Jain temple with an inscription Inscription dated v. 1251.

Las Two Jain temples.

Kalandrī A Jain temple at Javal dedicated to Mahāvira, of perhaps the 14th century.

Udrat . Discovery of an image of a *tīrthankara*, showing evidence of the existence of a Jain temple in the place.

Jiraval . A Jain temple with inscriptions of the 14th century. Contains an image of Neminātha. The temple was originally consecrated to Pārśvanātha.

Varman A Jain temple dedicated to Mahāvira. Inscription v. 1242.

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Report for the Archaeological Survey of Western India, 1917-1918—Bombay, 1918.

Pp. 7-8, 26. Conservation :

Kolhapur : Group of Jain temples now appropriated by Hindu gods,

Dilwara : Temple of Ādinātha.

P. 12. Drawings :

Nos. 1394-1395.—Plan of Jain temples, Nos. 1 and 2, Belgaum.—Fort.

P. 13. Photos :

No. 4693 —Jain images (broken) near Rama temple, Panala, Kolhapur State

P. 20. Agreements :

Jain temple at Adhargunchu, Hubli, Dharwar.

P. 22 Conservation :

Jain temple in the Mission compound, Pattadkal, Badāmi, Bijapur.

Pp. 28-31. Inspection Reports :

Bijapur (Bagalkot Subdivision) Jain temple in the Missionary compound at Pattadkal.

Kanara : *Chaturmukh basti* in Nagarbastikere or Gersappa. Vardhamāna Svāmī temple, Gersappa, and 3 inscription stones in it. Virabhadra temple, Nagarbastikere, Gersappa.

Nasrat Canals. Jain temple at Gori, built in Sam. 1432 (1375-76 A. D.). Jain temples at Bhodesar.

P. 33. Works proposed :

No. 11.—Jain temples in the Fort, Belgaum.

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P. 18. Photos :

No. 4863.—Jain temple, Gwalior.

No. 4873 —Jain images in front of old fort, Jaso, Baghelkhand.

P. 22. Acquisitions .

Rajputana Museum, Ajmer. Head of a marble Jain image found in the enclosure of the *Adhai-din-ki Jhonpura* at Ajmer.

P 26. Protected Monuments .

No. 35.—Old Jain temple in fort, Hangal, Dharwar.

Pp. 29-31. Conservation :

No. 2.—Old Jain temples outside Commissariat store-yard, Belgaum.

No. 3 —Old Jain temple in the corner of Commissariat store-yard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 9.—Jain temple in the Missionaries' compound at Pattadkal, Badāmī, Bijapur.

No 37—Jain basti temple at Lakundi, Gadag, Dharwar.

No 56.—Jain temple at Gersappa, Honawar, Kanara.

No. 57.—Vardhamāna Svāmī temple at Gersappa, Honawar, Kanara.

No 58.—Varabhadra temple at Gersappa, Honawar, Kanara.

P 38. Inspection Report .

Indus left bank division. Jain temple at Gori Jain temple at Bodeswar Temple at Virawah

Pp 46-47 Fort of Umarkot A fragment of a Sanskrit inscription, dated Sam 1563 (1506 A. D.), bearing names of Thakkura Shetasimha (Kshetra-Simha) and *Vrihankara* Ajtanātha (Plate XXVII).

Pp. 60-64. Explorations :

Jaso, Baghelkhand : Jain images (Plate XIV).

Sohagpur : Jain images showing existence of Jain temples

Un : Two divisions of the temples at Un-(1) the Hindu temples, and (2) the Jain temples. Jain images discovered near the *Chaubara Dera*, a medieval Hindu temple. Erection of one of the images or colossi by Ratanakirti (Ratnakirtti), a Jain *Ācharya* ins. v. s. 1182 or 1192. A large Jain temple also called *Chaubara Dera*. In its sanctum stand two Digambara Jain images, one of which is dated in v. s. 13 (? 24). Another Jain temple, called Goaleśvarā, containing three huge Digambara Jain images—of v. s. 1263. Reference to the huge image of Rīṣabhadeva at Khajārāha and Gīrnar.

Illustrations :

Plate 14 Jain images in front of old palace. Jaso.

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P. 20. Drawings .

Nos 1451-1452 —Plan of two Jain temples, Kohala.

No. 1455 —Plans of *Badā Jain Mandir*, Sandhara.

No 1456.—Plan of *Chhotā Jain Mandir*, Sandhara.

No. 1458.—Jain Mandir of Tamboli, Sandhara

Pp. 20-23. Photographs.

No 4927 —Metal Jain image and doorway of shrine, in Barton Museum, Bhavnagar.

No. 4928.—Jain stele, in Barton Museum, Bhavanagar.

No. 4929 —Jain Visva-Chakra on a stone slab, in Barton Museum, Bhavnagar.

Nos. 4991-4993.—Jain temples, Pavagarh, Panch Mahal.

No. 5038-5043 —*Ukha Mandir* broken Jain images pillars etc. in court yard, Bayana, Bharatpur.

No. 5067 —Large Jain image, Bhanapura, Indore.

Nos. 5085-5088 —Jain temples, Kethuli, Indore

Nos. 5089-5090 —Jain temples, Kohala, Indore.

Nos. 5099-5101.—Jain temples, Kukdeswar, Indore.

No. 5108.—Jain temple, Mori, Indore.

Nos 5110-5111.—Jain temple, Mori, Indore.

Nos. 5125-5128.—*Badā Jain temple*, Sandhara, Indore

Nos 5129-5130.—*Chota Jain temple*, Sandhara, Indore.

No. 5137.—Jain temple, Vanadia, Indore.

Nos. 5142-5145.—Jain temple, Vaikheda, Jaora.

P. 33. Acquisition :

Rajputanr Museum, Ajmer : A Digambara, Jain image of Śāntinātha. Budha Peshkar.

Pp. 39-40. Conservation

No. 2.—Old Jain temple outside commissariat storeyard, Belgaum.

No. 3.—Old Jain temple in corner of the commissariat storeyard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 54.—Jain *basti*, Lakundi, Gadag, Dharwar.

No. 65.—Temple of Vardhamānsvāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No. 72.—Vardhamāna Svami to the south of King's seat, Sonda, Sirsi, Kanara.

Pp. 75-109. Exploration :

Bhatkal : Temples of the place adapted from the types of the Jain *bastis* at Mudabidri. Two principal Jain temples (1) Jattapa Naik Chandranāthesvara *basti*, and (2) Pārśvanāthesvara *basti*. The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.

Kothadi, or Kothri : The Jain temple known as Jainabhanjana. Javareśvara—Rāma, probably of the 14th century.

Pura Gilana : At one time in possession of an ancient Jain temple of the 11th or 12th century. One door-jamb of the temple and some Jain images are left at present. Mahāvira, Pārśvanātha, Śāsanadevi with inscription.

Kohala : Two Jain temples know as *Sasbahu-ki-mandir* erected sometime in the 16th or 17th century. Images of Mahāvira, Vardhamāna and two other images of Pārśvanātha in one of the temples. The other temple used for worship.

Champur : A colossal figure of a Jain *Tirthankara*, a Digambara image, called *Sātmassia*.

Sandhara : Jain temple called *Tamboli-kā-mandir*. Temple of Ādinātha. Both temples belong to the Digambaras. Another Jain temple dedicated to Ādinātha also belongs to the Digambaras, Jina images on the lintels.

Kethuli, or Ketholi : A Jain temple. The *mandapa* of this temple is a well-filled museum of Jain iconography. Figures of Mahāvira and standing Digambara Jinas. In the sanctum are Jain images which belong to the Digambara sect. Image of Pārśvanātha, the presiding deity of the temple.

Kukdesvar : Temple of Pārśvanātha. Several morden Jain figures in the interior of the sanctum.

Jharda : Two images of female Jain deities under a tree inside the village.

Depalpur : A huge Jain temple, in the village of Vanadiya, built during the reign of the Khilji Sultans of Malwa. The image of Ādinātha, dedicated in v. ■ 1548 (1492-93 A. D.) the principal figure in the temple.

Vaikheda : Jaora State. A mediaeval Jain temple, now dedicated to the worship of Pārśvanātha. A stone door-frame belonging to a Jain temple. A figurine of a seated Jina. An inscription in characters of the 12th century A. D. recording the name of the merchant Rāmadeva, the illustrious *Gani* of the Śrīmāla sect. Figure of a seated Jina in meditation on a throne.

Temple of Patāini Devi : Stands on a two hill. The lintel bears there niches, each containing the figure of a Jina. A mediaeval image of a female deity with figures of Jinas, Nemisātha in the centre.

Illustrations in the Report :

Plate No. 11.—Porch of Jain temple No. 2, Kohala.

Plate No. 12.—Door of Jain temple No. 1, Kohala.

Plate No. 14.—Door of shrine, *Bada* Jain temple, Sandhara.

No. 15.—Bas-relief on lintels *Bada* Jain temple, Sandhara.

No. 16.—Pillar, Tamboli's temple and Sumeru, Sandhara.

No. 17.—Jain temples nos. 1, II Kethuli.

No. 18.—Gateway of Jain temple, No. II. Kethuli.

No. 19.—Jain temple, Mori; Door of Jain temple, Mori.

No. 20.—Jain temple, Kukdesvara.

No. 22.—Jain colossus near Bhanpura.

No. 23.—Dado of Jain temple No. 1, Kethuli.

No. 24.—Door of Jain temple, Vanedia.

No. 26.—Temple of Patāini Devi, Mohar.

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Pp. 2, 116. Discovery of Jain images during the excavation of the plinth of a house at Naroli, Bharatpur State.

Pp. 16-19. Photographs

No. 5187.—Jain temple, Ghotan, Ahmednagar.

Nos. 5238-5239.—Jain temple converted into Hindu temple, Hallur Bijapur.

Nos. 5245-5247.—Jain temple, Belgaum Fort.

Nos. 5368-5377.—Jain images, Bayana, Bharatpur, found at Naroli.

Nos. 5432-5433.—Jain images lying on hill, Bijawara, Indore State.

P. 27. Acquisitions Rajputana Museum, Ajmer.—A pillar with four-seated Jain images on its four sides. A pedestal of Jain image.

P. 42. Inspection Report Indus left bank division. Jain temple at Gori. 14 miles north-west of Virawah.

P. 47. Works Proposed.

No. 140.—Repairs to the old Jain temples, Deogaon, Belgaum.

No. 169.—Repairs to the Jain *basti*, Lakundi, Dharwar.

Pp. 65-123. Exploration

Ahmedabad : Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal taken from some Jain or Hindu temples.

Ghotan. Close to the Nizam's dominions. Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities.

Sohagpur : Jain images in the Thakur's *gadhi*, Ambikā, Padmāvati, Ādinātha, Parīśvanātha, Bijawada ; Indore State—Ruins of a very large Jain temple, probably erected during the 10th or 11th century A. D. at Bandarpekhan hills. Its foundations dug up to provide materials for a few Śaiva temple. The ruins consist of slabs of stones and three Digambara images. Viśeśvara temple entirely built of stones obtained from the ruins of the Jain temple on the foot of the hill. Images of the Digambara sect built into the walls of the temple. Pedestal inscription of v. s. 1234.

Rajor. Indore State : The *garbhagriha* of an ancient temple containing a Jain image and an image of Viṣṇu or Sūrya.

Sundarsi : Temples containing many fragments of Śaiva and Jain images.

Bihar : Narsingarh State—Hindu or Jain materials used in the erection of a *masjid* during the reign of Sultan Mahmud I of Malwa in 844 A. H. (1440 A. D.)

Kotra : Rajgadh State—Reference to a headless Jain image in the Gazetteer of Rajgadh.

Naroli : Bharatpur State—Ten inscribed Jain images discovered, all dedicated on the same date v. s. 1193 (A. D. 1136).

Hallur : Bombay Presidency—on the top of a hill. An old Jain temple, locally called "*Melgudi*", and worshipped as a Śaiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A. D. Eight Jain images carved on the walls.

Velapur : A Jain temple of Chālukya type, dedicated to Pārśvanātha, in the centre of the village known as *Sarkarwāda*

Illustrations in the Report .

No. 8 (b) Jain temple, Hallur.

No. 28 (a) Jain colossus, Bijawada.

No. 33 (a) Jain image from Naroli.

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Annual Progress Report of the Archaeological Survey Circle, North Western Provinces and Oudh.

Years 1889-1891—

Pages. 13—18.

The work of excavation of Dr. Fuhrer at Mathura, from the 15th November, 1890 to the 5th March, 1891. Information about the principal monuments discovered. General notes on the value of the inscriptions for history and the doctrine of Jainism · Organisation of the Jaina Order · the Kottiya *gana* at Mathura, its '*Kulas*' and '*Śakhās*', the Jaina nuns, the laic adepts, the cult; the goddess Sarasvatī, the *Tīrthakaras*; the *śiṣyas*; the period of the Jaina writings; the Śvetāmbaras and the Digambaras in the beginning of the Christian era.

Special examination of some fragments of sculpture and some inscriptions.

Year 1891-1892,

3. Excavations in the neighbourhood of Nasratganj. A temple dedicated to Pārśvanātha was brought to light, with fragments of statues and different inscriptions dated from Saṃvat 18 to 74. One of them, of the year 50, refers to the erection of a statue of Neminātha.

Year 1892—1893.

11-12. Short description of the Jaina temple of Pali, in the province of Marwar.

12. Review on the temple of Mahāvira, at Nadole. It is one of the finest Jaina temples. Three inscriptions, dated Saṃvat 1666, recalling its constructions. The temples of Pārśvanātha, at Jhalor, with inscription of Saṃvat 80

12—14. The Jaina temples of the mount Abū :

1 Properly speaking on the mount Abū some ancient temples profusely decorated, and two others—one dedicated to Rīṣabhanātha the other to Pārśvanātha.

2. In the village of Dailwādā five temples, three of which are modern, of the two others, the most ancient was constructed in Saṃvat 1088 (1032 A. D.) by Vimalaśāh, in honour of Rīṣabha, the last, of marvellous architecture, is the work of the ministers Vastupāla and Tejapāla, who constructed it in Saṃvat 1287 (1231 A. D.) in honour of Neminātha.

14. At Ajārti, in the district of Sirohi, ruins of a temple richly carved dedicated to Mehāvira, inscription of Saṃvat 1185.

16. To the east of Udaypur, on the site of the ancient city of Tāmbāvati, there are two Jaina temples, with several short inscription of the 16th century and a beautiful Digambara statue; dated Saṃvat 1031.

17. Group of beautiful Jaina temples, magnificently carved, at Katragarh, to the north-east of Nāthdwāra. To the north of the same town, at Kumalgarh, two other ancient temples.

17-18. Two temples of Rāmpur, constructed in 1440 A. D. and dedicated to Pārśvanātha. The greatest of them contains several ancient statues of Pārśvanātha and an important collection of old Jaina manuscripts.

18. At Rakhabdeo, to the south of Udaypur, group of temples richly decorated and dedicated to Rīṣabhanātha; a very frequented place of pilgrimage.

18-20. Chitorgarh. A small temple nicely carved, and a group of other temples dating of the 12th century A grotto, ancient Jaina hermitage, with several

inscriptions in Jaina Pratihara, of the 14th century. Monument erected in Samvat 952 in honour of Visabhanātha, with fragmentary inscription. Old temple constructed in Samvat 811.

21. Near Bijoli, group of four temples. The greatest of them dedicated to Pārśvanātha includes an inscription of Samvat 1232 which gives a list of Jaina masters of the religious issue of Kundakunda and belonging to the Balītkāra *gaṇa* and to the Sarasvatī *gaṇa*. Two other inscriptions are equally interesting; one recalls the construction of the temple of Pārśvanātha in Samvat 1226; the other gives a long list of masters of the Kharatara sect.

At Dhar, several Musalman monuments have been constructed with materials coming from rich Jaina temples of the 12th century.

Year 1895-1896.

1-2. New excavations of Dr. Fuhrer at Mathura in February and March 1896. Fifteen pedestals of Jaina statues bearing some inscriptions have been brought to light. One of these inscriptions, carved on a statue of Mahāvīra, and dated of Samvat 299, is of considerable chronological importance.

Year 1896-1897.

6. Ruins of Jaina temples at Bilaspur. To the south of this town, there are relics of a great and magnificent temple, constructed in Samvat 1319.

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Progress Report of the Archaeological Survey, North-Western Provinces and Oudh Circle, 1892-3—Roorkee, 1893.

... Pp. 11-12. Marwar State

At Pali, the city of Marwar, a vast Jain temple known as *Naulakhā*. The temple was built by Alhana Deva in Samvat 1218. It has been cloisters containing small images of the Tirthankaras.

Nadola. Handsome Jain temple dedicated to Mahāvīranātha. At Jhalor close to Surajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80.

Pp. 12-14. Sirohi State

Mount Abu. Ancient Jain temples. Within the Achalgarh fort are two Jain temples, one dedicated to Visabhanātha and the other to Pārśvanātha.

Dailwara : Jain temples at or near Dailwara. Temples erected in honour of Vṛisabhanātha and Neminātha. The former built by Vimla Śāh, a Jain merchant of Anahilvad, in Sam. 1088 (A. D. 1032), the latter built by the two brothers Vastupāla and Tejhapāla in Samvat 1287 (A. D. 1231).

Ajārti : Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam. 1185.

Pp. 14-21. Mewar State :

Udaypur : The temple built by Rānā Jagat Singh II in A. D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewar.

Ahar : A beautiful Jain temple erected under the auspices of Mirā Bāi. Another Jain temple containing interesting series of shrines. A fine Dīgambara statue bearing date Samvat 1037 (A. D. 974).

Temple village of Nagda and Eklingaji . Two temples at Nagda called Sās-Bahu rank first as specimens of Jain architecture.

Kotragarh : Group of handsome Jain temples.

Hill fort of Kamalmere, or Komalgarh : Two ancient Jain temples.

Sadri Pass : The Rampura Jain temples. Temple of Pārśvanātha erected in A.D. 1440, in the reign of Rāṇā Kumbhakarna. Small temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 *sikhars*. Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdeo : Famous for beautifully sculptured Rīṣabhanātha temples, built in A. D. 1375. Sculptures of Hindu gods worshipping the Tīrthankaras in the sanctum of the chief temple.

Chitorgarh : A richly carved Jain temple built during the reign of Rāṇā Kumbhakarna. Elaborately carved Jain temples of the 12th century A. D. called *satīs deorān*, or "27 shrines"—Cave above the *gaumukha* tank apparently used as a Jain hermitage. It contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia : A group of a few handsome Jain temples. The largest one, dedicated to Pārśvanātha, contains an inscription of Sam. 1232, recording a list of the spiritual heads in the line of Kundakunda *Āchārya* in the *Balāśkaraṅga*, the *Sarasvatī gachchha*, and the Mulasangha of the Dīgambara. An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Smeśvara. Another inscription giving a list of the spiritual heads of the *Kharatara gachchha*.

Pp. 21-28. Dhar State

Dhār or Dhārā Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent A. D. Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din's *Dargah* built in A. H. 861. Jain columns in the Jami or Lat *Masjid* erected in A. H. 807. The *Dargah* of Abdul Shah Chaugal, built in A. H. 859, the transformation of a Jain temple of the 12th cent.

Hill fort of Mandu. Spoils of ancient Jain temple used in a colonnade to the west of Jami *masjid*. *Masjid* constructed by Hosang Shah Ghorī, in A. H. 808, out of the materials of an ancient Jain temple. Juma *masjid*, built by Hoshang Shāh in A. H. 835 from the wrecks of a magnificent Jain temple.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1893-4.—Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist Jain temples at Deogarh, Madanpur, Dudali

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1895-6.—Roorkee, 1896

Pp 1-2 Excavations at Muthura, Kankali Tila. Ornamental slabs belonging to very ancient Jain *stūpa*—15 inscribed bases of Tirthankaras—Documents containing a number of names of Jain monks. A dated inscription (Sam. 299) incised on the base of a statue of Mahāvira.

P. 5. Drawings from Mathura

No. 782—Colossal statue of Neminātha, Sam. 1134.

No. 783—Inscribed statue of Neminātha, Sam. 1036.

No. 784—(a) Ornamental base of the colossal statue of Neminātha, A. D. 1000—1100.

(b) Ornamental base of a statue of a Tirthankara.

No. 785—Sitting statue of a Jina in red stone.

No. 786—Three inscribed four-faced Jinas, dated A. D. 78-120, A. D. 93, A. D. 1022.

- No. 787—Sitting statue of a Jina in red sand-stone.
 No. 788—Two statues of sitting Jinas.
 No. 789—Sitting statue of Rishabhanātha, dated A. D. 100-200.
 No. 791—Ornamentation on the base of a Jina, Samvat 78.
 No. 796—Sitting statue of Vardhamāna.
 No. 798—Back view of ancient Jain pillar.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1896-7 —Roorkee, 1897.

P. 6. Kotah State, Rajputana

Bilas, Nizamāt Kishanganj Ruined dwelling houses, palaces and temples (Śaiva and Jain) of an ancient city formerly called Suvarna—Panaripura.

Atru—Ganeshgunj, Nizamāt Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319

Pp. 11-12 Drawings

- No. 844—Statue of Neminātha (12th century A. D.), Srāvastī.
 No. 860—Sculptured pilaster of an ancient Jain temple, Mathura.
 No. 863—Circular column sculptured with seated Jinas, Asākhara.
 No. 865—Fragment of a *Toraṇa* from ancient Jain *stūpa*, Mathura.
 No. 866—Square pillar (sculptured) of Mahāvīranātha, Mathura
 No. 868—Statue of Munisuvratanātha, dated Samvat, 1063, Agra.
 No. 869—Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.
 No. 871—Statue of Rishabhanātha, dated Samvat 1234, Mainpuri.
 No. 872—Statue of Ādinātha, Dubkund (Gwalior State).
 Nos. 879-80—Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

Pp. 13-14. Photo Negatives :

No. D 656—Carvings on pilaster of mediaeval Jain temple at Atru, Kotah State.

No. D 683—Jain tower erected in Sam. 952, at Chitorgarh, Mewar State.

No. D 688—Eastern view of Jain temple of 12th cent. A. D. at Chitorgarh.

No. D 689—Interior view showing construction of dome of mediaeval Jain temple at Chitorgarh

No. D 690—Exterior view of ruined Jain temple built in Sam. 811 at Chitorgarh.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1897-8.—Roorkee, 1898.

P. 10. Drawings

No. 881—Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.

No. 882—Images of Trisala Devī, the mother of Mahāvīranātha, Batesar, Agra dist

No. 885—Image of Rīṣabhanātha, dated Sam. 1234, from Mainpuri

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1899-100—Lucknow, 1900.

P. 3. Appendix H

Mosque reared with the spoil of Hindu temples after careful defacement or basmearing of the sculptured Jain images.

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Annual Progress Report of the Superintendent of the Archaeological Survey, Punjab and United Provinces Circle.

Year 1903-1904 :

Pp. 61-62. Jain images for Tonk. Hīrānanda Shāstri. Review on eleven statues of Tīrthankaras brought to light in January 1903 at Tonk (Rajputana).

These are Digambara statues, for they are naked and the inscriptions that they bear use the term '*Mulasangha*'. These inscriptions are all dated of Samvat 1510.

The statues were erected by one named Lāpū, who belonged to the tribe of the Khandarwāla.

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Report of the Archaeological Survey, United Provinces and Punjab, 1903-4. Part I.

P. 12. The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs.

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Report of the Archaeological Survey, United Provinces and Punjab, 1903-04.

Pp. 14-17. Inscriptions copied.

Nos. 74685—Eleven Jain images in possession of His Highness the Nawab : Sanskrit-Nagari ruler, Lungar Deva : Sam. 1550 (A. D. 1453); locality, Tonk.

Nos. 95-98—Base of a Jain image : Sanskrit-Nagari, ruler, Madana Varman; locality Mahoba. No. 95 is dated Samvat 1211, No. 96 Samvat 1219; Nos. 97-98 are undated.

No. 99—Rock immediately south-west of Madan sāgar with numerous Jain figures; Sanskrit-Nagari; Sam. 1240; locality, Mahoba.

No. 11—Inscription in the cave in the same rock, details as above.

P. 20. Photos.

Nos. 393-400—Eleven inscribed Jain images, Tonk (Gwalior State).

P. 33. Collection of Jain and other images in the Lucknow Museum.

Mahoba : Inscribed fragments of Jain figures.

Chhipiani : Part of a seated Jain figure containing an inscription dated Sam. 1197.

P. 34. Fragments of Jain sculptures in the Public Library at Allahabad.

Pp. 61-62. Jain images from Tonk (Rajputana). By Pandit Hīrānand Shēstri. Eleven Jain images excavated at the place in January, 1903 :—(1) Pārivanātha,

(2) Supārivanātha, (3) Mahāvīranātha, (4) Nemunātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāṃsaprabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Sāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A. D. 1453) is invariably the same. The nude figures belong to Digambar sect, as the term *mūlasamgha* is used in the inscriptions. These were set up by Lāpū, his sons Salha and Palha and their wives Lashamini, Suhāgini and Gauri, of the Khendelavāla division of the Digambara community, and the *Vakulyavāla goira*. The sculptures were carved in the reign of Lungaradeva.

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Report of the Archaeological Survey, Northern Circle, 1905-6,—Lahore, 1906.

Inscriptions copied :

No. 101—Base of Jain image; Sanskrit-Devanagari, Vikrama Sam. 1529 (A. D. 1471); Allahabad Public Library.

P. 23. Kangra District :

Kangra Fort. Two small Jain shrines at the back of the shrine of Ambikā Devi. Inscribed image contained in one of these shrines worshipped by Jains.

Kangra Bazar : Two Jain sculptures in the temple of Indrēśvara

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Report of the Archaeological Survey, Northern Circle, 1907-8,—Lahore, 1908.

P. 7. Repairs to Pīrthi Rajā's temple. Jain colonnade, Delhi.

Pp. 14-21. Inscriptions at Mathura Museum on Tirthankara images in Prakrit and Sanskrit in Brahmi character, Kushana period

No. 26—The year 5, the 1st month of winter, the 12th day.

No. 27—The year 5, the 4th month of winter, the 20th day

No. 48—The year 50, the 3rd month of winter, the 2nd day (?) of the reign of Huviska.

No. 49—The year 83, the 2nd month of summer, the 16th day of the reign of Vāsudeva.

No. 50—The year 83, the 2nd month of summer, the 25th day.

No. 51—The year 90 (?)

No. 53— —

No. 54— —

No. 56— —

No. 67—The year 57 [A. D. 376 (?)], the 3rd month of winter, the 13th day. [Gupta (?) period].

No. 68—The year 97 (A. D. 416) the 1st month of the rainy season, (Gupta period).

No. 71—[Vikrama (?)] Samvat 1204.

No. 75—Sam, 1896.

No. 80—Inscription at Allahabad Public Library on Tirthankara image in Sanskrit-Nagari, Sam 1524.

P. 27. Photos :

No. 928—Tirthankara image, Faizabad Museum.

P. 34. Discovery of Jain sculptures when excavated the large Jain temple Sobhanātha at Mahet.

P. 51. Acquisition :

No. 114—Inscribed Jain statuette from Mātā Math, Mathura Museum.

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Report of the Archaeological Survey, Northern Circle, 1908-9.—Lahore, 1909.

Pp. 17-19. Acquisitions .

Mathura Museum

No. 16—Jain sculpture.

No. 20—Jain *chaumukhi*.

No. 26—Inscribed Jain image, Balbadra *Kunda*.

No. 39—Jain *chaumukhi* of red stone.

Nos. 73-74—Headless Jina figure from Sarsvati *Kunda*.

Nos. 161-260—Fragmentary sculptures (Jain, Buddhist, and Brahmanical) exhumed from Shaloka and Ganeswar tanks near Muttra.

Pp. 22-23. Inscription

No. 23—On Jain image from Balbhadra *Kuṇḍa*, Sanskrit-Nagari; Vadi 7 (?) Friday, Muttra Museum.

P. 25. Photo .

No. 1003—Tirthankara image, Muttra Museum.

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Report of the Archaeological Survey, Northern Circle, 1909-10.—Lahore, 1910.

Pp 18-19. Inscription

No. 7. Statuette of Vṛisabhanātha seated, Prakrit—Kusan Brahmi; the year 84 and the reign of Vasudeva, locality, Balbhadra *Kuṇḍa* near Mathura.

P. 20. Photos .

No. 1046—Brass image of Jina (locally called Lakṣmīnarayana) front.

No. 1047— Ditto. back, (with inscription).

Temple of Hirma

Pp 29-31. Acquisitions Mathura city.

No 42—Tirthankara, obtained from Potra *Kuṇḍa*

No 43—Tirthankara Ādināth, obtained from Potra *Kuṇḍa*.

No 44—Female figure nude, probably Jain, from Manoharpur.

No 48—Lintel of some ancient Jain temple with Tirthankara image and other figures, from Isapur, facing Mathura city on the other side of the Jumna river

No. 49—Headless Tirthankara image, from a building between Gokul and Mahāban

No. 53—Tirthankara image, from the site of the orderly room and barracks for English soldiers of the regiment stationed at Mathura

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Annual Report of the Archaeological Survey, Bengal Circle, 1902.—Calcutta, 1902.

P. 14 Seated statue of Pārśvanātha, and other minor Jain images, in a cave in the Southern face of the Pachar hill near Raiganj—An inscription stating worship of Pārśvanātha—Existence of a Jain sanctuary in the locality.

P. 16. Rājgir, a sacred place to the Jains. Shrines containing stones with the footprints or *pādukās* of some Jain Tirthankara and numerous Jain images. Settlement of the Jains in the place from the beginning of the Christian era. *Sonbhandar* or "gold treasury" cave, at the foot of the Baibhar hill, made by a Jain monk for the use of his own sect. Two caves made by Muni Vairadeva. Mutilated carving of Jain Tirthankara. Probably occupation of the caves by Jain monks when the Chinese pilgrims visited Rājgir.

P. 18. Ancient sculptures in Jain temple in village Baragaon Jain pilgrimage to the place. Pāwāpurī, where Vardhamāna Mahāvīra attained *nirvāṇa*, a holy *tirtha* of the Jains.

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List of ancient Monuments in Bengal. Revised and corrected upto 31st August 1895—Calcutta, 1896.

| <u>Pages</u> | <u>Localities.</u> | <u>District.</u> | <u>Jaina monuments.</u> |
|--------------|--------------------|------------------|---|
| 254 | Bargaon | Patnā | Temple of Śāntinātha, constructed towards the 6th century A. D. |
| 274 | Pāwā | Pātnā | Two temples of a very recent date with ancient statues. A third has been inaugurated in 1894. It is at Pawa that the tradition makes Mahāvīra die. |
| 344 | Dharabra | Shāhabād | Temple constructed towards 1845. |
| 422 | Bhāgalpur | Bhāgalpur | Several temples, one of which is old of about 200 years. |
| 428 | Mandor | Bhāgalpur | Modern temple. |
| 488-502 | Khandagiri | Puri | Grottos and modern temple. |
| 546 | Mount Pāresnāth | Hazāribāgh | Temple with inscription of year 1768. |
| 554 | Deoli | Mānbhūm | Group of temples. |
| 556 | Suissa | Mānbhūm | Statue. |
| 562 | Pakbirra | Mānbhūm | Statues and temple of the 7th century. |

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Annual Report of the Archaeological Survey, Bengal Circle, Calcutta.

Year 1902

| <u>Pages.</u> | <u>Localities</u> | <u>Districts.</u> | <u>Jaina antiquities.</u> |
|---------------|-------------------|-------------------|--|
| 14 | Pachar | Gayā | Grotto with grand statue of Pārśvanātha and other small statues |
| 16 | Rājgir | Pāṭṇā | Rājgir, the ancient Rājariha, is a very important Jain centre since the beginning of the Christian era approximately. Grottos, sanctuaries, inscriptions and numerous statues. |
| 18 | Bargaon | Patna | Modern temple with ancient sculptures. |
| 18 | Pāwā | Patna | Locality where Mahāvira died. Modern temples, none antiquity. |

Year 1903

| | | | |
|----|------------------|------------|--|
| 7 | Champāran | Bhāgalpur | Modern temples enclosing some ancient states. Inscriptions, of which one is of Śaṃvāt 1525. |
| 8 | Sultānganj | Bhāgalpur | Two statues of Tirthankaras |
| 11 | Lachur | Monghyr | Great modern temple (1874) and two small sanctuaries each enclosing a tall statue of Mahāvira dated Śaṃvāt 1505. |
| 13 | Mount Pāresnāth. | Hazāribāgh | Temple containing the prints of the feet of Pārśvanātha consecrated in 1793. Other temples with the statues of eight Tirthankaras. |

| <u>Pages.</u> | <u>Localities.</u> | <u>Districts.</u> | <u>Jain antiquities.</u> |
|---------------|--------------------|-------------------|--|
| 12 | | Mānbhūm | The district contains a certain number of Jaina temples of the 14th or of the 15th century. |
| 14 | Pakbirra | Mānbhūm | Statues of Ādinātha, of Pāriva-nātha and of Mahāvira. |
| 14 | Palma | Mānbhūm | Temple in ruin. Two gigantic statues of Tīrthankaras and other small images. |
| 14 | Churra | Mānbhūm | Temple and images. |
| 14 | Arsa | Mānbhūm | Temples and statues, of which one with some particular characters representing probably Pārśvanātha. |

Year 1904.

| | | | |
|----|---------|--|---|
| 16 | Vaiśālī | | One does not find any trace of Jainism in the village of Besarh which represents the ancient town of Vaiśālī. It was however in a suburb of this town, Kollāge, today Kolhua, that Mahāvira was born. |
|----|---------|--|---|

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Report of the Archaeological Survey, Bengal Circle, 1903—Calcutta, 1903.

P. 7. Champānagar, Bhāgalpur district, sacred to the Jains. Antique statues of Ādinātha and Mahāvira in the Jain temple in the locality. Extinction of Jainism in Eastern India for many centuries that followed. Inscriptions of Sam. 1525 and S. 1881.

P. 8. The Jahngīra hill Sultanganj resorted to as a place of worship by the Hindus, the Buddhists and the Jains alike. Carvings of Śāntinātha.

P. 13 Pārśvanāth hill, Hazāribāgh district, bears footprints of *pādukās* of various Jain Tīrthankaras, consecrated on the 9th Feb. L. 1769 (N. S.).

Mānbhūm dist.—a number of mediaeval Hindu and Jain temples of about the 14th or 15th century A. D. Jain remains in Jharkhand. The country taken by the Hos from the Śrāvakas, i. e., the Jains, who came there to work in the numerous copper ores.

P. 14. Jain remains observed at Pakbirra, Palma, Churra and Arsa. Other remains at Burran. Jain images at Deoli. Jain images of Ādinātha, Pārśvanātha and Mahāvira collected close to the temples at Pakbirra

Two statues of Tirthankaras forming part of the temple at Palma—A few similar statues in the village

Jain Images in the Village Churra—Temples originally belonging to the Jains.

Jain statues at Arsa—Figure wearing a crown and the head surmounted by a many-hooded cobra. Unusual representation of Pārśvanātha.

P. 28. Photos.

Nos. 63-64—Bhāgalpur—Group of ancient Tirthankaras in a Jain temple at Champānagar.

Nos. 78-79—Mandar hill—Jain temple, on top, from south.

Nos. 98-99—Pārasnātha hill—General view.

Nos. 102-103—Pakbirra—Group of Jain statues.

No. 113—Palma—A Jain Tirthankara.

Nos. 116-117—Arsa—A ruined Jain temple, a Jain Tirthankara.

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Report of the Archaeological Survey, Bengal Circle, 1904—Calcutta, 1904.

P. 16. Vaiśālī, birthplace of Buddha's contemporary and rival Vardhamāna Mahāvira. He belonged to the Kṣatriya class of the Nāyas or Jñātris. Pāwāpuri, the place of Mahāvira's death. No traces of Jainism at Vaiśālī. Mention by Hiuen Tshang of a number of Jains residing at the place at his time.

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Report of the Archaeological Survey, Bangal Circle, 1905—Calcutta, 1905.

Pt. 2 P. 14. Worship of *stūpas* by Buddhists and Jains is nothing but an adoption of popular form of grave-worship.

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Annual Report of the Archaeological Survey, Eastern Circle, 1905-06 —Calcutta, 1907.

P. 2. Inscription of Khāravela of the year 165 B. C. at Khandagiri. Inscription on the Sonbhandar cave at Rājgir proving that it was made in the 2nd or 3rd century A. D. by a Jain for members of his order.

P. 12. Caves at Khandagiri—Doubt whether these caves originally intended as places of retreat for the Jain ascetics or any other order. Interpretation of carvings in the *verandah* of the *Rani-kā-naur*.

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Report of the Archaeological Survey, Eastern Circle, 1906-07.—Calcutta, 1907.

P. 15. Udayagiri and Khandgiri. Caves and temples of the places becoming Jain in about the 10th or 11th century. Khandgiri hill crowned by a Jain temple in the end of the last century. Hāthigumphā inscription engraved by king Khāravela. The caves are among the most interesting of all the caves in India.

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Report of the Archaeological Survey, Eastern Circle, 1906-07.—Calcutta, 1907.

P. 6. Repairs to temple of Pārśvanātha, Bhandak, Dist. Chanda. Cleaning of Jain temples at 27th mile from Bunda on Saugar. Cawnpore Road, Dhamoni, district Saugar.

P. 9. Photo :

No. 109. C.—Jain statue, Bahuriband dist., Jubbulpore,

P. 18. Flourishing settlement of Jains at Bahuriband. Fragments of Jain images—A standing image of a *Tīrthankara* (Śāntinātha).

P. 34. An old ruined Jain temple of the 11th century at Arang, dist. Raipur belonging to the Digambaras. Standing Jain images. Figures of Brahma and Jain *devts* and *Gaumukha*, a favourite image of the Jains.

Pp. 36-37. Mahāmāi temple, Ratnapur, district Bilaspur, a Jain temple originally. Seated Jinas and rows of smaller Jinas. Several mutilated Jain images in the village in black stone.

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Report of the Archaeological Survey, Eastern Circle, 1911-12.—Calcutta, 1912.

P. 24. Photo :

No. 242. C.—Statue of Jain Tirthankara in front of the temple, Kukurmath, district Mandla.

P. 37. Jain temples at Kundlapur, district Damoth.

P. 40. Temple of Ranmuktesvar, Kukurmath, Dindori, dist. Mandla (plate 1)—Date of the temple. 9th cent, or earlier, or between 800 and 1200 A.D. This temple built by the Jains. Nude colossal seated figure

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Report of the Archaeological Survey, Eastern Circle, 1912-13.—Calcutta, 1913.

P. 9. Conservation .

Note 23. *Antariksa Pārśvanātha* temple at Sirpur, Akola dist. Central Provinces.

Pp. 25-26. Photos .

Nos. 252-3. C —Jain temple & building, Dhamoni, Saugor district.

Nos. 310 C., 311 C., 311 A. C.—*Antarikṣa Pārśvanātha* temple, Sirpur, Akola district.

P. 43. Temple of *Antarikṣa Pārśvanātha*, Sirpur, Akola district.

P. 48. Kari Talai and Karanpur, Jubbulpore dist. : Brahmanical and Jain temples situated on a low ridge between the two villages. Many Jain figures seated in attitude of meditation.

* Purwa, near Garha—Narharpuri *Gufa*, Jubbulpore district : Two *Gufa* Jain temples on an adjoining hill.

P. 51. Two Jain temples near the Tomb and Mosque of Beljati Sha, Saugor.

P. 53 The Fort Saugo or Kiosks built with old sculptured stones, collected from ruins of Hindu or Jain temples.

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Report of the Archaeological Survey, Eastern Circle, 1913-14.—Calcutta, 1914.

P. 40 Lanji, Balaghat dist : Two sculptured Jain figures in the Fort.

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Report of the Archaeological Survey, Eastern Circle, 1914-15.—Calcutta, 1915.

Ancient Monuments in the Central Provinces and Berar repaired since 1902:

P. 38. (1) Ruined Jain temple with other statues etc., enclosed in a wire-fencing at Eran, Saugor district, Khurai tahsil.

P. 40. (2) Jain temple at Dhamoni, Saugor district, Banda tahsil.

(3) An old ruined Jain temple at Arang, Raipur district, Raipur tahsil.

(4) Jain temple, at Sirpur, Rajpur district, Raipur tahsil.

P. 71. A ruined ancient temple at Adbhar, Bilaspur dist.—A mudhut with an image of *Devī* and a Jain figure, 8th century.

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Report of the Archaeological Survey, Eastern Circle, 1915-16.—Calcutta, 1916.

Expenditure on archaeological works in the Central Provinces during the year.

P. 19. An old ruined Jain temple, Arang, Raipur district.

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Report of the Archaeological Survey, Eastern Circle. 1916-17.—Calcutta, 1917.

Expenditure on archaeological works in the Central Provinces and Berar during the year.

Pp. 23-24. (1) An old ruined Jain temple, Arang, Raipur district. (2) A ruined Jain temple, etc, Eran, Saugor district.

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Report of the Archaeological Survey, Eastern Circle, 1917-18.—Patna, 1918.

Expenditure on archaeological works in the Central Provinces during the year.

P. 23. (1) An old ruined Jain temple, Arang, Raipur district.

(2) 8 stone Jain images, Nauhwara, Jubbulpore district.

Pp. 53-54. Bahulara, Bankura district : Images of a Jain statue of *Pārśvanātha* in a temple.

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Report of the Archaeological Survey, Eastern Circle, 1918-19.—Patna, 1920.

P. 5. Mehkar, Buldana district :

The Jain 'Madh' or old Dharamsala.

Expenditure on archaeological works in Bihar and Orissa during the year.

P. 23. (1) A Jain temple, Rājgir, Patna district.

P. 25. (2) Pārśvanatha temple, Bhandak, Chanda district.

P. 26. (3) Jain temple etc., Eran, Saugor district.

P. 43. Bhandak, Chanda district—Called Bhadravati or Bhadrapura by the Jains : It is the birthplace of Śitalanātha. Image consecrated is from temple of Pāresnāth which does not exist.

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Report of the Archaeological Survey, Eastern (now Central) Circle, 1919-20—Patna, 1920

Repairs to Monuments :

P. 5. Ruined Jain temple and statues, enclosed in a wire fencing Eran, Saugor district

P. 20. (1) Jain temple, Rājgir, Patna district.

P. 24 (2) Old temple, of Pārasnātha, Bhandak, Chanda district.

Pp. 27-328. Photos :

Antiquities at Khaṇḍagiri, Puri.

Nos. 1936-7—Jain temples etc.

No. 1942—Images inside the Navamuni cave

No. 1965—Hāthigumphā.

Nos. 1966-68—Rājigumphā.

No. 1969—General view of caves.

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Report of the Archaeological Survey, Central Circle, 1920-21 — Patna, 1921.

P. 10. (1) Jain temple, Rājgir, Patna district.

P. 12. (2) Khaṇḍagiri and Udayagiri caves etc., Bhubaneśwar, Puri dist.

Ruined Jain temple and other statues etc., enclosed in a wire-fencing. Eran, Saugor district.

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Annual Report of the Archaeological Department of H. H. the Nizam's Dominions, 1914-15 — Calcutta, 1916.

Pp. 3-4. Devai masjid originally a Buddhist or Jain temple. Image of Buddha or of Tirthankaras carved on several stones. Its architectural style similar to that of the 8th to 10th century A. D. of the Northern Deccan. Its conversion to a mosque by the Muhamadans in A. D. 1325-51.

* 376 (xxxv)

Report of the Archaeological Department of H. H. the Nizam's Dominions, 1915-16 — Calcutta, 1917.

P. 6. Patancheru once an important centre of Jain worship. Colossal statues of Mahāvira and other Tirthankaras. New images said to be discovered. Attitude of the ruling princes in the northern part of the Deccan favourable to the Jain religion from the 7th to the 10th century A. D. — Subsequent destruction of the Jain temples by the worshippers of Śiva and Viṣṇu or their conversion to shrines of these faiths. No remains of the temples of Patancheru are found except statues lying buried in mounds or under the Brahmanical constructions.

376 (xxxvi)

Report of the Archaeological Department of H. H. the Nizam's Dominions 1918-19 — Calcutta, 1920.

P. 6. Group of Jain and Brahmanical caves known as Dēbar Leṇa or Tarla Leṇa.

P. 38, (434). Nagai Jain image in a temple (photographic negative).

377 (i)

Annual Report Ar. Dept. of H. E. H. Nizam's Dominions, 1919-20—Calcutta, 1922.

Plate II (b). *Indra Sabha*, Ellora : Entrance showing Monolithic Pillar which down shortly after Lord Northbrook's visit.

Plate III (a). *Indra Sabha*, Ellora : Figure of Indrāṇī, (b) The same ; figure of Indra.

377 (ii)

Annual Report Ar. Dept. H. E. H. Nizam's Dominions, 1920-21—Calcutta, 1923.

Nothing.

377 (iii)

Annual Report Ar. Dept. H. E. H. Nizam's Dominions, 1921-24—Calcutta, 1926.

P. 10. Bodanā, the modern Bodhana (Nizamabad) a vast array of Hindu and Jain remains noticed at this place.

App. G.—List of photographic Negatives. :

| <u>Sr No.</u> | <u>Locality</u> | <u>Description.</u> |
|---------------|-----------------|---|
| 590 | Ellora | <i>Indra Sabha</i> , Indra on Elephant. |
| 591 | —do— | —do— Indrāṇī. |

377 (iv)

Annual Report Arch. Dept. H E.H. Nizam's Dominions, 1924-25—Calcutta, 1926.

P. 10. Patancher—Once an important centre of Jain worship, a vast array of Jain images in the town.

P. 36. Photograph :

S. No. 709 Facade, *Indra Sabha*—Ellora.

710 Hall, —do— —do—

711 Facade Cave XXXIII Ellora.

712 Indra on Elephant, Cave XXXIII, Ellora.

P. 42. Exhibits—Hyderabad Museum.

S. No. 1. Seated statue of Jina.

2. White marble Jain (head broken)

3 to 8. Light green stone Jinās (3 broken).

377 (v)

Annual Report of the Ar. Dept. of H. E. H. the Nizam's Dominion, 1926-27—
Calcutta, 1929.

P. 13. Conservation—Ellora caves—the large lantress for the safety of west wing of the *Indrasabha* has been completed and the rock over the varandah of the small Jain cave (No. 34) has been grouted and propped.

P. 17 Drawings—Paintings in the Jaina group of caves. *Indrasabha*, belongs to the 8th to 10th centuries A. D. pervaded by ideals and beliefs of Jaina religion, present a striking contrast to the wall paintings of Ajantā.

377 (vi)

Annual Report of the Ar. Dept. of H. E. H. the Nizam's Dominion (1928-29)
—Calcutta. 1931.

Nothing in this report.

377 (vii)

Annual Report of the Archaeological Department of H. E. H. The Nizam's Dominions—
1930-31—Calcutta, 1933.

P. 29. App. G. List of photo negatives :

No. 1035—Kopbal, Chandra Bandi Rock : Jain Canarese Inscription.

P. 32. App. I. List of Drawings :

Serial No. 1—A Panel from the eastern gallery of the *Indra Sabha*, Ellora.

Nos. 2 & 3—Two panels from the eastern gellery of the *Indra Sabha*, Ellora.

No. 4—Śiva from the ceiling of the *Indra Sabha*, porch, Ellora.

P. 35 Sculptures :

Neglected sculptures removed to the Museum. A colossal Jain figure ($D\frac{1}{2}' \times 2\frac{1}{2}'$) from patāncheru. A very good Jain figure—from Town Hall, Gulbarga. The Jain figures have been installed on pedestals in the Jain gallery.

P. 39, List of Exhibits acquired for the Hyderabad Museum.

Serial No. 212—A Jain image found from Patancheru.

P. 44. No. 378. Jain figure with the hood of a snake—From Town Hall, Gulbarga.

377 (viii)

Annual Report Arch. Dept. H. E. H. Nizam's Dominion, 1933-34—Calcutta, 1936.

P. 3. Survey of Monuments.

Bhawāni Bas Moran. This is the main gateway of the village. It is an arched structure. Sculptures of *Dwārapālas* and Hindu gods, as well as the figures of Jain *Tīrthankaras* have been fixed into the body of the building.

P. 9. Conservation

At Ellora—as a result of cleaning of the frescoes, five frescoes representing flying *Apsaras* were brought to light in cave XXXI and XXXII. A complete set of the copies of these frescoes is being prepared, for they throw important light on the history of painting in India after the vanishing of the Buddhist religion from India. The frescoes generally are nearly a century posterior in date to those of Ajantā but the difference is so great that one fears to class them with the latter on points of beauty and artistic feeling (Plates I-IV in colours). App. List on sculptures noted in Warangal Dist.

Pp. 32-38. S No. 15.

Warangal Fort—*Tīrthankar* Ajināth with elephants on both sides; small inscription. (41" x 20" x 6" giving the Jain Formula on the lowest band).

S. No. 19. Jain *Tīrthankara* Pārivanātha 44" x 26" x 6".

S. No. 57 -do- In the Yallammā *guḍī*. A 18" x 17" x 6" fragmentary *Tīrthankara*, in the fort.

| | | | | |
|--|---|--|---|-----------------|
| S No. 94. At Inugurti Mahabudhad Tālūq to the north of the village. | } | Mahāvīr Vadamāna A <i>Prabhavali</i> , has 9 <i>Tīrthankaras</i> , lion in the centre seat. | } | 57" x 34" x 18" |
|--|---|--|---|-----------------|

App. L. List of drawings—1933-34.

P. 57. Serial No. 1-4. Panel from eastern gallery of cave XXXI, *Indrasabha* with tracing, Border with intricate geometrical design with tracing; Panel from the ceiling; panel from the ceiling of the E. Gallery. *Indrasabha*—Ellora.

P. 60. App. N. List of Exhibits—Hyderabad Museum. S. No. 6-7—copy of the Border of a panne—*Indrasabhā*—Ellora caves.

No. 9-10—Dance scene. -do- -do-

No. 11-12—panels from the ceiling -do-

No. 12—*Apsarases* -do- -do-

No. 13—Another Panel -do- -do-

P. 66. S Nos. 347-349.—Excavated from Chidri Jāgir, West of Bidar Jain figures, in sitting pose; in standing pose.

Plates II—*Apsarases* : *Indra Sabhā*, Ellora (in colour).

Plate III—*Apsarases* (musicians) : *Indra Sabhā*, Ellora (in colour).

Plate IV (a)—A Jain figure : *Indra Sabhā*, (b) Geometric Patterns *Indrasabhā*—Ellora (in colour).

377 (ix)

Annual Report Ar. Dept. H. E. H. the Nizam's Dominion, 1931-33—Calcutta, 1935.

P. 31. App. H : List of Paintings prepared in 1931-32 for Hyderabad Museum. Sr. Nos. 1 & 2—Border of a panel from the ceiling of the *Indra Sabhā*, Ellora.

S Nos. 4 & 5—Dance scenes—a panel from the Eastern Gallery of the *Indra Sabhā*, Ellora.

Nos. 6 & 7—Two panels from the ceiling of the Eastern Gallery of the *Indra Sabhā*, Ellora.

Nos. 8-9—*Apsarases*, panels from ceiling of the Eastern Gallery of the *Indra Sabhā*, Ellora.

—do— —do— —do— 1932-33.

P. 91. App. I : List of paintings prepared in 1932-33.

S. Nos. 2 & 3—Broder design from the ceiling of *Indra Sabhā* (tracing)—Ellora.

S. No. 4—*Apsarases* from the shrine of *Indra Sabhā* (tracing)—Ellora.

No. 5. A panel from the shrine of *Indrasabhā* (Eastern wing), Ellora.

P. 92. App. J. & P. 99. Manuscript, acquired—Life of Lord Śrī Krishna—a Jain manuscript, profusely illustrated. Serial No. 229 purchased.

377 (x)

Annual Report of the Archaeological Department of H. E. H. the Nizam's Dominions, 1934-35—Calcutta, 1938.

Pp. 1—165 with 262 illustrations

P. 67—List of Painting, prepared, Ellora caves, during the years 1934-35

| <u>Sr. No.</u> | <u>Subject</u> | <u>Localities.</u> |
|----------------|---|--------------------|
| 1. | Flying <i>apsaras</i> from shrine of cave XXXI, tracing | Ellora |
| 2. | —do— —do— painting | „ |
| 3. | Rājā with an attendant from cave XXXI tracing | „ |
| 4. | —do— —do— painting | „ |
| 5. | Gomastēśvara from cave XXXI painting | „ |
| 6. | Pārasnāth from cave XXXI painting | „ |

377 (xi)

Annual Report of the Archaeological Department of H. E. H. the Nizam's Dominions, (1935-36)—Calcutta, 1938.

P. 58—List of paintings prepared - Ellora caves during 1935-36.

| <u>Sr. No</u> | <u>Subject</u> | <u>Locality</u> |
|---------------|---|-----------------|
| 1. | <i>Apsarasas</i> , cave IXXX <i>Indrasabhā</i> with tracing. | Ellora |
| 2. | A pair of devotees, cave XXXI <i>Indrasadhā</i> with tracing. | „ |

P. 64. List of exhibits acquired for the Hyderabad Museum during the year 1934-35.

| <u>Sr. No.</u> | <u>Description.</u> | <u>How acquired.</u> |
|----------------|-------------------------------------|------------------------------------|
| 140-142 | Jaina images (Tirthankara) | Discovered Kadkal, in Raichur dist |
| 153 | Inscribed pedestal of a Jain image. | —do— |
| 155-159 | Jain images (Tirthankara) | —do— |

377 (xli)

Annual Report Arch Dept., H E H. Nizam's Dominions, 1940-41, Hyderabad—Deccan.

P. 5. Survey of monumants :

Nagaram · 45 miles from Hyderabad on the road to Nalgonda via. Bhongir, Opposite to the entrance of shrine Venkatesh Gudi, is the hill called Indra-pallagutta and it has got a boulder upon which Jainite images have been carved; 4 vertical panels—a standing Jina, a seated Jina, 3rd & 4th standing Jina. Indra-pallagutta has an ancient ruined fort; caverns.

P. 9. Kandigudda Kondigudda between Iswarpet and Bayaram in Warangal Dist is a small village. To the west of the village at a distance of about half a mile there is an old temple—Gopālswāmi's temple and contains an image of Krishna, the image is not so old as the shrine. But there is a mutilated Jain image lying in the compound which might originally have belonged to the temple.

378 (i)

Annual Report of the Archeological Department—Cochin State for the year, 1936-1937—Ernakulam, 1938.

Plate IV—A granite image of a seated Buddha in a small shrine at a Palace called Paruvasseri, about 20 miles to the east of Trichur.

Plate V—A nearer view of the Buddha image at Paruvasseri : Note the holy umbrella over the head of Buddha, and also the two devotees standing on Buddha's either side.

378 (ii)

The Annual Report of the Archaeological Department—Travancore-Cochin State for the year 1951-52.—Ernakulam, 1953.

Plate IX—(24)—Chittaral : A set of Jain images of the 4th, 5th century A. D., carved in relief on the side of an overhanging rock on Thiruchauthumalai—33 miles to the south of Trivandrum.

Plate X (25)—Chittaral : The Jainia reliefs with recently constructed masonry platform in the front, facing north

Plate XI (26)—Chittaral · The brick tower forming part of the old edifice of the Jain temple.

Plate XI (27)—Chittaral · The idol of a Jainia *Tirthankara* thrown outside the temple.

379 (i)

Annual Report Archaeological Department, Gwalior State, for S. 1980 (1923-24),
—Gwalior.

Conservation :

Badoh, Dt. Bhilsa. The Jain temple is a group of some 20 different shrines enclosing an oblong court-yard constructed at different times ranging from the 9th to the 12 century.

The Gadarmal Temple, 9th Century; the image of a goddess on the dedicatory block of the shrine doorway, a mother goddess with a child the principal idol; the Gadarmal temple was dedicated to the Mothers; After the original temple had suffered mutilation at the hands of Muhammadan invaders, an attempt was made to repair it, upto the top of the walls of the shrine the original temple has survived, the structure above is a later repair some Jain sculptures are used in these repairs which indicate that the temple was repaired by the Jains.

About 1/4 mile to the N-W of the Gadarmal temple stands a Jain temple consisting of 19 cells the images of Tirthankaras in the cells are as follows :-

Pp. 9-10.

1. Unidentified, standing; 2. Mahāvīr seated and Matinātha standing, 3 Ajitanātha (Polished), unidentified height 7'-8" biggest of the standing three (polished). Sambhavanāth (polished), 4. Two images, bigger of the two is 9' tall standing, 5. Sambhavanāth, Rishabhanātha height 9', Ajitanāth all standing, 6 Unidentified, Śāntinātha, Pārśvanātha, unidentified—all standing, Rishabhanātha, unidentified, Two small images—all standing, 7. An empty cell for passage, 8. A large image height 9', standing, 9. A big image height 11'-3" (this is the principal shrine) standing; 10 Five images, three images—all seated; 11. Rishabhanāth standing, Pārśvanātha seated. A third image seated, outside this cell are two standing images of Tirthankaras; 12. A big image standing; 13. Contains a standing image of Bhujabali with 19 small seated images of Tirthankaras on the back ground and a 20 h figure of a goddess with child—all standing, 14 Unidentified—standing; 15. Pārśvanātha seated, two images of Śāntinātha—standing; 16. Unidentified seated; 17. A small image standing; 18. Unidentified—seated; 19. A *Chaumukha* standing. Two pilgrims record on the door jambs of cells of this temple—one dated v. s. 1134 and the other v. s. 13 (v s. 1113).

Pp. 10-11

Udayagiri Dt., Bhilsa—Jain cave No. 20, the inscription on the cave speaks of the installation of an image of Pārśvanātha at the mouth of the cave. The inscrip-

tion flanks the mouth of the cave on one side and on the other are two rock-cut images of Tirthankaras one of which is that of Pārśva. In the inscription the image of Jina (*jina-kṛti*) is qualified by the adjective *spuṣṭa-Vikṛto-kaṣṭam* which Dr. Fleet (Gupta Inscriptions, page 259) rendered by (richly endowed with the expanded hoods of a snake) and an attendant female deity. Of course, the hoods of the snake are present in the rock sculpture referred to above, but the female attendant is not. This however can be very easily accounted for. Because the natural interpretation of the qualifying phrase quoted above is 'mighty and fierce on account of the hoods of a snake'. This description fits in very well with the rock-cut images in question—that the inscription refers to this image rather than (as held by Dr. Fleet to some other loose image which has disappeared now. The style of sculpture, the image is referable to the same period (5th century A.D.) to which the inscription belongs. The word *achakarat* occurring in the inscription would refer to the 'making or chiselling' of an image (in rock) rather than to the installation of a loose image

P. 26. Inscription copied :

No. 3 Badoh (Dt. Bhilsa)—on a door jamb of a cell in Jain temple. 4 lines, old Nagari, Sanskrit v. s. (11) 13, is a pilgrim's record it reads :

ॐ स्वस्ति श्री द्वादश [क] महले आचार्य देवलि [दे दि जै ?] भूपचंद्राय ॥ स-१३ [द] ॐ

The date evidently omits the figures 11.

No. 4 -do- -do- on another door jamb of a wall in Jain temple. 3 lines old Nagari, Sanskrit. v. s. 1134, is also a pilgrim's record. Text.

P. 36. Photographs.

Serial No. 1—Badoh Dr. Bhilsa—Jain Temple before conservation, from south-west.

| | | | |
|-------------------------------|------|------|-------------------|
| Serial No. 2. | -do- | -do- | North-west. |
| Serial No. 3. | -do- | -do- | interior, before. |
| Conservation from north-west. | | | |
| S. No. 4. | -do- | -do- | interior after. |
| Conservation, from North. | | | |

P. 38 :

S. No. 57 Gwalior Museum, *Chaumukha*, from Bhilsa.

| | | | |
|-----------|------|------|----------------|
| S. No. 61 | -do- | -do- | from Mohanpur. |
| S. No. 62 | -do- | -do- | another view |
| S. No. 63 | -do- | -do- | -do- |

P. 41. Lantern Slides made in s. 1980.

Capitals S. No. 25—Bell and Lion capital at Udayagiri.

Capitals S. No. 26 -do- at Sarnath.

P. 45 List of drawings.

Badoh (Dist. Bhilsa)—Jain temple, block plan 6'-1".

379 (ii)

Annual Report of the Ar. Dept—Gwalior State for S. 1981 (1924-25).

Not available—To find in the A S.B. or National Library

379 (iii)

Annual Report Ar. Dept—Gwalior State for S 1982 (1925-26) Gwalior—no date—Conservation.

P 6 Suhania—ruins Jain—10th to 12 century A. C. round the present village which lies about 30 miles north of Gwalior.

P. 7. Listing of monuments.

Narwar—Below the Urwahi gate of the Narwar Fort is a Jain Temple, shelters images of Tirthankaras very much old, three of Neminātha and the fourth of Rishabhanātha, earliest, bears an inscription v. s 1213. The other 3 of black marble bear dates v. s. 1316, 1340, 1348. One of white marble has no inscription.

P. 44. Indhar—Old village about 20 miles to the south-east of Kolarus; possessed a number of Hindu & Jain temple sites, contains old sculptures, 8th century, see App No. F.

P 9 Mahuwan (Dt. Esagarh)—old village about 10 miles to the north of Esagarh, a number of Hindu & Jain sculptures of 11th century onwards.

P. 10. Memon (Dt. Esagarh)—a hamlet, 4 miles to the south of Esagarh ruins of mediaeval Jain temples One Jain temple in the southern most group is standing, inside a big idol of Tirthankar (8'-10") 10th century lintels bear images of Tirthankara. Flanking the door is a fine sculpture of saint Pārśvanātha. In a nich a sculpture of Ambikā, in another nich Chakresvari; number of broken images of Tirthankaras lying in the debris.

Monuments listed

P. 20. Siroha (Dt. Narwar)—Some fragments of Jain images. Indhar Dt. Narwar—sites of Jain Temples, A big idol of standing Tirthankara in the site of the river about 1/4 mile to the north-east of the village.

P. 21. Mahuwan Dt. Esagarh—a seated Tirthankara, another smaller Tirthankar half buried.

Mamon Dt Esagarh—A Jain temple and ruins, Jain sculptures.

Khichipur—Dt. Mandor—Two small old sculptures of Dvārapālas (?) built into the wall of a modern Jain temple.

P 23 Inscriptions copied.

No. 3. Narwar—on the pedestal a Tirthankar in a Jain temple at western foot of the Narwar Fort. Nagari, v s 1213. Records installation of the idol.

No. 4. -do- another image -do-, v s. 1316 records installation of the idol.

No. 5. -do- another image -do- v. s. 1340 records installation of the idol.

No 6. -do- v s. 1348 Records the installation of the image.

Antiquities added to the Arch. Museum.

P. 28. Narwar—a canopy of a Jain image flanked on either side by an elephant.

Photographs.

P. 33 No. 33—Arch. Museum : A Jain Chaumukha.

379 (iv)

Annual Report of Ar. Dept Gwalior State for S 1983 (1926-27), Gwalior—No date.

Photos—

P. 25 No. 15—Suhania, Dt. Tonwarghar, a group of Jain images.

379 (v)

Annual Report of the Ar. Dept. Gwalior State for V. S. 1984 (1927-28), Gwalior—No date.

Listing of monuments :

P. 10. Sakara (Dt. Esagarh)—an village 2 miles west of Kadwaha and is located on the south-west slope of a hill. The southern temple of the western group—the shrine contains an idol of *Mahishamardini* and also one of a Jain Tirthankar leaning against a side wall. Another Jain figure outside against the south side wall.

Pp. 13-14. Sujwaya (Dt. Gird)—a small village about a mile and a half south-west of Tighra, which is 11 miles by *puccā* road to the west of *Lashkar*. Near the village Malipura, but in the limits of the village Sujwaya, are the ruins of some

Jain Temple in two groups—almost razed to the ground, heaps of carved debris, ceiling slabs, mutilated sculptures of Tirthankars; remains of 11th century A.C.

Monuments listed :

P. 26. Sujwaya (Dt. Gird)—Ruins of some Jain temple of mediaeval period with sculpture; a pillar having a *chaumukha*; Ruins of Jain temples with attendant shrines of mediaeval period; ruins of two more Jain temples.

Inscriptions copied.

N. 28. No 5—Gwalior Fort—On a pillar with a Jain image 2 lines, Nagari, Hindi, reads *Sri Chandra Nikaya*.

No. 6. -do- -do- on a Jain image—1 line, Nagari, Sanskrit, v. s. 16(7)3 mention—Bhattāraka Bhanu Kirtideva, Subhaktideva and others

No. 7. -do- -do- By the side of a Jain image, 23 lines, Nagari, Sanskrit, v. s. 1488 ?—illegible.

No. 18. -do- -do- on a Jain Tirthankara, right-side, Urwali group, 23 lines, Nagari, Sanskrit, v.s. 1497 (A. c. 1440) Names of Jain Āchārya—Devasena, Yashkirti, Jayakirti etc.

Pp. 30-33. No. 10 -do- -do- on a Tirthankara Ādinātha right side, Urwahi group, 14 lines, Nagari, Sanskrit, v. s. 1497 (A. c. 1440), record—installation of the image of Ādinātha, also refers to construction of wells and gardens.

No. 20. -do- -do- on a Tirthankar, left side Urwahi Group. 21 lines, Nagari, Sanskrit, King Dungar Singh.

No. 21. -do- -do- on an image of Chandraprabha, left side Urwahi Group, 15 lines, Nagari, Sanskrit, Dungarsingh (King).

No. 22. -do- -do- on an image of Mahāvira, Urwahi group—11 lines—Nagari, Sanskrit, King Dungar Singh, Records the installation of the image by a number of devotees names mentioned.

No. 23. -do- -do- on a Jain image, left side Urwahi gate, 12 lines—Nagari, Sanskrit, Kirti Singh v. s. 1522 (A. c. 1465).

No. 24. -do- -do- 13 lines.

No. 25. -do- -do- 8 lines, Nagari, Sanskrit, King Dungar Singh. v. s. 1514 (A. c. 145) — records excavation of a cave temple by a group of devotees mentioned by names, in the reign of Dungar Singh.

No. 26. Gwalior Fort—on a Jain image on the Marimata side, 19 lines, Nagari, Sanskrit, Kirti Singh, v. s. 1525 (A. C. 1468)—records installation of a huge image of Yugādināth by Hemaraja *Sanghādhipati*, mentions names of several Jain Āchāryas

No. 27. -do- -do- on a Jain image on the Marimata side, 5 lines, Nagari, Sanskrit v. s. 1525 (A. C. 1469)—illegible.

No. 28. -do- -do- on a image of Shāntinātha, 9 lines, Nagari, Sanskrit, Kirti Singh v. s. 1525 (A. C. 1468) records the installation of a huge image of Shāntinātha, in the reign of Kirti Singh Deva.

No. 29 -do- -do- 9 line -do- -do- Kirti Singh v. s. 1525—certain names of Jain Āchāryas also mentioned

No. 30 -do- -do- 15 lines -do- -do- Kirti Singh v. s. 1525 same as above

No. 31 -do- -do- on a Jain image, Marimata side. 4 lines, Nagari, Hindi v. s. 1580—purport not clear

No. 32. -do- -do- 4 lines Nagari, Sanskrit, Kirti Singh, v. s. 1525 Purport not clear Refers to the reign of Kirti Singh son of Dungarendradeva Tomara of Gopachaldurga (Gwalior Fort).

No. 33 -do- -do- on a Jain image, Marimata group 12 lines, Nagari, Sanskrit, Kirti Singh, v. s. 1525, Kirti Singh Deva and his official Gunabhadra Deva are mentioned

No. 34. -do- -do- of Pārśvanāth -do-, 9 lines Nagari, Sanskrit, Kirti Singh v. s. 1525 Records the installation of the image of Pārśvanātha.

No. 35. -do- -do- 7 lines, Nagari, Sanskrit Kirti Singh v. s. 1525—illegible.

No. 36. -do- -do- 1 line, Nagari, Hindi—illegible

No. 37. -do- -do- 9 lines, Nagari, Hindi—illegible (Kirti Singh v. s. 1525).

No. 38. -do- on image of Pārśvanātha, 14 lines, Nagari Sanskrit, Kirti Singh, v. s. 1525—illegible

No. 39. -do- -do- 5 lines, Nagari, Sanskrit, 1525—illegible. Records installation of Pārśvanātha. Reign of Kirti Singh.

No. 40. -do- on an image on the Koteśhwar side. 7 lines, Nagari, Sanskrit. Dungar Singh s. 1527. Records the installation of an image.

No. 41. -do- -do- on an image on the Koteśhwar side, 8 lines Nag. Sans ; Kirti Singh. v. s. 1531. This inscription and one that follows, together make one inscription for purport see No. 42.

No. 42. Gwalior Fort—on an image on the Koteswar side. 8 lines, Nagari, Sanskrit, Kirti Singh v. s. 1531. This inscription and No 41 above together complete the record, they record the installation of an image of Pārśvanātha by a lady named Champā in the reign of Kirti Singh.

No. 43. -do- -do- on a lintel of a temple-porch, found built into a modern pavement, 6 lines, old Nagari, Sanskrit (verse)—King Ram Deva No date in the existing portion. This record—complete itself in more than two lintels. Other being not found, the record remains incomplete—Museum Gujri Mahal.

No. 44. -do- -do- -do-

No 45. Bhatnagar, Pohari Jagir, on a square slab lying loose on a platform near a Jain image. 38 lines, Nagari, Sanskrit Totally damaged. Removed to the Museum.

379 (vi)

Annual Report of Ar. Dept. Gwalior State for V S 1985 (1928-29) Gwalior (no date)

P. 6. Udayagiri (Dt. Bhilsa)—In the Udayagiri hill a group of 23 rock-cut Hindu and Jain caves ranging in date from 5th to 9th century A C situated in the vicinity of Sanchi. Caves situated at the sloping foot of the hill—a few on or near the top.

Exploration .

P. 13. Berad (Dt. Narwar)—a village 10 miles beyond Bhatnagar a side of a single small temple only a portion of shrine wall survives with which are resting 3 sculptures—two broken and one in the centre is a standing Jina.

P. 17. Visit to monuments outside the State (a) Visit to Badwani—The Digambara Jain Sri Chulagiri (*Bāwangaja*) *Siddhakshetra pravandha-Kārinī* Committee at Budwani, (C India) solicited advice with regard to the work of restoration of the colossal rock-cut Jain image in the biggest extent—known as Bawangaja—a living object of worship.

Monuments listed :

P. 26. Kalamadh (Dt. Narwar)—a loose Jain sculpture near the temple of Varaha.

Berad (Dt. Narwar)—a ruined temple Jain on the eastern extremity of the village.

P. 10. Inscriptions copied.

No. 5. Udayagiri. In a natural rock cavern near cave No. 20 at Udayagiri—8 lines, Nagari, Sanskrit Text .

देहा अभिमाने गलित विसाचते परमात्मनि, यत्र यत्र मनो याति तत्र तत्र समाधिय [—]
इन्द्रियाराज्य (धि) ष्टा (ष्टा) त्री भूतानामखिलेस्व (धु) या भूतेषु श (स) ततस्त्वं व्याप्तौ [—न्ये]
देव्यै नमो नम, ति

P. 42. Antiquities added to the Museum. Old Paintings.

No 25.—47 Purchased—a booklet containing pictures of 23 Tirthankaras 6" × 4".

Photos.

P. 45. No. 16—Udayagiri (Bhilsa) Cave No. 1—General ruins.

P. 46 No 40. -do- Cave No. 20, passage upto hill.

P. 49. Nos. 143-149 Lashkar (Dt. Gird). Fort, Elephant Gate—Western entrance with Jain sculpture; View of Western descent from west, General view showing Jain rock sculpture on west, -do- another view, a group of rock-cut Jain sculpture, another group, still another group.

Nos. 150-152—Gwalior, Fort, rock-cut Jain sculpture standing, A rock-cut Jain sculpture, a lady lying perhas Mahāvira as a baby and his mother ? A rock-cut Jain sculpture seated.

P 50. No. 173—Gwalior, Arch. Museum.

Torso of a Jain sculpture from Lashkar

P. 51. No. 190—A map of Gwalior State, showing some places of archaeological interest.

Plate X(b) Gwalior Fort . A Jain rock sculpture.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1986 (1929-30)—Gwalior—(No date).

P. 10.—Listing or monuments :

Bajrangarh, Dt. Bajrangarh (Esagarh)—Close to the Hill is an old site—old bricks and stones of Jain temples now built into modern Jain temples in the town of Bajrangarh.

P. 12 Amrol (Dt. Gird)—10 miles to the north-west of Antri Railway Station—some ruins—besides the cart-track to on a platform under a pipal tree, are heaped images of Tirthankaras.

P. 14. Churlī (Dt. Gird)—a hamlet half a mile to the south of the Tekanpur dam on the Gwalior-Jhansi Road, half a mile to the South-east of the hamlet stand a Jain *Chaumukha*—on each pedestal two lions seated with a wheel or *Dharma chakra* between, in the panels above are four seated Jinas—one being Pārśvanātha; the canopies are in the form of Bengal roofs with foliage decoration other description also given

P. 15. Dundapur (Dt. Gird)—A village 3 miles by foot to the north-east of Pawa (south of Lashkar). Ruins of a Jain temple outside the temple a seated Jina appears to date from the 11th century, the *Sabha Mandapa* and porch remains, one of the pillars has a short pilgrim's record dated v. s. 1598 (?).

Pp. 16-17. Sujawaya (Dt. Gird)—close to at Malipura—a village lie a number of ruins of Jain temples—those ruins lie within the limits of Sujwa, another village a mile further of Malipura.

On the slope of a hill to the north of Malipura is a large group of ruins, temples of Tirthankaras about 2 dozens mutilated images of these Tirthankaras, some seated, others standing some inverted and lying upside down, half a dozen of Pārśvanātha, one of Admātha, style of carvings 10th century. Other remains described

P. 17 About 2 furlongs east of the above ruins on the opposite bank of the *Nala* are the ruins of another group of temple, all Jain, two platforms, carved ceiling slabs, sculptures of Tirthankaras. A few yards further north site of another Jain temple a number of well-carved sculptures of Tirthankara, a *chaumukha* (2' x 2' x 4-5") is well preserved, another sculpture—a high pedestal and a seated figure, a door and a life size figure of Ambikā half buried and without head

Pp. 23-24 Gudat (Dt. Nairwa)—the village stands on the slope of a hill about 4 miles to the south of Khamadhana, the area below this village and to its north—studded with antiquities of the 10-12th centuries both Hindu and Jain Between the top of the hill and the village is a *gadhi* (fort)—about a few yards below this ruined *gadhi* or near the upper skirts of the village stands a modern temple—a few pillars and other stones of 12th century temples are built up in its verandah. This temple built in v. s. 1812 but some of the idols are considerably older—three of them have inscriptions dated v. s. 1390—there are all seated Jinas of brass except two of stone A furlong from the village almost opposite to this modern Jain temple, stand in a field 3 big images of Tirthankara, two small ones (each 6½' high) flanking the central bigger sculpture (9' high)—one side sculpture has a symbol of an antelope and the other a fish The bigger central one has an inscription recording the installation of

the three Jinas—Śāntinātha, Kunthunātha and Aranātha by one Dharmadeva in v. s. 1206 (vide No. 28 of App. D). About 2 furlongs north-west of the group of Jain images on an eminence lie the ruins of another old Jain temple whose principal, a Tirthankara is still standing (7½'), a small *chaumukha* 2½' with a seated Jina on each face is lying near the big sculpture

P. 26. Sesai (Dt. Narwar)—close to the saraṁ is an old step-well, close to this is lying a damaged sculpture of a seated Jina.

P. 31. Batesvar Valley (Dt. Tonwarghar)—a religious centre—padhavli possesses numerous remnants of both Hindu and Jain shrines and sculptures (described in previous reports).

P. 31. Bharaoli (Dt. Tonwarghar)—a village lying on the slope of the hill or almost on the back of Bhatesvar valley. Along the way to the Śiva Temple lie on a *Chabutra* some broken images of Jina.

Monuments listed

P. 47. Dundapura (Dt. Gird)—a ruined Jain temple.

P. 49. Gudar (Dt. Nariwar)—Traces of a Jain temple with a standing Tirthankara, a group of 3 Tirthankaras standing in a field one of which has an inscription, a modern Jain temple in the village in which pillars of old temple are built and old Jain sculptures are sheltered.

Sesai (Dt. Narwar)—a seated Jain sculpture lying loose near the step-well.

Inscriptions copied.

P. 28. Gudar—On the pedestal of the biggest one of the three Jain statues in a field at Gudar—7 lines, Nagari, Sanskrit v. s. 1206—Records the construction of the three images by Gange Dharma Deva, son of *Sādhu Guna Chandra* of the Lavakanchuka race.

Photograph—

P. 71. No. 38—Churli (Dt. Gird)—a Jain *Chaumukha*.

P. 72. No. 58—Gudar (Narwar)—a group of Jain images standing in a field.

P. 79. No. 53—Gwalior-Fort—Jain images at Urwahi Gate.

Plate III-C—A Jain *chaumukha* at Chiroli.

Plate VI-a—A group of Jain images at Gudar.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1987 (1930-31) Gwalior—no year.

P 2 and 21. Listing of monuments.

Chor Kho (Dist. Esagarh)—about a mile and a half to the West of Benai Kho (1 mile to the east of Naderi village; 6 miles to the south-east of Chanderi) at the top of this *Kho* (depression in the hills) lie some ruins of shrines—Jain & others.

Antiquities added to the Museum at Gwalior : A Jain image brought from Rithoro.

—do— —do— —do—

P. 33. Photos

No. 83—Sesai (Dt. Narwar)—a Jain image.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1988 (1931-32)—Gwalior, 1937.

P. 6. Monuments listed

Kagpur or Kakpur (Dist. Bhilsa), it lies on the Bhilsa-Pachhar Road and is 17 miles north of Bhilsa. Close to *Māta-ki-madhī* are lying sculptures and a *chaumukha* (1'—7" x 1'—7" x 3'—6") the only Jain relic at Kagpur.

Monuments listed .

P. 16. Kagpur (Dist. Bhilsa)—A Jain *Chaumukh* above.

P. 17. Inscription copied.

Udaigiri (Dist. Bhilsa)—on the ceiling of cave No. 1. In 6 lines : Gupta script, Sanskrit; Si (si) (vd) dify(h) a name probably of a mason.

P. 29. Photos

No. 35—Kakpur—a Jain *Chaumukh*.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1989 (1932-33)—Gwalior, 1937.

P. 3. Conservation :

Gyaraspur—It is 23 miles North-East of Bhilsa. Also ruins of monument of the Jains.

Bajramath Temple—originally Hindu but appropriated by the Jains; 10th century A. D. Mala Devi Temple also originally Hindu, appropriated by the Jains.

P. 27. Archaeological Museum at Ujjain—additions, Jain Tirthankara a fragment found at Ujjain.

P. 35. Photos :

No. 123—Two standing Jain images found from Padhavli, Arch, Museum, Gwalior.

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Annual Report Arch. Dept. Gwalior State for Samvat 1990 (1933-34)—Gwalior, 1938.

Pp. 11-12. Listing of monuments.

Chait (Dist. Gird)—Gwalior. A Hamlet—about 5 miles to the North of Karhaia. About 2 furlongs to the south-west of the village on the slope of a low hill are the ruins of Jain temples of about the 11th century A. D. Description given—a large sculpture of Śāntinātha, more than 10 feet high. Higher up the hill remnants of shrines pillars, Sanskrit inscriptions—an inscription of a pillar dated v. s. 1183 (A. D. 1126) fragments of Jain figures; Down on the plain at the foot of the hillock—two large idols of Tirthankara of about the double the height of a man.

P. 16. Epigraphy Three Sanskrit inscriptions in old Nagari characters, discovered in the ruins of an old Jain temple at Chait in Dist. Gird, two of these dated in v. s. 1182 and 1183. One of them records the name of certain Jain *Pandits* and their disciples. The Third records the installation of a Jain image by Vrishabhasena a disciple of Padma Sena.

Monuments listed :

P. 25 Dist. Gird—Chait No. 9—Ruins of Jain Shrines, three inscribed pillars.

No. 10—Temple of Śāntinātha.

No. 11—Two large idols of standing Jinas.

No. 12—Fragments of Jain sculptures.

Inscription : Dist. Gird (Gwalior).

P. 27. 3 chait on a pillar in the ruin of a Jain temple old Nagari, Sanskrit, v. s. 1183 Fragmentary, obliterated.

4. -do- on a pillar -do- old Nagari, Sanskrit v. s. 1182—records names of certain Jain *Pandits* and their disciples—Vijaya Sena.

5. -do- Phalgun Vadi 2 (Year last) records, installation of possibly an image

of Vrishabha Sena, disciple of Padma Sena. The names of *Pandit Kanaka Sena* and his disciple *Vijaya Sena* also given—other names illegible.

Photos

P. 38. Nos. 56-61 Chait (Dist Gird)—An old Jain temple, door frame, a ruined shrine, a ruined temple, 2 big Jain images etc.

P. 40. No. 92—Gwalior Museum. Jain *Chauvisi* from Padhavli

379 (xii)

Annual Report Arch. Dept. Gwalior State for V. S. 1991 (1934-35)—Gwalior, 1938

P. 4. Conservation.

Gyaraspur, (Dt Bhilsa)—Maladevi Temple The largest monument of Gyaraspur 10th century temple of a goddess which seems to have been captured by the Jains just after or even during the course of its construction

P. 10. Listing of Monuments :

Kadwaha (Dt Esagarh)—8 miles to the north of Esagarh. An old Sanskrit inscription dated v. s. 1351 (A. D. 1294) brought from elsewhere and built into a niche in a modern Jain temple—it records the construction of a step-well.

P. 13 Epigraphy

Inscription dated in v. s. 1703 incised on the pedestal of Jain foot-prints, in the premises of the *Bangana Kund* at Shivpuri, the donor Mohandas a Khandelwāl Baniā, a *Poddar* under Mahārāja Sangrama of Utangarh Gunora, visited all places of pilgrimage, settled at Shivpuri, won the title of Singhaij it resisters the installation of a Śiva linga along with that of a pedestal bearing foot-prints of the Jain Tirthankara, by a Jain donor in one and the same temple (?)—a testimony to the feeling of toleration and good will which prevailed among Jains and Hindus in good old times. One of the two inscriptions on the doorways of the shrines of a Jain temple at Maksī is dated v. s. 1782 or A. D. 1725—in Marwari dialect of Hindi, the other is in Sanskrit and dated in v. s. 1913 or A. D. 1856, both record constructions and repairs of the temple. The names of donors and a line of Jain *Āchāryas* are specified.

P. 23. Monuments listed : Maksī (Dt. Ujjain) Śvetāmbara Jain Temple with inscriptions.

Inscriptions :

P. 27. No. 19—Shivpur, on a stump of a pillar near a Kund—Nagari, Hindi, Shajahan and Amarsingh—Kachhawaha, v s. 1703 (A. D. 1646). Nos. 19 and 20 together make one complete record mentioning the performance of *Tuladana* by Narahari Das son of Mohandas a Khandelwāl Bania Bijaivargi.

No. 20. —do— —do—

Pp. 27-28. No. 21—Shivpuri (Banganga)—on a post records the installation of images and construction of a Tank *Manikarnika* by Singhavi Mohandas—his genealogy given.

No. 22. —do— on a slab Nagari, Hindi—Shahjahan, v s. 1703. Records construction of a tank and a temple installation of images of 24 Tirthankar Pārśvanātha and Vishwanath Mahadeva at Banganga by Mohandas Bijaivargi Khandelwāl Mahajana of Ghuhariya Gotra, its genealogy is given in No. 21 above, other details above P. 13.

No. 23. —do— on pedestal foot-prints of a Tirthankar—Nagari, Hindi Shah Jahan, v s. 1703. Records certain names—Gangadas, Girdhandas and Champavati.

No. 24 —do—on a post Nagari, Hindi—Totally defaced.

P. 29. No. 26—Maksi (Dt Ujjain) on a doorway of the Jain temple of Pārśvanātha Nagari, Hindi local. v. s. 1782—Records, the session or a meeting of Sri Sangha at Avantī, discussed the repairs of the temple and subsequently carried them out in the time of Suba Bahadur.

No. 27 —do— on another doorway of the same temple Nagari, Sanskrit. v s. 1913, Saka 1776 (A. D. 1856). Records construction of *Sikhara & Kalasa* on the temple of Pārśvanātha at Maksi—the ceremony performed by Kalyanavijaya Sūri of the Mahātapa Gachchha.

P. 42 No. 184—Ujjain. Aach. Museum—an inscription, a fragment of a Jain image etc.

P. 43. No—195 —do— —do—Head of a Jain Tirthankara.

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Annual Report Ar. Dept. Gwalior State for 1992 (1935-36)—Gwalior, 1939.

P. 12. Monuments listed :

Bagher (Dist. Sheopur)—a deserted village 4 miles from Brapur station; ruins of a large Jain temple—an inscription in Devanagari dated in v. s. 1532 (size 2'-6" × 1'-6" × 1'-4").

Puranakheda, 1 mile from Bhurwada (Dt. Sheopur)—a number of Jain sculptures. There was a large Jain temple of about the 11th or 12th century A. D.

P. 13—Dhonakona—5 miles from Khojipura Station (Dt. Sheopur)—a *Kho* (Valley) in thick jungle are the ruins of Jain temple—in the main shrine large image of Suparsanāth (10' high), the walls of the enclosures, lined with niches, each sheltered an image of a Tirthankara—many images disappeared but numerous still exist. Most of them bear inscription on their pedestal dates varying between the 11th and 14th century A. D.; a huge image of Tirthankara about 20' in length, lying in the bed of the adjoining stream, carved in a huge boulder, left unfinished.

Radeb—old village—12 miles to the east of Sheopur, possess numerous ruins, a small shrine—original temple Jain of Shāntināth, of about 11th century A. D. image mutilated, dethroned, lies at the foot of platform, a *Śivalinga* now worshipped in the shrine; a little further to the east of the temple, a platform; an image of *Bara-Bhujā Māta* (has sixteen arms) apparently chakreśvari, riding on *Garuda*. To the west of the village another Group of Jain images.

P. 17. Arch. Museum at Gwalior—stone images of Tirthankaras unearthed from Gwalior Fort.

P. 26. Listed monumnets Dt. Sheopur.

No. 14—Bagher—An inscription dated v. s. 1532 in a Jain temple.

Nos. 16-17—Bhurwada—group of 10 Jain Tirthankaras of reddish black stone and a Tirthankara of white sand stone.

P. 26 No. 19—Bukhari—mutilated Jain image (2' x 1'-6") locally called *Siddhabāho*, about half a mile east of the village.

P. 27. Nos. 23-24—Dhona Khona—A Jain temple of 12th century A. D., an image of Tirthankara lying in the bed of the river.

Nos. 25-27—Radeb—old Jain temple, 12th century A. D.—image of Śāntinātha; Goddess with 16 arms.

P. 61. Antiquities added to the Gwalior Museum.

Nos. 1-7—From Gwalior Fort—Jain Tirthankaras photos.

P. 66, No. 55—Gyaraspur—A Jain image on a hill.

P. 67 Nos. 82-83—Gwalior Museum—Two Jain *Chāumukha*.

P. 68. Nos. 143-147—Burwada (Dt. Mandasor)—Jain images.

Nos. 148-149—Bukhari (Dt. Sheopur)—Jain images.

Nos. 150-151—Dhancha (Dt. Sheopur)—a ruined Jain temple of Pārśvanātha; images of Pārśvanātha -do-

P. 70. Nos 152-154—Dhancha-Chambers in the compound of Pārśvanātha Temple

Nos. 155-157—Radeb (Dt. Sheopur)—A ruined Jain temple now sheltering a Śwa linga Jain images; goddess Chakresvari.

No 168—Ujjain Mahakal Museum—head of a Jain image.

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Annual Report of Arch. Dept. of Gwalior State for V. S. 1993 (1936-37)—Gwalior, 1939.

P 29 Exploration :

Indore (Dt. Guna) : a village—ruins of Jain monuments of mediaeval period.

P. 10. Suhania (Dt. Morena)—An old image of Vemūnāth in a new Jain Temple, Two seated Tirthankaras.

P. 23. Monuments listed—Suhania shrine of Neminātha newly restored and sculptures of two seated Tirthankaras.

Photographs :

P. 35. No. 4—Bhilsa (Dt. Bhilsa)—open air museum at Dak Bungalow—a sculpture of Tirthankara.

Nos. 13-18—Gyaraspur Dist Bhilsa Mahādevi Temple—images Jain Gods, goddesses & Tirthankaras.

P. 37. Nos 55-63—Gwalior Arch Museum—Jain sculpture Tirthankaras.

P. 38. No. 80—do- -do- Torso of a Tirthankara plate VI (b) Tirthankara—seated from Gwalior fort (now in the Museum Gwalior).

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Annual Report of Arch. Dept. of Gwalior State for V. S. 1995 (1938-39)—Gwalior, 1940.

Exploration :

P. 16—Kumhar Tekri—Excavations. The round mound—a burial-cum-cremation ground—Skeletons, in various position, one seated in a meditating attitude almost like a Buddhist monk or a Jain *Sādhu* [plate 1xc (d)].

Plan of cave No 20 Udayagiri.

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Annual Ad Report Arch. Dept. Gwalior State for V S. 1996 (1939-40)—Gwalior, 1942.

P. 17—Pali—on the padora, Kota Road about 12 miles to the east of its junction with Agra Bombay Road or about 22 miles from Shivpuri. To the south of the village, under a Banyan tree—site of a Jain temple, part of shrine and few idols in the roots and trunk of the tree Sculptures of Tirthankaras lie scattered.

P. 38. Monuments listed.

Pali (Dt Shivpuri)—Site of a Jain Temple of about the 10th or 11th century A. D. in ruins, carved stones and images of Tirthankaras only remnants.

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Annual Administrative Report of the Arch Dept Gwalior State for V. S 1997 (1940 41)—Gwalior, 1943.

P. 4. Barai (Dist Gird)—A big Jain idol in the ruins of an old temple at Barai.

Pp. 22-23 Amrol—8 miles to the south-west of Antri; another route *via* Harsi Canal Bank road which branches off from the Gwalior-Jhansi Road near Tekanpur. A shrine sheltering a large medieval idol of a gooddeess Behmata, built on the site of large Jain temple, statues of Tirthankaras scattered round about.

Barai (Dt. Gird)—Two groups of ruined Jain temples—on to the north of the village consists of two temples—one sheltering a very large image of a Jina; the other on the hill to the south consists of four shrines, all sheltering big idols of Tirthankaras. From a dated inscription on the pedestal of an image and the style of architecture, those temples are contemporary with the rock-cut Jain statues on Gwalior Fort (15th Century A. D.).

Paytha (Dt Morena)—near the village site of a Jain temple, strewn with mutilated Jain statues

P 98 Epigraphy—An inscription on the pedestal of large Jain image enshrined in a temple on a hill to the south of village Barai, dated in v. s. 1529 (A. D. 1472) refers to *Maharaja* Kirtisingh Tomara of Gwalior.

Pp. 51-53. Monuments listed in 1940-41.

No. 4, Amrol (Dt Gird, Gwalior)—Behmata Temple and site of a Jain temple.

No. 8 Barai—Ruins of a Jain temple sheltering a huge image of Tirthankara on the N. W. of village.

No. 9—Ruins of another Jain temple—three shrines near No. 8.

No. 10—A Jain temple with 4 shrines on hill to the S. of village.

No. 16—Paytha (Dt. Morena)—Site of a Jain temple on the S. E. outskirts of village—number of Jain sculptures scattered around.

Nos 18 20—Dadur (Dt. Sardarpur)—three different sites of Jain Temples strewn with stone images—two very large.

P. 52. Inscription copied :

1. Panihar (Dt. Gird)—on a standing Jain image in the 3rd shrine from the north in the group of four shrines, on hill; Nagari-Hindi.

P 66. Mahakal Temple of Museum, Ujjain.

P 68 Photos

No. 29 Barai—(Dt Gird)—a Triple Jain temple in ruins. No. 30. Another ruined Jain temple near No. 29 sheltering a huge Jain image.

Nos. 31-32. Fourfold Jain temple, Pt. I (first two), Pt. II (last two).

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Annual Report of the Archaeological Department of the Gwalior State.

Quinquennial Administration Report of the Archaeological Dept. Gwalior State—Madhya Bharat

For the Samvat 1998-2002 (1942-46)—Gwalior, 1949.

Conservation :

P. 3. Udayagiri : The rock-cut caves in Udayagiri hill situated about 4 miles west of Bhilsa; monuments of the Gupta age. Out of the 20 caves, No. 1 at the southern end and No. 20 at the northern end are Jain.

Pp. 17-18. Indore : The village Indore lies about 4 miles to the North-East of Kadmaha, possesses Jain relics of mediaeval period. A ruined shrine and a *Chaumukha* situated at about half a mile to the South-east of the village. The structural *Chaumukha* or four faced hollow structure; in the centre of each face is the principal image of a seated Tirthankara surrounded by a number of subsidiary figures of Tirthankaras. In the shrine room there is a large standing idol of Śāntinātha. Both of circa 10th century A. D.

Pp. 20-21. Amrol village (Dist. Gird)—An old Jain Temple situated a short distance to the west of village. In a modern Jain temple—Baimata Mandir, a seated Jain goddess (Ambuka?) and an image of Tirthankaras enshrined. In the faces of the platform a number of images of Tirthankaras are built up. A large number of Jain images are strewn over the site.

P. 22. Gandhaval, Dist. Ujjain : *Bhavānti* temple at the south of the village Gandhaval (which is about 8 miles by cart-track north of Sonkachh, is surrounded by a large number of sculptures mostly Jain. The modern temple stands on the platform of an old Jain temple.

A little north of the village is a *Dargā* platform. A number of Jain sculptures kept against the north side of this platform while an old Jain image has been used in the construction of the platform.

On the bank of a *Nala* to the north-west of the village are lying two Jain images.

To the western side of Khedapati Hanumān temple is lying an image of Tirthankara. Further, north-east at a distance is a standing colossal image of a Tirthankara about 10 feet high. About 50 feet in front are lying half buried, two more Jain life-size sculpture; this was a site of an old temple.

P. 25. Epigraphy. An inscription on the Jain image refers to the reign of Vijayapāla and is dated in v. s. 1132.

P. 34. App. A.—Antiquities found in the excavations of the Tila site at Pawaya in 1941-42.

No. 43—Head of a Tirthankara—Photo No. 114/128.

P. 70. List of Inscriptions : No. 3—Bhiloa, on a Jain image old Nagari, Sanskrit—King Vijayapāla v. s. 1132, A. C. 1075 mentions—Sri Vasvachandra.

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Annual Report of the Archaeological Survey of Mysore, 1903-4—Bangalore, 1904.

P. 4. Jain orators' success in religious disputes. Inscription of the 16th century at Humcha. Triumphs over European faith, Baudhdha and others.

P. 5. Manuscripts :

Śrīpāla-charita, in Kannada, by Mangrasa, beginning of the 16th cent.—*Kalyāṇakāraka*, a work on medicine in Sanskrit, by Ugrāditya, probably 12th or 13th century.

380 (ii)

Report of the Archaeological Survey of Mysore, 1904-05—Bangalore, 1905.

Pp 2-4. The Changalvas and the Kongalvas, they were Jains. The priests of the Changalves claim control of all the Jain *Bastis* from Panasoga to Tala Kavini, which is the source of Kaveri river in Coorg.

Rājendra-Chola-Kongālva's son Rājādhirāj Kongalva, and his mother Pochabbarasi, had as their *guru* Gurusena paṇḍita, the disciple of Puṣpasena, Siddhānta-deva. In 1058 Rājendra Kongālva Tammayya built a *basti* at Muttur (near Samvarsante in Coorg) and endowed it. (Coorg inscriptions).

380 (iii)

Report of the Archaeological Survey of Mysore, 1905-06—Bangalore, 1906

P. 3. Śravaṇa Belgola inscription—priority of the Jains to the Buddhists. Jain sect, one of the most ancient in India; its first discovery in Mysore

Pp 4-5. An inscription of 1368 A. D. in Magadī tāluq recording reconciliation effected by Bukka Rāya between the Jains and the Vaisnavas.

P. 6. Literature noticed; *Lokopakāra*, a Kannada work by Chāmundaśya, probably of the 12th century treating of rain, wells etc.—*Dharmopadeśamṛta*, a Sanskrit work on Jain philosophy, by Padmanandi flourishing in the 12th century.

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Sukti sudhāṇava, a Kannada anthology of the 13th cent., compiled by the Jain Poet Mallikārjuna for the recreation of a Hoysala King Someśvara (1233-1254)—*Vyavahāra ganita*, a work on arithmetic, composed by Rājāditya, a Jain poet, a contemporary of the Hoysala King Vishnu Vardhana (1104-1141 A. D.) and author of works on Geometry, Algebra and Mensuration—*Padma-cherita* or *Mahā-Rāmāyaṇa* a Sanskrit work, by Raviśaṅkha in the 7th cent. The work contains one of the earliest Jain version of the story of Rāma-*Kalyāṇakāraka*, a Sanskrit work on medicine by Ugrāditya a contemporary of Rāshtrakūṭa King Nripatunga (815-877 A. D.) giving a discourse on the uselessness of a flesh diet.

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P. 27. Literature Mss.

Aṣṭōṣī, by Akalanka, the celebrated Jain philosopher of the 8th cent. *Lingauśā-sana* by the Jain author Harsavardhana flourishing in the 11th cent. *Jñānabhaskara-charita*, a Kannada work on Jain Philosophy by Nemaṇa of Samadallipura of the 16th cent. (Temple built by Punisa, general of Visnuvardhana; Heggade Mallimayya, a lay disciple of Śubhachandra—Siddhānta deva, set up the god Mallinātha in the *Divākara Jinālaya* of the Śrī Mūlasaṅgha (at Bastihalli), dandanāyak—Echukayya also made a grant in 1138 A. D., Gangarāja's son Boppa erected Drohagharatta Jinālaya at Halebid.

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P. 8. Vaidyanāthapura. An inscribed stone of about the 8th cent., in the Vaidyanāthēśvara temple appears to have originally belonged to some Jain temple.

Malaganhalli. A Jain epitaph of about the 10th cent. A. D. on a pillar in front of the Māri temple.

Pp. 12-13. A List of transcripts of Jain Works prepared in the office of the Survey and sent to the Oriental Library, Mysore.

No. 3.—*Sabodhachandrodaya*, a Sanskrit work by Padmanandi.

No. 4.—*Dharmopadeśamrita*, a Sanskrit work by Padmanandi.

No. 5.—*Śrūtavāra*, a Sanskrit work by Srindinandi (?)

No. 7.—*Virtachintāratna*, a Sanskrit work by Santarājapandita.

No. 9.—*Munivamsābhyaḍaya*, a Kannada work by Chidānanda Kavi.

No. 10.—*Chikka-Śrāvākāchāra*, a Kannada work by Chidānanda Kavi.

No. 11.—*Śrāvākāchāra*, a Kannada work by Chidānanda Kavi.

No. 12.—*Jhānasāra*, a Kannada work by Chidānanda Kavi.

No. 14.—*Karnāṭaka-Bhāṣābhūṣana*, a Sanskrit work by Nāgavarma.

No. 15.—*Munisuvrata-Kāvya*, a Sanskrit work by Arhaddasa.

No. 19.—*Sūpaśāstra*, a Kannada work by Māṅgarasa.

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No. 24.—*Bhadrabāhucharitam*, a Sanskrit work by Ratnanandi.

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P. 27. A Jain epitaph on a pillar in front of the Māri temple at Mārgānhalli, Mandya taluq, mentions Mādevikantiyar

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Kallangere : A Jain image, presumably of Pārśvanātha, brought to light in the neighbourhood of the hillock Kanchinakovi Marati.

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P. 9. Bastuhalli : Examination of the three temples of Pārśvanātha, Ādinātha and Śānūnātha, fully described : *Yakshas* and *Yakshis*; inscriptions.

P. 13. Belur : In the Keśava temple of the Hindus, figures with dead game and figures shooting with guns and a figure of a Jina.

Pp. 15-16. Belgamī . In several parts of the village, large figures of Jinas one inscribed (Shikarpur-134) lying in a mutilated condition, though no trace of Jain *bastis* is now found.

P. 19. Bandalike : The Śānūnātha *basti*, with mutilated Jina figures here and there.

Chikka-Māgaḍi . An inscribed stone (Shikarpur-201) in the Basavanna temple (originally a *basti*) having seated figures of a Jain teacher and four female disciples, Several Jina images and inscriptions lying about in a mutilated condition.

Hanchi . A new inscription on a stone at the Virabhadra temple (once a *basti*) It has a large *Svastika* at the top with a seated Jina figure to the left.

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P. 21. Sravaṇa Belgoḷa : Erection of one of the *bastis* by the Ganga king, Śivamāra on the small hill at Sravaṇa Belgoḷa according to an inscription.

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No. 6—*Kaṇḍamānīdarpaṇa*, a Kannada work by Mangarāj.

No. 7—*Karkalada Gommatasvāmī charitre*, a Kannada work by Chandrama.

No. 9—*Siddha-Stotra*, a Sanskrit work by Āśādhara Sūri.

No. 10—*Pañcākalyāṇa-Stotra*, a Sanskrit work by Āśādhara Sūri.

No. 11—*Mangarāja-nighoṇṭu*, a Kannada work by Mangarāja.

No. 12—*Kannada Ratnakaraṇḍaka*, a Kannada work by Āyatavarma.

No. 13—*Loka-Svarupa*, a Kannada work, author not known.

No. 14—*Karmaprakṛiti*, a Kannada work, author not known.

No. 15—*Paramāgaṃasāra*, a Kannada work by Chandrakṛiti.

No. 16—*Gadyachintāmaṇi*, a Sanskrit work by Vādibhasiṃha Sūri.

No. 24—*Sāmudrika lakṣaṇa*, a Sanskrit work by Bhadrabāhu.

No. 25—*Karmaprakṛiti*, a Sanskrit work by Abhayaachandra.

No. 26—*Kṛiyāchūṭika*, a Sanskrit work. Author not known.

No. 27—*Ganadhara Stotra*, a Sanskrit work. Author not known.

No. 28—*Ratnakaraṇḍaka* or *Upāsakādhyayana*, a Sanskrit work by Samantabhadra

No. 29—*Dravyasaṃgrahāgama*, a Prakrit work by Nemichandra.

No. 30—*Prabhāṇyana-charitre*, a Kannada work by Mangarasa.

No. 31—*Udyogasāra*, a Kannada work by Atmajña.

No. 32—*Chandranāthāṣṭaka*, a Kannada work by Gunavarma.

No. 33—*Śrīpāla-charitre*, a Kannada work by Mangarasa.

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Pp. 40-41. An inscription of the reign of Tribhuvanamalla or Vikramāditya having reference to the ruined Jain temple at Kuppatur, Sorab *taluk*. It mentions a Jain *muni*, named Parvata of the Mulasangha, Kānur-gana, and Tintriṇika-gachchha.

(c) Hoysala period—

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An inscription in the Someśvara temple at Belgami, dated in 1199, recording that during the reign of Ballala II, Heggade Sīriyanna and a few others granted certain customs duties to Padmanandi-deva for the god Mallikāmōḍa-Śāntinātha-deva of the Hīriyabasadi at Balligrāme. Description in details of two records, dated in 1207 A. D., and copied at Hanchi Sorab *taluk*. The one on a stone lying in the pond to the south of the Virabhadra temple, the other in front of the ruined Nārāṇyana temple

A record of King Narasiṃha III to the north of Benneguḍḍa at Halebid, giving some interesting details about the Jain *gurus* of the Balātākā-gana. An inscription on the pedestal of the image in the Śāntinātha temple at Bastihalli near Halebid, inscription recording grants to Māghanandi, Siddhanātha-chakravarti in A. D. 1265. Spiritual descent of the *guru* given.

P. 59 Manuscripts :

Discovery of the earliest Śaka date viz. 380 in the Jain work *Lokavibhāga*, Acquisition of an astrological work *Jatakātīlaka*, written in 1049 A. D., by the Jain poet Sridharācārya, author of *Chandraprabha-charita*, a Kannada champu.

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P. 4. Kalasavadi : A place containing at one time numerous *bastis* or Jain temples.

P. 9. Talkad : An inscribed slab built into the wall of the Añjaneya temple appears to have belonged to some Jain temple. The site of the Jain temple converted to a private garden and the images removed to Mysore

P. 14 Vijayapura Two Jina images lying half buried in the earth in the fort to the south of the Arkeśvara temple.

P. 15. T. Narsipur . A panel containing a seated Jina figure in front of the taluq office

P. 16 Mugur. T.—Narsipur 88 An old Jain epitaph

P. 17 Chamrājūnagar : Pārśvanātha temple with figures of Pārśvanātha and *Yaksha* and *Yakshi*.

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P. 29. Drawings . No. 2. Elevation of Chāmundarāya *basit*. Sravana Belgola, Hassan district

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P. 35. Importance of an inscription (A. D. 550) of the Ganga Durvinita in explaining the connection with Pūjyapāda and the work Śabdāvatāra

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P. 68 Manuscripts

Trivaraṇikāchāra, a Jain law-book in Sanskrit, by Nemichandra flourishing probably in the 15th cent.

Bhujabali-charitre, a Kannada poem, by the Jain poet Panchabana giving an account of Bhujabali or Gommata, a son of Vṛṣabha, composed in about 1612 A. D.

Bharatesa—Vaibhava, a Jain work written in 1660 A.D. by Ratnākara-siddha, giving an account of Bharata, a son of Vṛṣabha.

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Pp. 3-7. Sravana Belgola. Survey of the town of Sravana Belgola and its surroundings, as also of the larger and smaller hills, Vindhya giri and Chandragiri—the Jain *maṭha* in the town. Inspection of a collection of mss. bearing mostly on Jain literature

Pp. 7-8. Jinanāthapura. Śāntinātha *basti* in the village.

Hale—Belgola : A ruined Jain temple with figures of Pārśvanātha and Jinas.

Aghalaya : A *Chaturvīṃśatī-Tīrthankara* figure in front of the Malleśvara temple.

P. 9 Channarayapatna : Two beams built into the front portion of the Keśava temple are from some Jain temple.

Pp. 10-11 Hole Narsipur Inscribed door-jambs of the Lakṣminarasimha temple belonged at one time to a Jain temple. Another pretty structure is the Neminātha *basti*. Renovation of the Ankanātheśvara temple in Ankanāthapura with materials of ruined Jain *bastis*, containing here and there Jain epitaphs of about the 10th cent.

P 16. Saligrama Two Jain temples in the village both dedicated to Anantanātha—worship by the Jains of two sculptured foot-prints on rock Gurugalare.

P 18. Chikka Hanasoge The three-celled temple of Ādinātha. The place once an important flourishing Jain settlement, possessing at one time 64 *bastis*.

P. 22 Heggadadevankote : The Pārśvanātha *basti*, with an inscription on the pedestal of the image of Pārśvanātha.

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Belgola. Another inscription of the time of the Narasimha I, a Hoysala king, on a Jain image in Anantanātha *basti* at Saligrama. Inscriptions on the pedestal of the image of Ādinātha in the ruined Jain *basti* and in the *garbhagriha* of the Ādinātha *basti* at Chikka Hanasoge, Yadatore taluq. Records found on the images of chandra-nātha, Vardhamāna and Neminātha in the Jain matha at Sravana Belgola.

Pp. 57-58. Manuscripts

Jinendra-Kalyāṇābhyudaya, a work on the mode of Jain worship, by Ayyapparva, of the Jainālapāka lineage and completed in 1319 A D—*Chandraprabha-Saṭpadi*, an account of Chandraprabha, by Doddana, and composed in 1578.

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Pl. 8. Inscriptions at Sravana Belgola and Kunche

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P. 16. Gopinātha Hill. A Jain inscription on the east face of the cliff.

P. 21. Chikka Hanasoge. Jain epitaphs of the 9th and 10th centuries. The place was once an important Jain settlement.

Pp. 26, 37-38. Epigraphy.

General—A reference to *Nāgamangala* plates, recording a grant by Śrīpurusa to a Jain temple erected by Paramagula's consort Kundachchi. Two Jain epitaphs dated about 900 and 910, belonging to the Ganga period in Gaddebasava and Ramesvara temples, Chikka Hansoge, Yadatore taluq, another Jain inscription at the place, of about the same date, recording the death of the devoted Śrāvaka Jakkayabbe, wife of Nāgakumāra.

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Pp. 4-5. Kalya (Kalleha) : Once a holy place, to both the Jains and the Lingāyats. An inscription at the place recording a compact made in 1368 A. D. by Bukka-Rāya of Vijayanagara to settle difference between the Vaisnava and the Jains. A reference to a fierce fight between the Jains and the inhabitants of the city named Kalāvati.

Pp. 6-7 Bisakur Once a city of considerable importance, containing 75 *bastis* or Jain temples.

Sankigatta. A *basti* dedicated to Vardhamāna—Genealogy of the Hoysala kings from Vinayāditya to Narasimha I given in the inscription on the back of the image of Vardhamāna is carved out of an inscription stone. There are about 30 families of Jains in the village.

Pp. 16-17 Begur Once an important Jain settlement.

P. 18. Hosaholau. An epitaph in the Pārśvanātha *basti* dated in 1118 A. D. and of the time of the Hoysala king Viṣṇuvardhana.

P. 26 Kambadahalli. A place holy to the Jains. To the south of the Brahmadeva pillar is the Jain temple *Pancha basti* or *Panchakūṭa basti*. To the north of this *basti* is the *basti* dedicated to Śāntinātha or temple known as *Bhandāra basti*. Ruins of a *basti* with a seated Jina figure on a hill to the south of Kambadahalli. From an inscription found on rock Donneboranare it is clear that this *basti* was dedicated to Chandraprabha.

Pp. 26-27. Bellur. A *basti* dedicated to Vimalanātha.

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Nos. 65-68.—Views of *basti* and Brahmadeva pillar, Kambadahalli, Mysore dist.

Nos. 80-108.—Chandragupta *basti* ; Chāmunda-rāya *basti* ; painting of forest scene at the Sravaṇa Belgoḷa *maṭha* ; Akkana *basti* ; Jinanāthapura *basti* ; and inscriptions for a revised edition of Sravaṇa Belgoḷa volume—Sravaṇa Belgoḷa, Hassan dist.

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Epigraphy

(a) Ganga period—

P. 46 A Jain epitaph (middle of 9th cent.), built into the floor in front of the shrine of the goddess in Nagesvara temple at Begur, Bangalore *taluq*, recording the death of a disciple of Monabhattāra. Another epitaph in the same village recording the death of a Jain nun named Mankabbe-Kantiyar.

(b) Hoysala period—

Pp. 51-54, 67-68 A record of the time of Visnuvardhana stating erection of a *basti* at Kattarighatta by Demikabbe. Another record of this reign on the left jamb of the north doorway of the Śāntinātha *basti* at Kambadahalli, Nagamangala *taluq*.

A record of the reign of Narasimha I on a beam in front of the image of Śāntisvara in the Śāntinātha *basti* at Kambadahalli, Nagamangala *taluq*. Another inscription of this reign is on the back of the image of Vardhamāna in the Vardhmāna *basti* at Sankigatta, Magadi *taluq*.

An epitaph of the reign of Ballala II on a beam in the Śāntisvara *basti* at Kambadahalli, Nagamangala *taluq*.

A record of the time of Narasimha II stating that Sala, one of the ancient kings born in the Hoysala family, struck a fierce tiger by order of a Jina-muni, and hence his line became known as Hoysala-Vamśa.

Miscellaneous Inscriptions

An epigraph of about 1200 in the Śāntinātha *basti* at Kambadahalli, Nagamangala *taluq*, recording grant of some privileges to the Jains by the Śaivas. An epigraph, dated in 1311, of a Jain merchant Payisetti, son of Nagi-etti, on the west outer wall of the inner *Prākāra* around Gommatesvara on the larger hill at Sravana Belgola.

Illustrations in the Report

Plate 1—View of tower of Akkana-*basti* at Sravana Belgola.

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Plate 15 (2)—Ādiśvara in Chandragupla-*basti*.

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P. 8. Narasimharājapura (Yedehalli) At the west end locally known as Singanagadde are three *bastis* or Jain temples and a Jain *maṭha* known as Sugappa's *maṭha*, said to be affiliated to the Kolalamatha near Lal Bagh, Bangalore

P. 10 Belhonnur A Jina figure on one of the two boulders on the bank of the Bhadra.

Pp. 12-13, 17. Śringeri (Stringapura) Several temples at the place, including a Jain *basti*. A figure of Jina for Buddha in Vidyāsankara temple. The Pārśvanatha *basti*, an inscription in it, dated in 1161, is the oldest lithic record in the village.

P. 21 Chikmagalur : Discovery of two Jain epitaphs of the close of the 11th century

P. 22. Mattavara The Pārśvanatha—*basti*

P. 27. Varuna A mound known as *basti-littu* to the west of the village. Here once stood a large *basti* or Jain temple

Ketamanahalli Numerous *śraṅgals*. A mutilated Jina figure on the way to the village.

Epigraphy :

Pp. 48-50 Erection of the Neminātha *basti* by the general of the Śīlāhāra king Vijayāditya at Eksambi in the Kundi Province, and a grant made to it in 1165 A.D. by Kārtavīrya of the Ratta family.

Pp. 51-53. An epigraph of the reign of the Hoysala king Vinayāditya II in the Pārśvanātha *basti* at Mattavara, Chikmagalur *taluk*, it bears the date Śaka 991. Another inscription of about 1120, belonging to the time of Viṣṇuvardhana, Hoysala king, in the Basava temple near Kumbharhalli, it mentions one Punisamayya, a devout Jain and builder of several *bastis*. He founded the Pārśvanātha *basti* at Chāmarājyanagar and also the ruined *basti* at Bastihalli near Halebid.

P. 69 A copper grant issued by a chief of Gerasoppe in the Jain *maṭha* at Sode in the Sirsi *taluk*, North Canara district; it bears the date 1572

Miscellaneous Inscriptions :

Pp. 82-84. Two Jain epitaphs near the Agrahara street at Chikmagalur, dated 1101. An inscription in the Pārśvanātha-*basti* at Śringerī, dated 1161. An epigraph on the pedestal of the Jina image in the *basti* at Kuchchangī, Tumkur *taluq*, dated in about 1180. Two inscriptions in the Chandranātha *basti* at Koppala. Records on the pedestals of Jina images

P. 92. *Mullāśāstra*, a Kannada work, by a Jain poet named Chandrasāgaravarni, living in 1800 A.D. His theory of the origin of Muhammadanism.

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Pp. 2, 4-5 Halebidu. A solitary Jina figure on the rail of the Hoysalesvara temple. The Pārśvanātha *basti* at Bastuhalli, the Ādinātha *basti* and the Śāntinātha *basti*. The Brahma pillar in front of the Śāntinātha-*basti* has a caparioned horse galloping to the east, the emblem of Brahma according to Jain iconography.

Pp. 7-8. Angadi. At some distance from the Vasantamma temple are two ruined *bastis* or Jain shrines. Behind the *bastis* is a Jain epitaph of about 1000 A.D. No Jains now at the place.

Pp. 9-10 Grama. The east doorway to the hall of the Keśava temple once belonging to a *basti* at Eleyur, Channarayapatna *taluq* bears a Jain inscription on the lintel. A *basti* in the village dedicated to Śāntinātha by Santale, queen of Viśnuvardhana.

Pp. 10-11. Sravana Belgola. Temples at the place. Jain *maṭha*. The Śāntinātha *basti* at Jīnanāthapur.

P. 14 Yelandur. The Jain minister of the Mysore King Chikka-Deva-Raja-Odeyar (1672-1704), a resident of the place

P. 24 Transcripts of Jain works made by the Survey and sent to the Oriental Library, Mysore

No. 13—*Mullāśāstra*, a Kannada work by Chandrasāgaravarni, dated C. 1810.

No. 15—*Chhandasāra*, a Kannada work by Ganachandra, dated C. 1600.

No. 16—*Bharateśvaracharita*, a Kannada work by Ratnākharvarṇi, dated C. 1557.

No. 20—*Punyāśravakathā*, a Kannada work by Nāgarāja, dated C. 1331.

No. 21—*Neminātha-purāna*, a Kannada work by Nemichandra, dated C 1170.

No. 24—*Lokopakāra*, a Kannada work by Chāmundaarāya, dated C 1150.

No. 26—*Sukumāra-charita*, a Kannada work by Śāntinātha, dated C 1068.

No. 27—*Śabdāgama*, etc.

No. 30—*Dhanyakumāra-charit*, a Kannada work by Adiyappa, dated C 1650.

No. 33—*Lokabibhāga*, a Sanskrit work by Simhasuri, dated 457.

No. 36—*Jainendra-parkriyavatāra*, a Sanskrit work by Guṇanandi dated C 900

No. 39—*Uttara-purāna*, a Sanskrit work by Guṇabhadra, dated C 860.

No. 40—*Trivarmakāchāra*, a Sanskrit work by Nemichandra, dated C 1500

No. 42—*Prāyāścitta*, a Sanskrit work by Vidyānanda, dated C 1385.

No. 43—*Somadeva-niti*, a Sanskrit work by Somadeva, dated C 960.

No. 46—*Amoghavṛtti-Nyāsa*, a Sanskrit work by Prabhāchandra, dated C 800.

No. 48—*Padmacharita*, or *Mahāramāyana*, a Sanskrit work by Ravisena, dated C 700.

No. 49—*Svarupa-Sambhodhana*, a Sanskrit work by Akalanka, dated C 800.

No. 50—*Akalankāṣṭaka*, a Sanskrit work by Akalanka, dated C 800.

No. 51—*Akalanka-charita*, a Sanskrit work by Akalanka, dated C 800.

No. 52—*Praśnottararatnamālā*, a Sanskrit work by Amoghavarṣa, dated C 820.

No. 53—*Kāśikāvāraṇa-panchika*, a Sanskrit work by Jinendrabuddhi, dated C 700.

No. 57—Minor Jain works.

Pp. 25-26. Photographs .

No. 31—*Pārśvanātha basti*, pillar in *rangemandapa*, Bastihalli, Hassan district.

No. 71—View of *maṭha*, Sravana Belgōla, -do-

Nos. 72-76—Views of Jain *basti*, Jinanāthapura -do-

Epigraphy

P. 39. A Jain epigraph of the Ganga period at Manne, Nelamangala *taluq*, the record may be of the middle of the 10th cent.

P. 41. A reference to the ancient kingdom of Punnad, mentioned as Punnata in connection with the Jain migration from the north in the 3rd century B. C., and as Paunnata by Ptolemy in the 2nd century A. D.

P. 44. A Hoysala inscription on the *navaranga* doorway of the Keśava temple at Grama, Hassan *taluq*, in it mention is made of the erection of the Vasudeva Jina-*basti* by Udayāditya, son of Pergade Vasudeva, and contains praise of a Jain guru named Chandanandi.

Miscellaneous Inscription

Pp. 60-61. An inscription on the pedestal of the Jina image in the Śāntinātha *basti* at Grama, Hassan *taluq*, of about 1200. An epigraph to the north-west of the ruined *Mulasthana* temple at Jodi Kempapur, Chamarajanagar *taluq*.

Manuscripts

Pp. 64-65. Manuscripts belonging to the library of Pandit Dorbalī Śāstrī at Sravana Belgola—*Śrīpadāśīti*, a Kannada poem in praise of the *Pancha-Paramēsthis*, by the Jain poet Āchanna (Vanivallabha), flourishing at the close of the 12th cent. *Āmatatva-parīkṣan*, a Sanskrit work treating of Jain philosophy of Devaraja of the 15th cent.

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P. 2. Kaidala. An inscription in the Gangādhareśvara temple having on the slab a figure of Viṣṇu with a figure of Jina, tells us about the erection of Viṣṇu and Jina temples at the village by Sāmanta Bāchi, a subordinate of the Hoysala king Narasimha I.

P. 4. Stones marked with a discus indicate a grant to a Viṣṇu temple, while those marked with a *Mukkode* or triple umbrella, a grant to a Jain temple.

P. 5. Rampura. The Anantanātha *basti*.

P. 6. Maddagiri. The Mallinātha *basti*; besides Jina figures the *basti* has figures of Sarasvatī and Padmāvatī.

P. 11. Nidugal The Pārśvanātha-*basti*, this temple probably came into existence in 1232

P. 16. Kandikere : A *basti* dedicated to Śāntinātha.

P. 18. Haliyar : A stone pedestal of a Jina figure set up by Śrīyādevī, consort of Sāmanta-Gova, now found in the Ranganātha temple.

P. 19. Heggere The Pārśvanātha *basti*. A fine specimen of Hoysala architecture. This *basti* is perhaps the only *basti* of its kind in the State

P. 21. Hatna Nakara-Jinālaya, the *basti* seems to go back to the beginning of the 12th century

P. 28. Arsikere The *Sahasra-kūṭa-Jinālaya*, founded in 1220 by Vasudhaikabāndhava Recharara, minister of the Hoysala king Ballala II. The object of worship is a mountain containing 1,000 Jina figures

P. 29. Mysore The Śāntiśvara-*basti*.

Pp. 32-33. Photographs

Nos. 1-65—Drawings for the revised edition of Sravana Belgola, Sravana Belgola, Hassan dist

P. 33. Drawings

No. 5—Plan of Akkana-*basti*, Sravana Belgola, Hassan Dist.

No. 6—Plan of Chamundarāya-*basti*, -do- -do-

No. 7—Plan of Chandragiri inscriptions, -do- -do-

No. 8—Plan of Śāntinātha-*basti*, Jinanāthapura. -do- -do-

Epigraphy

Pp. 45-46. An inscription of the period of the Chola chief Irungola on the pedestal of Pārśvanātha in the Pārśvanātha *basti*, on the Nidugal hill, Pavugada taluq, stating that the image was caused to be made by the Jains of Bellumbatte.

Hoysala period—

Ballala I. An epigraph on the pedestal of the Jina image in the *basti* at Hatna, Tiptur taluq; in it is mentioned the name of the Jain teacher Śubhachandra

Narasimha I. A Jain record on a stone pedestal in the Ranganātha temple at Haliyar, chikkanayakanhalli taluq. Sāmanta-Gova, feudatory of Narasimha I, built the Pārśvanātha *basti* at Heggere in 1160.

Pp 60-61, 64 Mysore king Chāma Rāja—Odeyar (IX). Reference to two lampstands in the Śāntisvara *basti* at Mysore and four brass vessels in the same *basti*.

Mysore king Krisna' Rāja—Odeyar III An inscription on the pedestal of the metallic image of Anantanātha in the Śāntisvarabasti at Mysore.

Pp. 65-66. Miscellaneous Inscriptions

A record at Maddagiri stating offering of grant to god Mallinātha. Another record in the Mallinātha *basti* at Maddagiri.

P. 68 Jain kings of Tundiradesa

Satyandhara, his son Jivandhara, his son Yaśodhara, his son Gunapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśīṭala who ruled from Kali 1125 Pingala and in whose reign Akalanka vanquished the Buddhists, then followed Harivikrama, Simhavikrama, Sataratha, Nyāyaratha and Dharmaratha whose son Chamundarāya set up Gommata at Sravana Belgola in Kali 600 Vibhava.

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P. 11. Nittur The Śāntisvara-*basti* is a Hoysala structure of about the middle of the 12th century.

Pp 13-14. Kunigal An inscription on the sluice of the Kunigal *tāluq*, giving information that the sluice was built in 1394 by Irugapa, the Jain general of the Vijayanagar king Harihara II, and the author of the Sanskrit lexicon *Nānārtharatnākara*

Kottagere (Śrīdharapura). Mutilated Jina figures in a ruined *basti* in the village.

P. 16 Hatna The Virabhadra temple once a Jain *basti* dedicated to Pāśīvanātha On a Jain pedestal stands the image of Virabhadra.

P. 18. Mysore Palm-leaf manuscripts at the Śāntisvara-*basti* and two new inscriptions at the *basti*—copper-plate grants received from Laksmisena-bhaṭṭāraka-paṭṭācchārya of the Jain *maṭha* at Singangadde, Narasimharājapurā *tāluq*.

P. 20. Photographs :

Nos. 29-32—Views etc., of Śāntinātha *basti*, Nittur, Tumkur district.

Drawings .

No. 2—Ceiling of Gommateśvara temple, Sravana Belgola.

No. 6—Plan of Pārīvanātha-*basti*, Heggere.

No. 7—Plan of Pārīvanātha-*basti*, Bastuhalli.

Epigraphy :

Hoysala period—

P. 33 An inscription on the pedestal of a Jina image lying on the site of a ruined *basti* at Kottagere Kunigal *talug*, the image represents Śāntinātha.

Vijayanagar period—

Harihara II. A record stating that Irugappa-dannāyaka was a famous Jain general of the king, and was the author of *Nanārtharatnamālā*.

Miscellaneous Inscriptions :

P. 51. An inscription in characters of the 12th century in the Śāntiśvara-*basti* at Nittur, Gubbi *talug*. Another Jain epitaph (*nisidi*), dated in 1380 in the *basti*. Three copper plate inscriptions from the *Basti maṭha* at Singangadde, Narasimharājapura *talug*.

Manuscripts :

P. 53. A commentary on Dhanañjaya's Raghava-pandaviya by Nemichandra. A commentary styled *Vardhuchandrodaya* on Vijaya Sūri's *Śrīgārāṇavachandrikā* by Devachandra—*Jñānachandracharita*, a Kannada poem giving an account of the Jain prince Jñānachandra, composed in 1659 by the Jain poet Pāyanavarni, a native of Sravana Belgola.

Illustration in the Report :

Plate 1. North view of Śāntiśvara *basti* at Nittur.

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P. 8. Kancheri : A Jina figure in cave 64; it is apparently a figure of Pārīvanātha, seated on the coils of a serpent canopied by its five hoods.

P. 10. Nasik - Cave No. 11 is a small Jain cave. A seated figure of Neminātha opposite its entrance.

P. 11. Daulatabad - Some Jain and Hindu images built into the walls of the Daulatabad fort, these belonged to temples no longer in existence.

P. 13. Ellora : Of the 34 caves nos. 30-34 are Jain caves; principal Jina figures in these caves represent Neminātha. To the left of No 34 is another Jain cave bearing no number.

Pp. 13-14. Badami . Caves, 4 in number, known as *Mena-basti*, Cave 4 is Jain with Jina figures in the shrine and on the walls and pillars. The left wall contains an epitaph of Jakkavve, wife of Jinavarma, who died by the rite of *salekhanā* or starvation.

P. 14. Hampe : On Hemakūta there are two or three small but neat temples in the Hoysala style, said to be Jain, though without any such indication.

Near the Achyutarāya temple is a Viṣṇu shrine, erroneously called a Jain temple.

P. 17. Basti-Haskote. A lofty Jina figure at *Basti*, now enshrined in a modern building. Two seated Jina figures to the north of the huge image.

Pp. 18-19. Reference to two sets of copper plates, one recording grants to a Jain *basti* during the reigns of the Ganga kings Śrīpurusa and his son Saigotta Śivamāra, the other registering a grant to a Jain *basti* at Talkad in 807 by the Rāstrakūta prince Kamba Deva.

Drawings

No. 4.—Ceiling of Pārśvanātha-*basti*, Bastihalli, Hassan dist

Epigraphy

Pp. 27-32, 42. A set of copper-plates, relating to the Gangas, received from Narasimharājapūra, recording grants to a Jain temple during the reigns of Śrīpurusa and his son Saigotta Śivamāra. A Jain epigraph assignable to the Ganga period at Hullegala. A record, relating to the Rāstrakūtas, received from Chāmarājanagara, registering a grant in 807 A.D. to a Jain *guru* named Vardhamāna by prince Kamba Deva. Two epigraphs at *Basti* Haskote, Kṛṣṇarājapete *tāluq*, stating that the two ruined Jain temples there were built in about 1117 by Punisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve.

Miscellaneous Inscriptions :

Two Jain records at Varakodu, dated in 1425 and 1431, indicate that the pillars on which they are inscribed once belonged to a Jain temple. An inscription at Hagalhalli opening with a prayer for the prosperity of the *Jina-sāsana*.

Manuscript Examined .

P 44 *Mahisūra-dorregala-vamīābali*, a Kannada poem, written by an unknown Jain author, living in the early part of the 19th cent.

Illustrations in the Report .

Plate 13 Jina figure, architrave of a doorway, and pillar in ruined *bastis* at Basti Haskote

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Works Transcribed

P 5 *Indrābhyudaya*, a champu by Raghunātha Sūri; *Śāstrasāra-samuchchaya* by Māghanandi (in part)—*Padārthasāra* by Māghanandi (in part)

Epigraphy :

Pp. 18-29. A set of copper plates received from the Tirumukudlu, Narsipur *taluk*, relating to the Gangas. It registers a grant in 963 A. D. by king Mārasimha to a scholar named Munjāyīya alias Vāḍighaṅghalabhata. A full account of the Ganga dynasty is given in the record

Manuscripts Examined .

P. 33. *Śāstrasāra Samuchchaya*, a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent. *Vaidyanighaṇṭasāra*, a Sanskrit work bearing on medicine in the form of a lexicon by Chikkana *poṇḍua*, a Jain author. He was patronised by the Mysore king Chikka-Deva—Raja-Odeyar (1672-1704).

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Pp. 56 Khandagiri Of the many caves in the place, two appear to be Buddhist and three Jain. On the top of the hill is a Jina temple dedicated to Śāntinātha.

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P. 2. Halebid : Pārśvanātha *basti*.

P. 3. Belvadi : An important Jain settlement during the time of the early Hoysala kings. Two inscriptions dated 1160 and 1208 A. D. record the grant to the god Janneśvara

P. 4. Conversion of the Hoysala king Bitu Deva (Viṣṇuvardhana) to Vaiṣṇavism from Jainism.

P. 7. Markuli : Pārśvanātha *basti*.

Pp. 9-30 The age of the early Guptas. Valabhi a stronghold of the Guptas destroyed in 319 A. D. Jain *Harvamsī* of Jinsenāchārya contains chronology of the Murundas, Guptas and other kings. Kalki, born in 402, started an era after his own name in 428, persecuted the Jains, died in 472 A. D. The initial date of the chronology of the Guptas A. D. 200-201 The exact date of the erection of the statue of Gommateśvara in Sravana Belgola A. D. 1208 Chandragupta II, living in 282, became a Jain and left the country in company with Bhadrabāhu III during the terrible famine to spend his days in solitude in Sravana Belgola

Epigraphy :

Pp. 36-40. Inscription dated A. D. 1176 at Kalasapura, Kadur district, Chikmagalur taluq, on the ceiling of the *Aṅjanya* temple containing the genealogy of the Hoysala kings. It records the construction of a Jain temple called Virballāla *jinālaya* during the rule of Virballāla by Deviseth at the request of his teacher Bālachandramuni of Mulasamgha.

Pp. 113-115. An inscription on a fragmentary stone by the side of a temple in ruins in the jungle to the west of the village Ichavādi of Shimoga Hobli. It records the gift of wet fields by king Nanniya Ganga and his *guru* to Chandrasiddhānta deva, a Jain teacher. It gives the genealogy of the Ganga dynasty. The probable date is about the close of the 10th century A. D.

Manuscripts Examined :

P. 127 (1) *Trailokyadīptikā* ; (2) *Bāhubalīcharita-śataka* by Nemichandra ; (3) *Belugulada Vistāra* by Anantakavi.

P. 130. Conservation

Repairs to Jain *basti* at Halebid, Hassan dist.

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Pp. 1-2. Jain *Basti* at Markuli 3 miles to the east of Ambuga (Mysore Arsikere Rly)—of early Hoysala style—constructed in 1173 A. D. by Buchimayya minister of Ballāla Deva—fully described—a seated figure of Ādiśvara, 5 ft. high in the south cell of the main temple. A standing image of Bāhubali, 6 ft. high in the east cell. A standing image of Pārśvanātha 5 ft. high. Eastern of the front shrine contains an image of Bāhubali and the western of Pārśvanātha.

Two more figures in the Sukhanasi—one of male and the other female—4 heads of the male and 12 hands of the female—names of the figures not traceable.

The Jain *Basti* possesses endowment of 14 acres of land.

P. 3. Jain *Basti* at Heggere.

P. 6. *Trishashthi Śālākā-purushas*—comprises 24 Tirthankaras, 12 Chakravarti kings, 9 Baladevas, 9 Vāsudevas and 9 Prati-vāsudevas.

P. 8. Appar. Vagīśa or Dharmasena a Brahmin by birth became Jain and then known by the name, Dharmasena—an author of a number of learned works on Jainism. His reconversion to Śaivism.

Mention of Vadtibhasimha a celebrated Jain scholar, his disputes with Sambandhar on the merits of Śaivism.

P. 10. Kadumārānāyanar or Dīṅghamāra also called Kuna and Kubja king of Madura, converted to Jainism by Jinasena Bhaṭṭākalanka and others.

Mention of *Āhāra-obhaya-bhaiśaiya-śāstradāna* offered to the people of S. India by the Jains and Buddhists for the spread of their faiths among the Śaivites.

P. 11. No trace of Buddhism or Jainism in S. India before Asoka's Buddhist Mission to South India about 240 B. C. Spread of Buddhism and Jainism especially during the reign of Andhra-bhritiyas in the north of Mysore.

P. 12. Jinasena, Nayasena, Śrutakīrti, Viśalakīrti, Budhachandra and Suvvratākīrti attempted to cure the fever of Dirghamāra of Madura mentioned in Kanchakravartī's statement in his *Trishashṭhi-Purātana-charita* (P. 301. ms. no. 365).

Date of the composition of *Harivaṃśa* mentioned in Jinasena's *Bṛhadharivaṃśa Purāna*.

Rājavalekathā—a Kannarese historical work of the Jainas—contains the evidence of the epoch of Kunapāṇḍya to be partly in the 8th and partly in the 9th century.

Bhattākālanka mentioned in *Mahāpurāna* of Jinasena—taught Hoysala the legendary founder of the Hoysala dynasty some charms to enable him to conquer Kunapāṇḍya of Madura.

P. 13 Mention of Kunapāṇḍya's conversion to Śaivism from Jainism under the influence of Trivumangyalvar.

P. 14. Trikutāchala Jain temple at Chikka Hanasoge built by king Vikramārāya, chief of Nanjarājapattana—images of Ādiśvara, Śāntiśvara and Nemiśvara erected granting of the villages Dodda Hanasoge, Chikka Hanasoge and Channamagge for the services of the Jain temple

P. 15 Presence of a figure with the word Jina written below it on the side of the pedestal of the double *Linga* in a cave near the Anjaneya temple at the foot of the hill in Bettadapur Association of Jain image of Mallinātha Śaivite *Linga* points out to the inference that a sort of reconciliation was effected between the Jainas and the Lingayats during the rule of the Chengalvas in the 2nd half of the 16th century. Early Chengalvas were Jainas—granting of an extensive plot of wet land for the purpose of feeding the poor Mangarasa minister to Chengalva Vikrama in S. 1547 was a Jain.

Bastis of Ādiśvara, Śāntiśvara and Neminātha constructed in the 1st half of the 11th century A. D.—mentioned in inscriptions found in Chikka Hanasoge (Yedlore 26, 27)

P. 15. Mention of Manuscript recording the history of the Jain rulers of Kallahalli.

P. 51. An Inscription No. 44—on a boulder near the village Tangale in the Hobali of Kadur Dist.—transliteration—figures of Jaina images on the boulder—names inscribed below them. Ajitakīrti, Devanandibrati, Gunasāgarabhatāṛak, Kīrtisāgarabhatāṛak, Ajitasenabhatāṛaka, Prabhachandradeva, Vimalagunabratī, [Ajatasena Bhatara, Subhachandra.

P. 91. Mention of a Jain teacher in the copper plate grant of Ganga king Śivamāra purchased from Anantaramaia of the village Kulagān in Harave Hubli, Mysore dist.

P. 93. An inscription No. 109—at the village Kallahalli in the hobali of Chilkunda on the pedestal of Jina image in Jaina *Basti* in Kannada language and characterits transliteration—records an image of Ādiparameśvara caused to be carved at the instance of Rayagauda disciple of Anantaviryadeva whose *guru* was Jayadeva Bhattāraka of Mūlasangha, Desigana, Pustaka gachchha and Konda Kundanvaya, Ruvārī Nagoja son of Ruvārī Bupoja carved the image

P 102. Kubja—Pāndya or Kurapāndya—contemporary of Jinasenāchārya the author of *Bṛhaddharvamsa* of the Jains of Śaka 705/Appendix-A. Repairs of Jain *basti*. Ādiśvātaswāmī *Basti* Sravana-belgola.

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P. 8. Sanction of Rs. 723 for the repair of the Jain *basti* at Heggere.

P. 12. "*Abhilaṣitārtha Chintāmaṇi*" Work of Somadeva copied by Marata—Ms preserved in the Dekhan College.

P 42 An inscription No. 12—at the village Tolalu in the Hobali of Arehalli Dist. Bangalore, on a stone set up near the ruined Jain *basti* in Kannada language and notes—records gifts of two villages Muchchandni and Kadaleholle gummanavritti in Mayseneod by king Viraballāla deva for the services of God Abhinava Śāntnāthadeva set up by some *Settis* including Rājasetti with the co-operation of Naḍuga-und—as and the Jaina saint Śrīpālraividyā Vajranandi disciple of Vāsūpujya entrusted with management. Dated S 1114.

Pp 47-52 An inscription No 25—on the hill Nanjedevaragudda in the village Sompur in the Hobli of Hussan in Kannada language and characters, transliteration and notes—records gifts of two villages Muchchandni and Kadaleholle gummanavritti in Mayseneod by king Viraballāla deva for the services of God Abhinava Śāntnāthadeva set up by some *Settis* including Rājasetti with the co-operation of Naḍuga-und—as and the Jaina saint Śrīpālraividyā Vajranandi disciple of Vāsūpujya entrusted with management. Dated S 1114.

P. 83. Inscription No 91—on a stone at the village Huladenahalli in Malur Taluq, Kolar District in old Kannada language and characters, transliteration and notes—records the gift of some dry and wet land and some house sites on a Jain *guru*, Nandiyadigal of the province of Tekal-nad inscription broken and erroneous.

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P. 8 Repairs of the Jain *bastis*. Akkanabasti Sravana Belgola Rs 678/-. Pārśvanāthaswāmi and Śāntināthaswāmi Bastis Halebid Rs. 440/-.

P. 47 Inscription No. 35—on a stone lying in a field near a grove in the village Ummattur in the Hobali of Ummattur, Chāmarājanagar Taluk, Mysore district, in Kannada languages and character its transliteration and notes—record the embracing of *saṃyāsāśrama* and the death of Rājabhatār a Jain ascetic and the setting up of the inscription stone in memory thereof

P. 70 Mention of Nagaragiri Basti in the Hobali of Bharangi Sagar Taluk, Shimoga district.

P. 95 Inscription No. 107—on the pedestal of God Mudejuna close to Nagarageri basti in Gersoppe, Sagar Taluk, Shimoga dist., in Kannada language and characters—its transliteration and notes, records the image caused to be made by Ajana son of Kallapa Sreshthi and Mabamba Kallapasreshthi being the son of Ojana under the instruction of Devachandra—Suri disciple (son) of Lalitakirti of Desigana and Ghanasoka-vali.

Pp. 95-96. Inscription No. 108—by the side of Vardhamāna basti near Nagarageri basti in Gersoppe, Sagar Taluk, Shimoga dist., of size 6'-0" x 2'-9" in Kannada language and character, Transliteration and notes—Records some grant made by Honnapasetti—mention of Ramakka mother of Yojanasetti and wife of Ramana.

Pp. 97-98. Inscription No. 109—on a stone set up near the same Vardhamāna basti in Gersoppe—size 4'-6" x 3'-3" in Kannada language and characters—Records the death of Ramakka (20th Oct. 1932 A.D.) builder of Chaityālaya of Ananthatirtha in Gersoppe Genealogy of Ramakka in the inscription—notes the death of Ramakka's father.

P. 99. Inscription No. 110—on stone near the Vardhamāna-basti by the side of Nagarageri basti in Gersoppe—size 3'-6" x 2'-6" in Kannada language and character—its transliteration and notes—Records Sāntaladevi daughter of Bommanasetti and queen of Haivanarasa—genealogy of Haivanarasa—Sāntaladevi whose mother was Bommakka died uttering the name of Jina at the doom.

P. 106. No. 27—Photograph taken of Ground plan of Pārśvanātha basti vill. Heggere—Chitaldurg dist.

P. 109. Monuments inspected by Revenue sub-division officers.

No. 103.—Ādinātha *Basti* Saligrama of Yedatore *Taluq*.

No. 107.—Place where Rāmānujāchārya held a dispute with Jains in Tonnur—French rocks.

Nos. 120-121.—Pārśvanātha and Ādinātha *Bastis*, Halebid, Belur.

No. 134.—Akkana *Basti* Channarayapatna, Sravana Belgola.

Nos. 136-138.—Chavundraya, Chandragupta, Pārśvanātha *Bastis*, Channarayapatnas—Sravana Belgola.

No. 139.—Śāntinātha *Basti*, Channarayapatna, Jinanāthapura.

No. 168.—*Bastis* and inscriptions Humcha, Nagar Tal.

No. 170.—Jaina *Basti*, with Brahmadeva Pillar, Melige.

No. 181.—Jaina *Basti*, Angadi—Mudgere.

No. 189.—Jaina *Basti*, Heggere—Hosdurga.

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Facing P. 4. Plate II—

(1) Jain *Mānastambha*, Melige,

(2) Jain *Mānastambha*, Humcha.

Pp. 5-7. Melige a village 6 miles to south of Tirthahalli—a Jain *basti* in ruins—inscription dated 1608 A.D. states erection by Bomanna Sreṣṭhi—fully described—Dravidian style (late Vijayanagar) a beautiful piece of architecture with a Bhaktabigraha representing the founder.

Humcha about 22 miles north of Tirthahalli of Nagar *Taluq*—existence of a Jaina matt. Two Jain temples within the matt dedicated to Pārśvanātha and Padmāvati with four hands holding *ankuśa*, *Pāśa* and *Pustaka*—right hand in *abhaya* pose. The latter set up by Jinadatta—a place of Jain pilgrimage. Three more *bastis* in the village—Panchakūta *basti*, being most important *mānastambha* (monolithic pillar) of Humcha fully described—carvings of *Aṣṭa-dīkṣapalakas*. Two small shrines on either side of the main *basti*—one with the image of Bāhubali—other dedicated to Pārśvanātha of 1077 A.D. Fragmentary inscription on the wall—mention of Paliyakka *Basti* of 800 Saka year. Main *basti* constructed by Chattala-Devi and called *Urvi Tilaka* (Glory of the World)—Northern Paṭṭa *śāle* constructed in 1147 A.D.—image of

Chandranātha, Śāntinātha and Pārśvanātha—image of Jvālāmālunī—*Taksha* and *Takshmi* in the navaranga.

Ruined *basti* called Chandraprava-*basti* of 10th century attached to the matt Guḍḍada *Basti* on the top of hill dedicated to Bāhubali erected in 820 S. by Vikramāditya Santara—All Dravidian style with instances of Chālukyan influence

Pp 8-9. Angadi—a small village in Mudgere *Taluq* (Savakapura)—Two Jain *bastis* with inscription in ruins of 10th century One named *Mokara Jinalaya* built by Manika Poysalachāri—existence prior to 1054 A D. Three standing images in the bigger *basti* Also one *Taksha* and a female figure standing below a tree holding a lotus in left hand placed on the head of a small figure to the right a small figure riding a lion. Huge figure of Śāntinātha in the smaller *basti*.

P. 11. Devanur—5 miles north of Bānāvār near the waste wall of tank an inscription of the side of which is said to have stood a Jain *basti*

P. 33. Viśālāksha Pandita—the Jain Prime Minister of Mysore (1672-1704)—introduction of the system of minting the regnal years on copper coins by him

Pp. 75-77. In the village of Halebid (Belur *Taluq*, Hassan Dist.) an inscription (No 14) on a slab lying in the tank near the *Snāna Mandapa* (bathing pavilion) (Plate XVI-3) Size 3' 3" x 2'-3"—in Kannada language and character, transliteration Record of the death of Sakalachandra *muni* belonging to Mūla Sangha, Kondakundānvaya, Deśiya gana a Jain *guru* disciple of Bāhubali Siddhānti who was a younger co-disciple of Viranandi Arhanandimuni also his *guru*—death in *chaityagriha* (monastery) in the Bilicha village on Monday the 11th Feb 1236 A D erection of a monument in his memory by the *bharya-nagagarangal* (Jaina citizens) of Doyasamudra.

P. 74. At the village of Halebid (in Belur *Taluq*, Hassan Dist.) No. 17. on the 3rd *Virangal* near the *Snānastūpa* an inscription size 3'-6" x 2'-9" in Kannada language and characters mentions the death of a Jain merchant named Namisetu by *Sallekhanā* son of Ukkisetu and Ekavve—disciple of Nayakirti Jain saint—characters of 13th century.

Plate XVI. 3 Facing page 104—Halebid Tank epitaph of the Jain Monk Sakalachandramuni

Pp 106-107 Village Marase in the Hobali of Mysore (No 39)—inscriptions on the pedestal of the figure of Pārśvanātha lying in the land of Patel Siddanayaka near the village in Kannada language and Hoysala characters—transliteration—records—Dravila Sangha, Nandi Sangha and Arungalanvaya like Mūla Sangha with its branches Sena, Nandi, Deva and Simha Sanghas. Dravilla Sangha had its branch Nandi Sangha.

Pp 108-109. Inscription stone of the Anjaneya temple, Sagarkatti near the Rly. station Sagarkatti in Hobli, Mysore No 41—size 6½' x 1½' in Kannada language and characters—records the death of Vardhamānadeva by Sanyāsan a Jain *guru* a disciple of Vādirāja-deva descendant from Sāntimuni belonging to Dravilla Sanga, Arunaglanvaya, Nandiyana and administrator under Hoysalas (seated figure of a Jain *guru* in the inscription)—inscription set up by his fellow student Kamaladeva, characters of 11th century, Jain *guru* Vādirāja under Jayasimha I (1018-1042) may be identical with the above Vādirājadeva.

P. 125. At the village of Belgami in the Hobli of Talagunda inscription on fragmentary stone in front of the house of Hadapada Channabasappa No 57, 2'-9" x 0'-9" in Kannada language and character. Mention of a estate belonging to a Jain temple named Prathama Sena *basadi*

P 126 At the village Belgami in the Hobli of Talagunda, Śimoga dist. No 58—inscription of a stone set up near Kasimatha of the size 2-3" x 1-6" in Kannada language and character—records the death by *Samādhi* of Jakavve—a Jain woman disciple of Kamalasena of 1206 A.D. *Samādhi* or *Sallekhanā* abstention from food and drink when one is ill and knows that he cannot survive the illness.

P. 126. No 59—In front of Samayachara matt at the same village on the pedestal of the Jain image in Kannada characters and Sanskrit language refers to a Jain *guru* who is described as the Sun of Eastern Mountain.

Pp. 129-30 No 62—In the above village Belgami—on a pillar in the Veranda of the Someśvara temple—size 1'-9" x 1'-6" inscription No. 6 in Kannada language and character—Registers the grant of customs dues on 70 pack—bullocks made by Heggade Sinyanna, Chavundarāya, Somayya and Malaveggade officers of customs for services in the Jain temples of Hiriya *Basadi* in Balligave (Belgami). Padmanandi *guru* the trustee of the temple.

P. 142. No 68.—An inscription on a stone near a *linga* on the tank bund of the village Uddari in the Hobli of Sorab, size 2'-1" x 0'-9" in Kannada language and characters of 14th century—mention of a Jain *guru* Vijayakirtu-bhatrar.

P 167 Brahmins as demolishers of Jain religion (copper plate inscription in the possession of Mallarappa patel of the village Heje in the Hobli of Chandragutti lines 56-57.).

P. 288. List of photographs taken during the year 1928-29 Panchakṛta *basti* Nos. 11, 12, 13, 14. village Humcha, dist. Shimoga *Mānṣambha* view and *basti*, Nos. 15, 16 Village Mihige, dist. Shimoga *basti*.

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Pp. 57-60. Nandi in Chikballapur Taluq Ascetic cave—Jaina monks lived in Ganga days.

P. 65. Gopināth hill—in Nandi—once an asylum of Jaina monks in Ganga days

Pp. 161-162. An inscription at the town of Chikmagalur in the Hobli of Chikmagalur on a slab in a mound in the Aghahara street in Kannada language and characters—records the death of Jaina by *sanyāsana Nisidige* (in Kannada) the memorial monument Feb. 4, 1101 A.D.

P. 171. An inscription at the village of Mattavara in the Hobli of Chikmagalur Kadur Dist on a slab set up in the enclosure of Pārśvanātha basti—in Kannada language and character—size 2' x 1' 3"—records the death of a Jain woman Chata-venganti—a native of Marula—Jina Jukavehatu 1400 A.D.

P. 171 At the village Mattavara—inscription on a slab in the Sukhanasi of the same Pārśvanātha basti in Kannada language and character—records. Influence of Jainism at the time of Hoysala king Vinayaditya, 11th century.

Pp. 189-190. Inscription on a 2nd Viragul near the temple of Dattatreyamatha at the village of Kelagur in the Hobli of Adur, Kadur dist In Kannada language and characters—records the change of name of the Jaina king Bittideva to Vishnubardhan.

Pp. 240-241 In the village Hebbalaguppe of Heggadadevanakoti Hobli—Heggadadevanakote Taluq inscription on a slab—to the left of Ajaneya temple (plate-XXIV) size 3' x 2'-6" in Kannada language and character—records the grant of land for a Jaina temple of the time of Duggamara 825 A.D.—A Jaina temple in the neighbourhood.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1911-12.

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S. No. 1299—Temple of Murlī-Manohar. Brass statuette of Jina (Mahāvīra) with inscription, front.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1912-13.

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An inscribed four-fold Jain image at Katra.

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No. 7—Jain *Tīrthankara*, probably, Rīṣabhanātha, mediaeval period.

No. 20—Metal image of Supārśvanātha with several Jain figures around.

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No. 24—Jain sculpture, Mahāvaṇ, Dt. Muttra

No. 33—Inscribed Jain Tīrthankara, Katra, Muttra

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1913-14.

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Marble Jain image (Bajñāth), 2 lines, Sanskrit, Jain Nagari, (Vikrama) Samvat 1286, (1240 A.D.)

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S. No. 1607—Jain inscription in Bajñāth temple, Kangra district.

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No. 9—Brass image of Rīṣabhanātha, with a votive inscription dated Samvat 1216 (A.D. 1159).

No. 18—Brass image of Pārśvanātha with an inscription dated Samvat 1652 (A.D. 1595).

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No. 29—A nude figure of Neminātha, mediaeval period.

No. 30—A nude figure of a standing Jina.

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Discovery of a number of Jain images in an underground temple at Karagua, dated Samvat 1343-4 and giving the names of Viṣṇadeva and others.

Excavations at Sārṇāth :

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No. 56—Pillar of the detached portions of the great Jain temple, Deogarh, Jhansī district, 10 lines, Sanskrit; Northern class of alphabets, A. D 862. ep. Ind. Vol IV P 309, Vol V. p 4.

No 57—Octagonal column in the ante-chamber of the great Jain temples; Deogarh, Jhansī district, Sanskrit, late Gupta characters

No 60—An image of Chandraprabhu, Deograh, Jhansī district, 1 line, Sanskrit, Nagari, mentions Gunanandi, 9th-10th cen. A.D.

No 63—Image of a Jain *Tirthankara*, Ranipur, Jhansī district, 2 lines, Sanskrit, Nagari, Samvat 1226.

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No 1704—Five sculptures from Kankali Tila, Muttra Museum, Muttra.

No. 1705—Well on Kankali Tila which yielded sculpture; Muttra Museum, Muttra.

No 1713—Inscribed Jain image of *Tirthankara* from Katra , Muttra Museum, Muttra.

No 1755—Inscribed Jain image, dated Samvat 1226, Rampur, Jhansī district.

No. 1756—Jain temple S., Ranipur, Jhansī dist.

No. 1762—Ruined Jain temple in fort S.E. , Deogarh, Jhansī dist.

No. 1763—Lakhputali temple in Fort E , Deogarh, Jhansī dist.

No 1764 —Neminātha temple in Fort S., Deogarh, Jhansī dist.

No 1765—Pillar in front of Jain temple in Fort. Inscribed and dated Samvat 1121 S.E., Deogarh, Jhansī dist.

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No. 1768—Jain temple N E. of *Bara Mandir* in Fort W; Deogarh, Jhansi dist.

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Acquisitions :

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2. Marble Statue representing Neminātha, Sam 1208.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1915-16.

P 5. The name Jejakabhukti (designation in inscriptions of the region now known as Bundelkhand) in the inscription on an octagonal pillar in the main Jain temple, Deogarh fort—Erection of the temple, v. s. 1057 anterior to A.D. 994.

Jain image at Mahoba, Hamirpur dist.

P. 14. One of the Khajarahia monuments, the temple of Ādinātha, like *Gahrso Kāmāth*, is also a Chandel monument

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No. 6—Pillar of the portico in front of the main Jain temple, Deogarh, Jhansi district, 2 lines, Sanskrit, Nagari, of about 11th century.

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No. 8—Below No. 7, Deogarh, Jhansi district, 8 lines, Sanskrit, Nagari; Samvat 1051 (A.D. 994).

No. 9—Below No. 8, Deogarh, Jhansi district, 3 lines, Sanskrit, Nagari.

No. 10—Below No. 9, Deogarh, Jhansi district; 2 lines, Sanskrit, Nagari.

No. 11—Slab below niche on left hand of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line, Sanskrit, Nagari; ruler's name, Mahāsāmanta Sri Udayapāladeva.

No. 12—Slab below niche on right hand wall of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line, Sanskrit, Nagari, Samvat 1210 (A.D. 1153), ruler's name Mahāsāmanta Sri Udayapāladeva.

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A seated Jina.

An inscribed image of Risabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tīrthankara* of the Kuśāna period unearthed at the Kankali or Jain Tila. A fragment of the pedestal of a Jain sculpture of the Kuśāna period.

P. 10. Sculptures added to the Mathura Museum inscribed. Figure of a *Tīrthankara* Rīṣabha. Inscribed pedestal of a statue of the *Tīrthankara* Vardhamāna.

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No. 7—Fragment of pedestal of an image of a *Tīrthankara*, Mathura Museum, Prakrit, with Sanskrit grammatical forms, Brahmi Kuśāna period

No. 22—Pedestal of seated statue of *Tīrthankara* Vardhamāna, Mathura Museum, Prakrit. Brahmi of Kuśāna period.

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Pp 8-10. Jain temples in the eastern portion of Deogarh Fort. Sculptures and inscriptions of value for the history of Jain art and mythology. Figures of twenty Jain *Taksis*. Their importance—Image of Gommateśvara or Bāhubali, second son of Rṣabha—Jain mythology in these sculptures. Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śantinātha—Brāhmī, daughter of Rṣabha, invented eighteen different alphabets including Turkish, Nagari, all the Dravidian dialects, Canares, Persian and the characters used in Orissa.

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P. iii Inscriptions copied

No. 1—Inscribed slab in the compound of Śāntinātha temple, Siron Khurd (Siyadoni), Jhansi dist., 46 lines, Sanskrit, Nagari, v. s. 960-1025, donors—Mahendrapāladeva and Devapāladeva. ep. Ind. Vol I, p. 173

No. 31—On the pedestal of a Jain image, Fort Kangra, 3 lines, Sanskrit, Nagari, v. s. 1412, donor Samsarachandra.

Pp. iv-viii. Photos

No. 2531—Jain image, Chattru, Kangra dist

No. 2554—Doorway of Śāntinātha temple, Sironi, Jhansi dist.

No. 2555—Sculpture hall in front of Śāntinātha temple, Sironi, Jhansi dist

Nos. 2556-57—Jain temples, inscribed slabs, and sculptures lying inside, Sironi, Jhansi dist.

No. 2558—Image of a Jina Barsana, Muttra dist.

No. 2559—Image of Pārśvanātha, Kosikalan, Muttra dist.

No. 2570—Jain *Tirthankara*, Chaumuhani, Muttra dist.

No. 2645—Inscription on *Jhāna-śīla* in the Jain Temple, No. 12; Deogarh Fort, Jhansi dist

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No. 69—Jain temples, Chandpur, Jhansi dist.

No. 84—Jain temples, Dudhai village, Jhansi dist.

No. 94—Jain temples in Fort, Deogarh village, Jhansi dist.

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P. 21. A granite statue (3' high) of a seated *Tīrthankar* in Someśvara temple in Kolar.

Pp. 23-24. (In plate V, in a plan of Brahmagiri hill Asoka's Isila Chitra durga dist.) No. 14 a Jain temple.

P. 31. On Brahmagiri hill—Haneya—A Jain temple fully described. Image of a *Tīrthankara* with broken head—3 ft. high

P. 36. Plate IX—*Pārśvanātha Basti*, Bastihalli—Halebid.

P. 52. Halebid—several mounds formed by ruins of Jain temples about a hundred yards to the south of existing Jain *Basti*—several inscriptions colossal broken Jain image of 15' high in several pieces (see page 34 plate VIII—map of Dorasamudra—Halebid)

P. 53. Bastihalli—Jain temples

Pp. 55-59. Halebid—*Pārśvanātha Basti*—Jains scenes on panels and friezes—descriptions—*Pārśvanātha Basti* Hoysala building erected by Boppadeva in memory of his father Ganga Raja minister and general 1133 A D In the centre Bhuvanendra *Taksha*—probably (perhaps as Arhant) *Pārśvanātha* as a Prince—seated Jinas on the parapet—a Jina figure on a *śimhāsana* on the *Navaranga* doorway. 24 Jain *Tīrthankaras* each seated in their characteristic *Yogāsana* on the *navaranga* ceiling—fully described—a Jain Goddess in the corner of the *Sukkanasi*—probably Kuśmāṇḍinī—14 ft. high image of *Pārśvanātha*—fully described.

P. 58 (N)—Inscription (E. C. V. BI 127) states a 6 cubit high image of Śāntinātha lies in the ground near the temple (of *Pārśvanātha*) Halebid. But the image is not discovered yet.

P. 58. Temple of Ādinātha Hoysala building fully described (Belur inscription 335) Jain figures on the lintel—Hoysala image of *Śārada* foot prints of some *Tīrthankaras* under the west canopy. The mutilated image of Ādinātha—transferred to Śāntinātha *basti* nearby. Śāntinātha *Basti*—construction of roughly shaped old material—fully described—Seated image of Ādinātha with head broken. The image in the *Garbhagrha* 14 ft. high—inscription on the pedestal of the image (Belur inscription 334). Inscriptions consisting epitaphs of Jain images on the wall. A 20 ft. high pillar in front—with a *Taksha* shrine on the top.

P. 133. An inscription No. 6 in Kannada language and character on a boulder in a hillock at a distance of one mile from the village Ambale—in the Hobali Chikmagalur, Kadur Dist. Text and notes:—records the death of a Jain priest Jina-chandra.

P. 142. Copper-plate in the possession of Channavīrārādhyā in the village Haradanhalli in the Hobali of Hardhanhalli, Chamarajanagar Taluq, Mysore dist. —records breaking of Jina idol by Mahādevaivara and placing of images of various deities in a Jain temple.

P. 157. The village Madehalli, dist. Kudugunad previously granted to a Jain temple Bittujinālaya of Tuppur in S. 1118 (E. C. IV Gundlupet) regranted to the temple of Ramayyadevaru by Prince Naujana grandson of Bukka I of Vijayanagar

Pp 185-186 Inscription No. 41—at the village Sanna Mallipura a hamlet of Kirugunda in Nanjangud Taluq, in Kannada language and characters—size 7' x 1½' text, transliteration and notes, records the gift of some plots of rent-free land in the villages Tagudur, Tayur and Guliyapura by some heggade to Nāgagauda.

Pp. 245-246 Inscription No 79—In the village Salur, Shikarpur Taluq of Shimogudist on a stone set up in the rice field of Bhadrappagauda in Kannada language and characters (size 3'-0" x 2(-10")) transliteration. Translation and notes—records a grant to a Jain temple *Brahmajinālaya-basadi* in Sahyur by a merchant Bhadrarayasetti—disciple of Kulachandra panditadeva who was the disciple of Prabhāchandra of Kānurgana and Meghapashanagachchha.

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P. 303 (No. 20)—List of photographs of Jain figures in the field, Chandra-vali—chitaldurg vill. taken by the Archaeological survey Dept. No 30. Jain figure Siddapur Chitaldurg.

P 257 No 86—Inscription at Nittur in the Hobli of Nittur Gubbi Taluq, Tumkur Dist in Kannada language and character, text and note on a stone set up behind the Jain *basdi*, a *mshadhi* stone set up for a Jain *sanyasi* named Bommanna.

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P. 12 Jain Buildings one mile to the S. W. of Narasimharājapura—image of Chandra Prabha. 2½ ft high found in the Bhadra river near Tadasa. Temple of Jvālāmālīni—image of Jvālāmālīni fully described (plate VI 3) Śāntanātha image 3 ft. high (14th century inscription).

P 15 Pārśvanātha *basti* in the centre of the town Śringeri—fully described—14th century A. D.—images of Pārśvanātha with inscriptions—one of 11th century with illustrative panels a seated Jina in the upper panel.

P. 24 Hoysala inscriptions on viragul near Ranganātha temple at Sakkarepatna with Jina figure Another Viragul by the wall in the *basti* 'huttalu'.

P 25 Pārśvanātha *Basti* mound in Sakkarepatna 14 miles to the N. E. of Chikmagalur on the Kudur road --Mound containing the ruins of a Jain temple—a fine soap-stone image of Pārśvanātha—5ft high—hands broken

Pp 28 29. The Naganayakana *maṇḍapa* (Belur) constructed of materials of ruined Śiva and Jain temples 15th century.

P 32. Keśava temple (Belur) scroll frieze VI depicting a Jain *Yogi* plate XII, 1b

Pp 65 66 Udrī 6 miles to the N E. of sorab town. One seated and one standing Jain images in the lintel and panel of Śivālaya temple. *Yakṣiṇī* figure. A Jain temple at first converted to Shivālaya later on 1197 A. D. (E. C. VIII, S. 1140)

P 66 A Jain *Basti* of 10th century at Bandanike additions made by Boppa Setti (1200-1203 A. D.) and endowment granted by other devotees

Pp 104-112 Copper-plate grants of Chennavira. Vodeyar, date S 1506, 1507, 1509 in the Jain *basti* in Yedehalli—now in possession of *Jogis* Venkatakrishnaiya at Tarikere in the Tarikere *talug* (Dist. Kadur) in Kannada language and characters, text, transliteration and notes. Refer to grant of lands to the Jain *guru* Vīra Sena disciple of Gunabhadra, who was a disciple of Samantabhadra of the village Gersoppa. The donor was Chennavitrappa Vodeyar chief of Danivasa (village in Narasimharājapura, Kadur Dist

P. 112. Inscription on a Jaina image in Ghamrājanagar in the hob'i of Chāmārājanagar—in the compound of Pārśvanātha *Basti*—2'-6" x 1'-0" in Kannada language and character, text, translation and notes, records the death by *Sanyāsana*

of a Jain named Boppaya—disciple of Anantakīrti of Mūla samgha and Kanurgana 14th century.

P. 113. Inscription in Kadahalli of Chāmarājanagar, Mysore dist. on the *Garudagama* in front of Basaveśvara temple in Kannada language and characters, text, transliteration and notes—records the setting up of a *mānasthambha* by Vaidyaisya 1683 A. D.

P. 125. Inscription No. 29—at village Bastipura belonging to village Mukhadahalli on a *virāgal* 21 near the Jain image. Letters worn out.

P. 172. Inscription No. 63—on a stone set up near Gundan Basappa's house in town Hosanagar—size 3'-6" x 2'-6" in Kannada language and character, text, translation and notes—Records the death of a Jain woman Havvaka wife of Sarbādhikārī Bammāchārī (1190 A. D.), mention of Puṣpasena—*devar* a Jain *guru*.

Pp. 195-200. Inscriptions No. 73—on the four sides of a slab lying in the jungle near the village Hebbailu in Kalurkotte hobli (Nagar Taluq, Śimago Dist.), size 5' x 3' in Kanada language and character—text, translation, transliteration and note—Record belongs to the reign of Vīra Santaradeva king of Santalige of the Santara dynasty his minister named Nagularasa, both were Jainas—Pushpasena the Jain *guru* preceptor of Nagularasar, Nagularasar's wife Chātṭarasi daughter of the Dandanāyaka Oddamma and two sons—Chavundarāya and Nagavarmma.

Pp. 81-83-88. Manuscripts Mallikarjuna's *Sūktisudhārnava* (Kannada)—No. Belur, K A 180 according to Mr. R. Narasimhachar (*Karnāṭaka Kavicharitre* 2nd ed.) the poet was a Jain while Dr A Venkatasubbiah (*Kelavu Kannada Kavigala Jivana Kāvachhāra* p. 182) the author was a Smārta Brahman named Chidānanda Mallikārjuna It is *mahā-kāvya*—some of the verses deal with Jain stories which may be extracts from various works from Jain authors.

P. 209. Inscription No. 79 on a *Viragal* in village Harahittalu in Kerehalli hobli Nagar Taluq in Kannada mentions Santara king Virasantara (dated 1191 A.D.) his titles as worshipper of the 'lotus feet of Jina'.

P. 233. List of photographs No. 83—*Basti*—Jvālāmālīni figure—Narasimharājapur—Kadur No. 84—"Chandraprabha".

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Pp. 29-30. Śāntiśvara Basti, Nittur (Binnamangala)—Repairs done by government and public collections—small shrine for Padmāvati—Jain inscription to

the North—refers to his title of 'Dharmāmbunidhi' the person being the *Śishya* of Chandra Siddhānta Chakravarti—Jain *guru*—Mention of Mūlasangha and Desigana—a Jain figure on the lintel.

P. 84. Inscription in the Kesava temple (at Belur-Hassan Dist.) in the capital pillar to the south of Nāganāyaka's mantapa, in Kannada, records the mantapa built from the materials of dilapidated Jain structure—12th century characters.

P. 84. An inscription at Bastihalli near Halebid (Belur Taluq, Dist. Hassan)—records Punisa—the builder of a Jain temple—now in ruins—to the South of Pārśvanātha temple.

Pp. 113-114. Inscriptions on a slab lying in the *muktamantapa* of the Pārśvanātha *basti* at Sringeri village, Sringeri Jogir, Dist. Kadur, in Kannada, size 2' x 1'-6"—records. Influence of Jainism in 12th century—mention of Kanur—gana, Mūlasangha and Pustakagachchha, Jain divisions.

P. 119. Mention of Honnale Jina heggade as the witness of a Vināyakadeva grant of Harihara II S. 1325.

Pp. 169-170. Inscription on the pedestal of Pārśvanātha image lying near *Musafirhānā* at the village Serakanambi Gundlupet Taluq, Mysore Dist. in Kannada records. Jain image set up by Lalitakṛtti bhāṭṭāraka. Jain *guru* of Mūla sangha, Desigana, Pustakagachchha, Kondakunḍānvaya and Hanasogeya bali—Hasogeyabali a Jain community at Hanasogi—Hanasoge a Jain centre with a Jain *basti* in Yedatore Taluq, Mysore.

Pp. 175-176. Inscription on a stone set up to the south in the enclosure of *Pancha-basti* temple in Humcha, Nagar Taluq, Shimoga dist., in Kannada of size 4' x 1'-6"—records. Chokiseti a disciple of Dharmabhūṣana Bhāṭṭāraka—a repairer of Jain temples. Mention of Amarkṛti as Junior disciple to Dharmabhūṣana Bhāṭṭāraka of Mūla sangha, Balātkaṛagaṇa—Latter revered by king Devarāya. Amarkṛti a contemporary of Lakshmisena—Mānasena a disciple of Lakshmisena. 15th century.

P. 177. Inscription at the same village Humcha on a slab near the northern wall in the enclosure of Padmāvati temple in Kannada, size 2' x 1'-4"—records the death by *Samādhi* of Bammagavuda disciple of Siddhānta Yogindra 17th March 1295. Mention of Guṇasena Muni.

P. 196. List of inscriptions published

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| 83 | 2 | 12th century | Vishnuvardhana. | Genealogy of Punisa. |
| 113 | 24 | 5th April 1150 A. D. | — | Influence of Jainism in Sringeri 12th cent |
| 169 | 7 | 14th century | — | Records setting up of a Jain image by orders of Lahtakiru. |
| 177 | 49 | 17th March 1295 A. D. | — | Records the death by Samādhi of Bamma- gauda. |

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P. 57 Collection of materials of Jain *Bastis* for the enlargement of Ranganātha temple.

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P. 13 *Basti*—100 yds. to the N E of Lakshminārāyaṇa temple, Ho-aholau. Constructed in 1118 A. D (Hoysala period)—three images of Pārśvanāth one of Anantanātha—one of the 24 Tīrthankaras—images of Dharanendra and Padmāvati.

P. 80 Jain *Basti*—N W of Narasimha temple about 50 yds. away in Javagal, nine miles from the Banavar railway station on Halebid road with sculptures of Jinas, dancers and musicians

P. 104 Whether the title "*Bhujabala*" used by numerous dynasties and kings had any special connection with Bhujabalasvāmi—or Gumatēśvara of the Jains ?

Pp. 109 116 Sanskrit inscriptions of Kannada characters (5th century) found in possession of Nadiga Basappa lawyer in Davangere town, Chitaldrug dist Text, transliteration, translation and notes—records the gift of land in Asandi and Koramanglu on the river Samana with the right of *Sa nā lhi*—Free from *Uchchha* (tax) for the temples of *Siddhas* (Jain saints) and for the property of the Sangha by Kadamba king Ravivarmā at the instance Haridatta son (?) Mrigeśa—influence of Jainism—6th century.

Pp. 122-123. No. 3—Inscription on a slab in the navaranga of Pārśvanāth *basti* village Sringeri. Sringeri, Jaghir, Kadur dist, records gifts of lands and dues paid by some merchants for *Jaina basadi* 1160 A. D.—the *Jaina basti* set up in memory of a Mariseti descendent from Nijaya Nārāyana Santiseti of Nidugod near Belur. The inscription proves influence of Jainism in Sringeri.

P. 124 No. 4—At the same village Sringeri—inscription in Kannada language and character on the pedestal of the bronze image of Anantanātha in the Pārśvanātha *basti* at Sringeri—records the erection of Anantanātha image by Devanasetti of Halumidi 1523 A. D.

P. 124 No. 5—Inscription at the same *basti* on the pedestal of the bronze image of Chandranāth in Kannada language and character—records erection of image of Chandranatha Bommarasetti (1523 A. D.)

P. 125. Inscription No. 6—at the same *basti* on the pedestal of stone image of Pārśvanātha in *Garbhagriha* says salutation to Pārśvanāth (1160 A. D.).

P. 219. Copper-plate inscription of Vijayanagara king Harihara II (S. 1302) found in Kadita in the Sringeri Matt in Kannada character and Sanskrit language speaks of Bhāratitirtha reduces to powder the teachings of *Kṣhapaṇaka* (Jainas).

P. 264 No. 57—Inscriptions in T.—Narsipur town, on the pedestal of *Jaina* image in front of the *Taluq* office in Kannada, mentions Mūlasangha. Desiva-gaṇa, Pustakagachcha, Koṇḍa—Kunḍānvaya, 14th century; Jain image fully described.

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| 109 | 1 | 34th yr. of the reign | Ravi- varmā | Gift of some lands for the temples of <i>Siddhas</i> . |

P. 239 No. 38—Inscription at the village Basavatti in the Hobli of Santemarahalli (Chāmarājanagar *Taluq*, Mysore dist). The destruction of *basadis* (Jain temples) is included in the imprecatory sentence in their grant as a great sin along with the slaying of cows of Brahmans etc. It is probable the author of the inscription was either a Jain or had great reverence for that religion.

P. 290. Repairs of Jain *Basti* at Nittur, Gubitan in 1932-33 at the cost of Rs. 3601/-.

P. 292. Photographs of the Pārśvanātha temple village Bastihilli Dist. Hassan Nos. 405-410.

P. 293. Śāntināth and Ādiśvara *bastis*—Jnanāthpura dist Hassan Nos. 246-252. *Akkana basti* Savana Belgola dist. Hassan Nos. 253-258.

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Pp 8-9. Ādinātha *Basti*—Chikkahanasoge, Chikkahanasoge important Jain centre in 11th century—dwelt in ancient time of Jain *gurus* of Kuṇḍakundaṇvaya, Mūla sangha, Deśiga gana and Puṣṭaka Gachcha.

Basti erected by Vīra—Rajendra Nanni changalva called Rajendra chola Jina *Basti*

The temple is there called of pre-Hoysala Chālukya style—fully described—images of Ādināth, Śāntinātha and Neminātha.

Present conditions and conservations fully narrated

P. 17. The identification of Vasantukā with Vaishnavi Śakti is noteworthy in view of the widespread belief that the patron of deity of the early Moysalas was a Jain goddess

Neminātha *Basti* at Angadi—*torana* resembling that of Ādinātha *Basti* at Basti-halli near Halebid. Temple described.

P 30 Mention of a nude figure standing like a Jina No 21—west in the Vidyasankara temple, Sringeri

P. 36 The roof of Janārdana temple near the Vidyasankara temple resembles that of Pārśvanātha *basti* at Halebid.

P. 38 Anantanātha *Basti*—Meliage 6 miles to the S E. of Tirthahalli of 1608 A. D —fully described

P. 40. Pārśvanātha and Padmāvati *Bastis*. Humcha—rebuilt in the Keladi style over an older Hoysala and Chālukyan temple—11th century A. D.

The *Panchakūṭa Basti*—Humcha—constructed in Chālukyan style of 10th or 11th century A. D —a fine mānastambha—images of *Yakshis* Padmāvati and Kushmāṇḍini

P. 101. Inscription No. 30—on the pedestal of the bronze image of Ananta-Tirthankara in Śāntiśvara *Basti* Mysore *Taluq*, Mysore Dist. in Kannada characters and Sanskrit language—Transliteration, Translation and notes—records the observance of *Anantavrata* by Devarājani-pati and his wife, Kampammanni and setting up the Anantanātha image in the Śāntiśvara *basti* by himself and his wife—Devarajanripati belonged to Arasu community in Mysore 1832 A. D.

P. 102. Inscription No. 32—on four pots on the same *basti* in Kannada characters and Sanskrit language—records, the gift of four brass vassels by the queen Devirammani for the *abhisheka* (bathing) of Śāntisa i. e. Śāntinātha.

P. 103. Inscription No. 34—on the brass covered door of the above *basti* in Kannada characters and Sanskrit language, Transliteration, Translation and notes—records the construction of the *Sukhanasi* doorway by Naga (Nagaiya son of Dhanikara Padmaiya) 1814 A. D.

P. 142. A Jain *basti* in the village Echiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapila, Nanjagud Taluq Mysore Dist.

P. 143. Inscription No. 57—on a stone to the north of the Jain *basti* in the above village in Kannada language and characters, records the death of Meghachandradeva in S. 1293. *Nisidige* monument for the dead set up by the Jains prepared by his disciple Manikadevam.

Illustrations Plate III—Ādinātha *Basti*—Chikkabanaso-ground plan.

Plate IV (1) Ādinātha *Basti*—Doorway of Chandranātha shrine.

Plate X (3) *Basti*—Angadi—*Yaksha*.

(4) *Basti*—Angadi—*Yakshi*.

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No. 5—Ādinātha *Basti*—Doorway of the north cell—Chikkapana.

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| 6 | -do- | Interior view | -do- |
|---|------|---------------|------|

36 Chandragupta *Basti* Sculptured screen—Sravanabelgoḷa.

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| 39 | Bhadrabāhu cave N. W. view— | -do- |
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48 Ādinātha *Basti*—Ādinātha. Angadi—Kadur.

49-50 Śāntinātha *Basti*—*Yaksha* & *Yakshi*.

Angadi—Kadur.

Appendix C.

List of Drawings prepared during 1935-36.

1. Bastihalli, Halebid. *Basti* ground plan.

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P. 4. Heggadadevankote—image of Chandranātha in the quadrangle of the Taluq office—seated in *Yogasana* 11th or 10th century A D—mention of 4 potstone pillars in front of Varadañjaswāmī temple belonged probably to a Jain *basti*.

P. 9. Pārśvanātha *Basti* at Kurrur.

P. 42 Jain *Basti* known as Bastitittu, Haralakote

P 185. Inscription No 35—at the village Halebid on a pillar in the room to the south of the *garbhagriha* in the Hoysalesvara temple, Arsikere Taluq—Hussan Dist in Kannada language and characters, records the gift of 3 salages of wet land below the Bolavagatta tank belonging to Hiriyakere of Jivamgaḷ and three hundred measures of dry land in Gangavura for the services of Śāntinātha set up by Kavadeyara Jakkavve under the advice of Nayakirtī—Siddhanta Chandra The donor Surabhi Kumudachandra alias Nemuchandrapandita disciple of Nayakirtī—12th century A D.

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P 6. Pārśvanātha *Basti* at Nidugal of late Hoysala-- Dravidian structure of about 1232 A D.—fully described—rebuilt in 1600 A.D.—*mānstabha* with an interesting niche in front of the temple

Pp. 18-19. Sravanabelgoḷa—Gomateśvara image fully described—List of Jain *Bastis* at Chikkabetta conditions—fully noted.

P. 20. Śāntinātha *basti* at Jinanāthapura Hassan Dist

P. 31. Temples of Ādinātha and Pārśvanātha at Mugur, Mysore Dist with 4 ft high images of each of the Tirthankaras—Described.

P. 86. Hosakote Plate of the 12th year of the reign of Ganga king Konganyadhiraḷja (Avinṭa), records the grant of some lands to the *Arhat* by the above king.

Inscription No 1 (Hosakote plates of the 12th year of the Ganga king Konganyadhiraḷja received from Madhvachar, Hosakote town in Sanskrit language and old Kannada characters—transliteration, translation and notes.

P. 90 Mention of gift of land to Jain temple by Konkunda (mentioned also in Nonamangala plates of Avinita) under the advice of Jain teacher. A Jain temple erected by the mother of Sīṃhavishṇu at Pulliyur in Ganga territory.

Pp. 106-108. Inscription No. 10—at Belur in the Chennakesāva temple in Kannada language and characters—with a few Sanskrit verses. Transliteration, translation and notes—record it as a Jain grant and gives the genealogy of Jain *gurus* from Vardhamāna to Śrīpāla Traiṇidyaḍeva.

Machadandādhiśa disciple of Śrīpāla Traiṇidya deva—stated to have made tax free grant of the village nagarahal for the *basadi* of Ādideva 1153 A. D.

P. 164 Inscription No. 36—at the village Hadajana in varuna Hobli (Mysore dist) on a stone set up at the entrance of Lakshmikānta temple in Kannada language and characters records the death of a Jain lady Maradevi her genealogy is given—*Nisidige* (tomb stone) set up for her by Hiriya Madanna—a mention of a grant of some wet land by Hiriya Madanna for the worship of the *Nisidige*—mention of Jain *guru* Siddhānti—devā in record S. 1306.

P. 167 Inscription No. 38—at the village Kumarabidu (Mysore Taluq and dist) on a slab in the Kodige field of Isvara temple in Kannada language and characters—Transliteration, Translation and notes—records the erection and endowment of a Jain *basadi* at Hadaravagilu in memory of his brother by Gangarāja general of Vishnuvardhana, S. 1044.

P. 168. Inscription No. 39—on a viragal in Kannada language and characters in the above field enlogises the *Jīva-śāsana* and Jain Śāstras—Abrupt end of the writing

P. 183 Inscription No. 57—at Mugur in the Hobli of Mugur (T. Narasipur Taluq, Mysore Dist.) on the pedestal of the Pārśvanāthasvāmī image in the Pārśvanātha *Basti* in Kannada language and characters—records the gavundas of Mugur being disciples of Jain *guru* Kan Nandi who was a disciple of Bhānukīrti—paṇḍita of Mūlasangha, Desi-gaṇa, Pustaka-gachcha, Kondakundānvaya and Inganesvara sangha renovated a Jain *basti* in Mugur named Kodayara *basadi* and set up the god (Pārśvanātha apparently) therein. No date—characters seem 13th century A. D.

P. 183 Inscription No. 58—on the pedestal of Ādinātha image in the Ādinātha *basti* in the above village—in Kannada language and characters—records the construction of the above *basti* by a woman (name lost) daughter of Jakkiyabbe for the Jain *guru* Bhāratapaṇḍita in Ka. hagerayatīrtha belonging to Mūla sangha, Desiya-gaṇa, Pustaka-gachchha and Kondakundānvaya—no date, characters of 13th century.

Pp. 193-4. Inscription on the Biligiri Ranganabetta in the hobli of Yelandur, on a stone lying in the boulder called Sravaṇa Are (Yelandur, *Talug*, Mysore Dist.) in Kannada language and characters—Record incomplete and stops abruptly—indicates the invocation to *Jina-śāsana* and the record was probably meant to register some grants to a Jain temple or it might have been a epitaph in memory of a Jain Saint.

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Facing P. 1. Plate Neminātha Santinātha *Basti*, Kambadahalli.

Pp. 9-10. *Panchakūṭa Basti*—Kambadahalli—comparatively in good state of preservation.

Śāntinātha Basti Kambadahalli—dilapidated condition. Jain pillar at Kambadahalli—most elegant in the state.

P. 11. Jain temple at Santebachalli—a mutilated Jain image of 5 ft. height probably of *Śāntinātha*.

P. 17. Vindhyagiri—Sravanabelgola—Odegal and Channanna *bastis* in decaying condition.

P. 22. Jain *bastis*, Angadi—in a state of disrepair.

P. 28. Mention of Rāmānujāchārya and Vishnuvardhana pounding into pulp some Jains at Naresinha temple.

P. 35. Vimalanātha *Basti* in Bellur, 1680 A. D. image of Vimalanātha within.

P. 40. facing—plate VII Pancha Kūṭa *Basti* Kambadahalli, group plan.

P. 43. facing—plate VIII —do—

Pp. 44—46. Kambadahalli; a mile south of Bindiganavale a hobli town in the N W. of Nagamangala *Talug*.

Panchakūṭa a *basti*—oldest Jain monument of the State.

Ādināth Basti—fully described—belonged to the period earlier than the Hoysalas and perhaps much nearer to that of Bhoga Nandi temple; C. 900 A. D.

The twin temples with Jina Tirthankaras near the above *Ādināth basti*, fully described; broken image of *Parivānātha* within the compound of *Ādināth Basti*.

Pancha Kūṭa Basti—belonged to the Mūla sangha Koṇḍakuṇḍānvaya, Pustakagachchha and Desigapa.

P. 44. facing plate IX :

- (1) East tower, Ādinātha Basti,
- (2) South Tower, Ādinātha Basti,
- (3) West Tower, Ādinātha Basti,
- (4) West Tower, Twin Bastis.

P. 46. facing plate X. Śāntinātha Basti friezes :

- (1) Elephant frieze—Śāntinātha basti, Kambadahalli.
- (2) a. Elephant and lions —do—
- (2) b. Two bulls facing each other —do—
- (3) a. Two riderless horses —do—
- (3) b. Elephant and horses —do—

Pp 47-49. Śāntinātha basti Kambadahalli, fully described—Śāntinātha image within—figures of *Yakshas*, Neminātha, a seated Jina, and *Yakshi* (Padmāvati), fully described. Jain pillar Panchakūṭa Basti, fully described.

P. 48. Plate XI—*Navaranga* ceiling, Śāntinātha Basti, Kambadahalli.

P. 50. facing plate XII—3 pillars in front of Panchakūṭa Basti, Kambadahalli.

P. 79. facing plate XXIV—A *Navaranga* doorway, Bhandari Basti, Sravanabelgola.

P. 80. facing plate XXV—3 Chamuṇḍarāya group on *Tyagada* Brahmadeva Pillar, Sravanabelgola.

—do— (4) Ceiling in front of Gomateśvara, Sravanabelgola.

P. 82. Śāntinātha Basti, Grama, Hassan Dist. standing image of Śāntinātha 3 ft. high; an inscription on the pedestal—records its erection by Sumati Bhagtarakar.

P. 82. facing plate XXVI—Gomateśvara, Sravanabelgola—front and side views.

P. 104. Inscription No. 1—Chitaldrug town on a boulder in the garden belonging to Siddhānti Abalappa in Kannada language and characters, records its erection as an instance of a *nisthige*—a memorial of a highly religious Jaina man or woman. Record set up in memory of Gummiseti son of Akya Mangiseti S. 1385 The name *Vitarāga*, an epithet of Jina, is invoked at the end.

P. 105. Inscription No. 2—on another boulder in the above garden in Kannada language and characters—records its erection as a *nistige* in memory of a Jaina named Bachanna.

Pp. 144-5. Inscription No. 36—at the village Kogodu in the Arehalli hobli on a viragal set up in front of the Malleśvara temple Belur Taluq, Hassan Dist. in Kannada language and character, its transliteration and translation—records the death by *Sanyāsana* of Niti Mahārāja of minor Kadamba dynasty to 11th century.

P. 150. Jaina images discovered near the village Tumbadevanahalli Belur Taluq, Hassan Dist.

P. 152. Mention of the queen of Eveyanga of Kadamba dynasty being a Jain who probably built the Jain *basti* at Tumbadevanahalli, Belur.

P. 152. Inscription No. 38—on the pedestal of a Jaina image Tumbadevanahalli village, Belur, in Kannada language and characters—records the granting of 2 *gadyanas* and 50 measures of paddy to *basadi* at Basavura, 11th century characters

Pp. 187—191. No. 62—Copper plate grant of Apinahalli by Harati chief Rayappa Nayaka, of S. 1602 in the possession of Mr. Bramhasurappa Jain Maṭṭ, Bellur in Kannada language and characters, its transliteration, translation and notes, records gift of a village Apinahalli in Serchadasime to a Jain *guru*, Lakshmiśenabhattāraka, disciple of Vtrasena—Bhattāraka, who was a disciple of Samantabhadrasvāmī, at the time of consecration of the Jina image in Ratnagiri *basti* temple.

Pp. 192-3. Inscription no. 65—on the vacant site of *Sahukar K.* Ugregauda of Bindiganavale on a *nisidi* pillar. Nagamangala Taluq in Kannada language and characters—Transliteration, translation and notes, records the erection of memorial on the death of Jaina women by *samādhi* named Amritabbe—*kanti* of 975 A. D.

Pp. 193-4. Inscription No. 66—at the village Kambadahalli in the hobli of Bindiganavale, on a stone standing to the left of northern doorway of the ruined Śāntiśvara *Basti*, in Kannada language and characters, records the erection of *basti* at Kambadahalli by Boppa which was sculptured by Drohagharatṭāchāri.

Mention of Boppa as the builder of Ādiśvara *basti* at Halebid (E. C. V. Belur 124).

P. 212. App. A.—List of photographs taken during the year in 1938-39.

| | |
|-------------------------------|--|
| Nos 114-115—Jain <i>basti</i> | Back view—Kambadahalli—Mandya. |
| 116. —do— | View from north —do— |
| 117-120 —do— | Towers —do— |
| 121 —do— | Jain figures —do— |
| 122 —do— | Temple figures —do— |
| 123 Śāntinātha | <i>basti</i> ceiling —do— |
| 124 —do— | Female figure —do— |
| 125 —do— | Male fig. with <i>chauri</i> bearer. —do— |
| 126-135 —do— | Mythological friezes —do— <i>Dvārapālas</i> . |

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P. 2. Varuna—an important Jain settlement during Ganga period, mention of discovery of Jain images at Varuna. Mysore Dist. Bōgavi—~~an~~ important Jain *agrahara* town during 12th century A. D. Kelagere a Jain settlement 12th century.

P. 3. Vasantukā a Jain goddess according to Hoysala tradition.

P. 5. Jain *Basti* at Varuna Mysore *Tāluq*, Mysore Dist. neglected Jain images and Ganga inscriptions.

P. 10. Jain *Bastis*, Angadi in a state of disrepair.

P. 17. Jain *Basti* at Heggere. Hosdurga *Tāluq*.

P. 19. Jain *Basti* at Varuna. Mysore Dist. of 780 A. D.—fully described—figures of Suparsvana—the *Yakshas* and *Yakshis* and Dharanindra and Padmāvatī.

P. 20 facing Plate II—

- (1) Pārśvanātha old *Bastī* ruins & Varuna.
- (2) Jina, Old *Bastī* ruins, Varuna.
- (3) Dharanindra, Old *Bastī* ruins, Varuna.
- (4) Supārśvanātha, Old *Bastī* ruins, Varuna.

P. 43. Mention of a 10 ft high broken Jaina image on the hills beyond Kembanahalli on the way to Bōgavī of about 12th century A. D.

Bōgavī—9 miles to the N. E. of Honakere Original name according to inscription No 11—Nagamangala *Tāluq*, was Bhogavati a Jain centre with a *Bastī*.

Sīkarana Jinālaya—a ruined Jain *Bastī* Mandya dist. erected by Heggade Mādāyya and endowed by Moysanadeva, 1145 A. D.—fully described.

P. 48 facing—Plate XVI—ground plan, Bogavī *Bastī*.

P. 30. facing Plate XVII—

- (1) *Bastī*, Bogavī
- (2) *Bastī* (N. E. view) Yeladahalli
- (4) *Bastī* (front view) —do—

P 50. Jain *Bastī* at Yeladahalli, Mandya Dist. —fully described—an inscription on a pot stone No 76 (1145 A. D.) in front of the temple, records a grant made by the Hoysala king Narasimha I to the temple

P. 52. facing Plate XVIII—Ground plan *Bastī* at Yeladahalli (Cholasandra).

P 56. Śāntinātha *Bastī* Dadaga, Mandya dist. with a fine 2½ ft. high image said to be brought from Heggaddevankote *tāluq* *Bastī* of recent structure.

P 57. Kelagere—an important Jain centre during 12th century—a lofty Jain pillar called 'Garudagamba'—20 ft. high bearing names of several Jain monks, a Jaina inscription at the base of the pillar.

P. 66. No. 14—Locating Jain temple on the map of Brahmagiri—Asoka's Isila Chitaldurg Dist

P. 145. Inscription No. 25—at the village Lakkunda, Bikkod hobli on the pedestal image of chandēsvarī near Malleśvara temple, Hassan Dist. in Kannada language and characters, transliteration, translation and notes, records Vasantikādevī

who is regarded as a Jain goddess helped Sala the anonymous founder of Hoysala lineage. Vasantikādevī a Vaiṣṇavī goddess.

Pp. 150-154 Inscription No. 29—at the village Bogadi in the hobli of Honakere Mandya Dt. on the Western basement cornice of the ruined Jain *Basti*, in Kannada language and characters, Transliteration, translation and notes, records.

A grant of customs dues of the village Bhogavadi by Heggade Ballayya S 1095 A. D. Padmaprabha disciple of Akalanka the donee.

Pp. 156-160. Inscription No. 33—at the village Dadaga in the hobli of Bindiganavale Mandya Dist on a stone set up near the house of Padmarajaya in Kannada language and characters, Transliteration, translation and notes, records the gift of a *basti* called Bāhubalikūta and grant of some lands by Mariyane Bharatamayya (1106-1141) ? Mumibhadra—siddhāntadeva of Kānur gana and Tintrungachchha recipient of the grant.

Pp. 160-161. □ Inscription No. 34—at the village Kodihalli of the above place on the *nishadi* stone to the north of Mayamma's temple in Kannada language and characters, transliteration and notes, records the death of a person (name lost) by sanāyasa. His daughter Bidakka the erector of the stone 10th century characters.

Pp. 164-167. Inscription No. 37—at the village Kelagere in the Bindiganavale hobli, Mandya Dist. in Kannada language and characters, transliteration, translation and notes, records the gift of village Chika Kanneyanahalli for Śāntinātha *basti* at Halebid by Hoysala Narasimha III, management entrusted to Jain *guru* Māghanandi, Siddhānta-Chakravartī; disciple of Kumudachandra of Mūla Sangha and Balātkāra gaṇa.

Pp. 172-173. Inscription No. 43—at the village Varuna in the hobli of Varuna, Mysore Dist on a stone in the fencing of the land of Maraiya, son of Mariya Lingappa, in Kannada language and characters, transliteration, translation and notes, records the death of Jain monk Dharmasena of Nandisangha by sanyāsana—recorded as son (disciple) of Padmaprabha, himself a disciple of Śrīpāla the Jain *guru*—13th century characters.

P. 190. Appendix A.

List of Photographs taken during the year 1939-40 :

No. 10. *Basti* Site Pārśvanātha (sitting) Vāruna, Mysore.

No. 11. —do— (standing) —do—

| | | | |
|---------|-------------------|---------------|-----------------|
| No. 12. | <i>Basti</i> Site | <i>Taksha</i> | Varuna, Mysore. |
| No. 13. | —do— | Śāntinātha | —do— |
| No. 20. | —do— | S. E. View | Bogavi Mysore. |
| No. 21. | —do— | N. E. View | —do— |
| No. 22. | —do— | North View | —do— |

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P. 2. Mention of conservation work for the Gomateśvara image at Sravana-belgoḷa.

P. 17. Jain *Bastī* at Chikkamagadi, Shimoga Dist.

P. 18. Pārśvanātha *Bastī*, Chikkamagadi, of Chālukyan built—image in the compound lies neglected.

P. 19. Jain *Bastī* at Bharangi Shimoga Dist. Jain *Bastī* at Udrī Shimoga Dist.

P. 22. Anantanātha Jain *Bastī* at Melige.

P. 23. *Bastis* and inscriptions Humcha, Nagar Taluq, inspected.

P. 29. Renovation of Jain *Bastī* at Halebid, Hassan Dist.

Repairs of Jain *Bastī* at Heggere Chitaldurg Dist. for Rs 1,100.

Pp 36-37 Chandranātha *Bastī*, Gudibande hill Kolar Dist. Gudibande a place of Jain settlement—Pada Betta Hillock near Gudibande a place for Jain monks practising *sanyāsana*.

Chandranātha *Bastī* known as *Chikka Bastī* of Vijayanagar period—fully described—Metallic images of Tirthankaras—stucco image of Chandranātha.

Dodda *Bastī*—to the N. W. of Chikka *Bastī*—fully described.

P. 80. Old Jain temples about a 100 yds. to the south of Brahmeśvara temple Belgami, Shimoga Dist.—a broken image of Tirthankara—locally known as Bhetala—another Jain temple in ruins nearby. Headless image of Pārśvanātha on another Jain temple mound to the north of Yedavatti-koppa road.

Mention of a Jaina inscription found in the proximity of Someśvara temple in the village in a tank (E. C. Shimoga, Sk. 124) of 1077 A. D.—well executed image of a Jaina in Dhyanāsana.

Pp. 87-89. Old Jain *Basti*, Bandalike, Shimoga Dist., inscription on the entrance (Sk. 219) of 912 A. D. mentions a certain *basadi* and was endowed by Jakiyabbe—but not this present *basti*—the present *basti* belongs to earlier 1200 A. D. as mentioned in one of the pillars in *mukha maṇḍapa*—fully described of Hoysala built following architectural traditions of Chālukyas images of Śāntinātha and Jinas.

P. 98. Pārśvanātha *basti*, Kubatur, Shimoga Dist. of 1077 A. D.—four pillars in the *maṇḍapa* are of Chālukyan period—fully described—images in the *garbhagriha*—(1) a seated Nāgini, (2) standing Pārśvanātha canopied by cobra, & (3) standing Chandranātha under *mukhade* seated image of Pārśvanātha on the lintel of the doorway.

P. 100. Jaina *Basti* at Bharangi, Shimoga Dist.—of Chālukyan period—standing Jina under *mukhade* on the parapet—temple and images—fully described.

P. 193. Inscription No. 30—on a nishadhikallu stone at the village Mavalu in the hobli of Sorab, Sorab *Taluq*, Shimoga Dist. in Kannada language and characters, record the death by *samāthi* of a woman named Nagavve daughter of Gokave and disciple of Mādhavachandra devar belonging to Mūlasangha Kundakundānvaya and Kānur gana 12th century characters.

P. 249. Inscription No. 49—on the pedestal of a Jain image of brass (8" high) containing a panel of 24 Tīrthankaras in the Nahar Museum, Calcutta in Kannada language and characters of S. 1548 refers to a salutation by a disciple to the Jain *guru* Dharmachandra of Mūlasangha who taught the Jain *dharma*.

Pp. 249-50. Inscription No. 50—to the right of the same image in Nagari characters and Sanskrit language gives the name of Sri Matibira who was probably a disciple of Dharmachandra and may belong to the same date (i. e. S. 1548).

P. 260. Appendix A—List of photographs taken during the year 1940-41.

| No. 168— | <i>Basti</i> front view | Bandalike, | Shimoga Dist |
|----------|-------------------------------|--------------|--------------|
| No. 169 | —do— side view | —do— | —do— |
| No. 170 | —do— <i>Yaksha</i> | —do— | —do— |
| No. 171 | —do— <i>Suktanasi</i> doorway | —do— | —do— |
| No. 176 | —do— view | Chikkamagadi | —do— |

| | | | | |
|---------|--------------|------------------|---------------|--------------|
| No. 177 | <i>Bastī</i> | <i>Simhālata</i> | Chikkamagadi, | Shimoga Dist |
| No 186 | —do— | Pārśvanātha | Kuppattur | —do— |
| No. 187 | —do— | Inscription | —do— | —do— |
| No. 188 | —do— | Images Bharangi | | —do— |

Illustrations to face—page :

Plate XIII (3) *Yaksha*—Old *Bastī*—Bandalike—p 84.

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P. 2. Mention of—special committee formed for the conservation of the colossal Gomata image of Sravana Belgola.

P. 17. Jain *Bastī* at Angadi Mudigere Taluq Kadir Dist.

P 22. Jain *Bastī* at Palyu, Hassan Dist. of Vijayanagara period.

P. 26. Jain *Bastī* at Heragu, Hassan Dist. resembling the Ādinātha *Bastī* at Chikka, Hanasage in plan—in ruined condition. Original images of Tirthankaras—missing.

P. 37 Adagur, Hassan dist, a place of Jain importance in 12th and 13th century A D mention of Vardhamāna *Bastī* at Adagur,

Pp 40-41 Vardhamāna *Bastī*—Adagur with some sculptures of the Hoysala period—fully described images of Dharanindra *Yaksha*—4 ft high image of Vardhamāna inside the *garbhagriha*—standing under a *mukhade*. Stone representation called *Mandara*—Śaṭla worked in the form of a Brindavana with stepped pyramidal cornices—15 cows of sculptures representing Tirthankaras. 504 saints depicted in the same way

P 56. Hulikal, Kadir Dist. 1½ miles from Tangal—5 nude standing figures of Jain saints in the upper row of boulders and 8 sitting in the lower—in-scription under the 8th figure—characters of 15th or 16th century—giving the names of the saints. Nemannagalu, Rakannagalu, Vinaya—Bhaṭṭārakaru, Aryasena—Bhaṭṭārakaru, Ajitasena—Bhaṭṭārakaru, Prabha-a-chandradevaru—devaru and Gunakṛti-devaru. Four more figures without names inscribed.

P. 126. Inscription No. 25—at Hanganur, Channapatria Taluk, below Śāntinātha image—Transliteration, translation and notes—record the construction of the *basti* of the Jogavaddige of the God Śāntinātha by Ubhayanana—desis (merchants), the disciples of Mādhavachandra Bhaṭṭāraka, the pupil of Sakalachandra—bhaṭṭāraka belonging to Mūlasaṅgha and Sri Kranva (same as the Kānurgapa).

P. 141. Two Jain *bastis*—at Konkunda Vishaya and Nonamāṅgala (E. C. X. Mr. 72 and in Annual Report 1938. Inscription No. 1).

P. 143. Durvinita's translation of *Vaddakatha* into Sanskrit—suggestive of his inclinations towards Jainism His father Avinita builder of some Jain *bastis* and donor of grants (notes from Pennur grant of Durvinita found in possession of Gokari Channappa at Bisanahalli, Hosakote Talug).

Pp 181—184. Inscription No. 53—at Tavanandi Kuppagadde hobbli Sorab Talug, on the 3rd stone in front of the *basti* in old fort (Somb No. 196 revised). Transliteration, translation and notes—record the death by *Sanyāsana* of Bommana (ruler of Tavanidhi) and of Bommale his wife S. 1293—Parisvasena Bhaṭṭāraka his *guru*.

P. 185. Inscription No. 54—at the same place. Transliteration, translation and notes—record the death of Mahalakshmi, wife of Hariyanandana (?) belonging to the Jaina sect by entering fire 14th century characters.

Pp 185-186 Inscription No. 55—on the pedestal of an image lying in old fort at Tavanandi and is now brought and kept in Archaeological museum at Mysore—records the installation of the image by one (name not given) belonging to Mūlasaṅgha, Surastagana and Chitrakūtānvaya. 13th century characters.

P. 208. Inscription No. 74—at Becharak Bomlapur in the hobli of Bilikere of Hunasur Talug in the land of Venkataramanegauda, son of Honnallamma transliteration, translation and notes—records the setting up of *nishadi* stone in memory of Makabegganti by Bichagauda S. 935.

P. 246. Appendix-A. List of photographs taken during 1941-42.

Nos. 8—10—*basti* on hill—view Gomata—Sravaṇa—Mysore.

No. 13.—*basti* on hill—Gomata with front *maṇḍapa* Gauda, Mysore.

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P: 25. A Jain *Basti* at Ratnāpuri, Mysore Dist.—headless image of a Tirthankara lying outside with a Kannaḍa inscription on the pedestal of 12th century A.D.—

records the name of Bhaṭṭārakadeva belonging probably to the Kondakundanyaya and a *gachcha* of which the name is lost.

Pp. 71—74. An inscription No. 15—at Gorur of the Madihalī hobli (Belur *Tāluq*, Hassan Dist.) on a *nishidhikal* set up in front of the Chennakeśavasvāmi temple—transliteration and notes Satya—Heggade son of Heriyābaseveggade and Nijikabbe as the ruler of Kisuvalli—his wife Bachave disciple of Nayakirtideva Siddhāntēśa. The death of the wives of Satyaveggade by *Sānyasana* (12th century A. D.).

The spiritual descent of Nayakirti. Gunachandra Siddhānt Balachandramunindra (E. C. II & V).

P. 60. Mention of Masavi Barma a Jain mentioned in the stone inscription set up in the backyard of Govindappa's house, Belur Hassan Dist.

Pp. 74-75. Inscription No. 16—on a stone lying in front of the above temple—registers the grant of five *Khandugas* of wet land by three persons Malavesetti, Katakadabanisetti and Kesisetti to a *basadi* at Goravur—Mention of one Melhiyakka in the record of about 12th century A. D.

Pp. 113—115. Inscription No. 35—at Bīdirur Bharangi hobli, (Sagar *Tāluq*, Shimoga Dist.) on the brass pedestal of the God Ādināth in the Vardhamānasvāmi *basdi* transliteration and notes—records the construction of a Chaityālaya (Jain temple) and the installation of Ādisvara by Rāmniyaka a Santara chief, 1487 A. D.

Inscription No. 36—on the pedestal of *chaturvimsati* Tīrthankara image in the above *basdi* transliteration and notes—records the presentation of the image of 24 Tīrthankaras to the *basdi* by Malli, a Jain devotee—*basdi* constructed by Subhachandradeva of Mainadanvaya, Desiyagana and Kaditab gotra (13th century A. D.).

P. 182. Appendix-A List of Photographs taken during the year 1942-1943

No. 66—Ādi ātha with the mud fort wall in the background Ratnapuri, Mysore, Dist.

No. 93-94.—Jina figure, Basavapatna. Mysore Dist.

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P. 18. Mention of Jain *Basdi* at Heggere, Davangere, Chitaldrug District

P. 19. Mention of Jain temple at Suttur nine miles east of Nanjangud on the banks of Kapini.

P. 31. Jain *Basti* at Belgoja, Maṇḍya Dist. of Hoysala period—dedicated to Pārśvanātha.

Pp 42-43. Inscription No 3—on the the pedestal of the Neminātha image in the backyard of Mr. Sannayya's house at Basavapatna, Rāmnāthapur hobli, Hassan dist., transliteration and notes—records the installation of the image of Neminātha by two brothers Kakanna and Homanna sons of Srikananda Kavanna and disciple of Śrutakīrtideva (about 12th or 13th century A. D.).

Pp. 57-58. Inscription No. 12—on the pedestal of the Pārśvanātha image lying near the *Basti* mound at the village Belgoja, seringapatam Taluq, Maṇḍya dist. —records the main sect and subjects Dravilla sangha, Nandi sangha and Arungalānvaya among the Jains (12th or 13th century A. D. Characters).

P 70. Inscription No. 16—on the pedestal of a Jina image lying near the Jain *Basti* mound inside the fort at Ratnapuri Hunsur Taluq, Mysore dist.—records that certain Bhattarak deva belonging probably to Koṇḍakuṇḍāvaya and pustaka gachcia consecrated the above image of probably Mahāvira (12th or 13th century A. D.).

P. 166. Inscription No 43 - at Setu, Katur hobli on the pedestal of the image of Abhinandana Tirthankara, in Sagar Taluq, Shimoga dist. Transliteration and notes—records the installation of the image in Vardhamāna—svāmi *basti* at Setu by one Sanghayyasetti *basti* constructed by Gummayyasetti 16th century A. D.

P. 167. Inscription No 44—on the pedestal of the Pārśvanātha image in the same *basti* records that the pedestal was made by a number of Jain devotees headed by Timmaganda of Chaipalli and Setti gaudison of Jattigauda and grandson of Nayakkagauḍa of Yivall S 1505

P 184. Appendix-A. List of photographs taken during the year 1943-1944.

No 83 —Pārśvanātha—view. *Basti* Mound —Belgoja—Mysore.

No. 84.—Pedestal of Pārśvanātha view *Basti* mound—Belgoja—Mysore.

383 (i)

Travancore Archaeological Series, Vol. 1, Madras, 1910-13. No. 7 - Trivandrum Museum Stone Inscription of Maranjadayyan

P. 155, No. 12—Conversion of Pāndya Māravarman (i) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tirnṇāna Sambandar

P. 157, No. 21—Symbolical interpretation of the shrine of Narasimha, the Brāhmana Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No. 12—Two Inscriptions of Vikramāditya Varaguna.

Pp. 193-195. Chitalar inscriptions : Figures of the Tirthankaras and of the goddess Padmāvatidevi carved in a cave on the hill Tiruchchanattumalai. Figures of the *Devi*, Mahāvira and Pārśvanātha. Jain figures on a brick *gopuram*—original temple destroyed. Present temple believed by the Hindus to be the temple of Bhagavati. Application of the name *chārana* to any Jain ascetic. *Tiruchcharanattumalai*, meaning a hill sacred to the Jain ascetics. Kalugumalai, an important Jain settlement of old. Records donation of gold to the *Bhatariyar* of the *Tiruchcharanattumalai* by Gunandangi Kurattigal, disciple of Arattanembhatara.

Illustrations :

Mahāvira—Tirthankara in the central shrine of the temple on the *Tiruchchanattumalai*. General view of the temple of Bhagavati on hill.

Sculptures on the overhanging rock on the north of the temple.

383 (ii)

Trav. Arch., Ser. Vol. 2. Trivandrum, 1916-21.

Bauddha and Jain Vestiges in Travancore :

Pp. 115-130 Bauddha and Jain faiths over the whole of India. Jain faith still lingers. The Jains said to have migrated into the south under the leadership of Bhadrabāhusvāmi. Kings of the Dravida countries, adherents of Bauddha and Jain faiths. Grant of a Burmese king named Maraviyayottunga-varman to the Jain temple at Tirunarungoddi. Travancore under the influence of the Bauddha and Jain faiths. Vikramāditya Varaguna, a donee to the Jain temple of Chitalar. The image of Tirthankara in the Manasara. The images of Jina and Buddha in the *Brihat Samhita*. The Jain centres of worship on the extreme north and south of the State—Bhagavati temple on the *Tiruchchanattumalai* near Chitalar. Some Jain figures and the figure of Padmāvatidevi. Jain temple of Nāgarāja in Nāgarakoyil. Jain images in this Nāga temple.

Illustrations :

Map of Travancore showing the positions of the Bauddha and Jain relics. Jain images in the Nāgarājasvāmi temple at Nāgarakoyil. Jain images at Kallil. Megalithic image of a Tirthankara in the Jain temple at Tirumalai near Polur, South Arcot dist. Metallic Jain images and *Tantras* in the Jain temple at Tirumalai near Polur, South Arcot dist.

Foot Notes :

P. 115. Kuna Paṇḍya, staunch Jain. Some Chālukya, Rāṣṭrakūṭa, Kadamba and Hoysala kings, patrons of Jainism

P. 128. Term *Pallichchandam* denoting land granted to Jain and Bauddha temples.

383 (iii)

Trav. Arch. Ser., Vol. 3, Part 1—Trivandrum, 1922.

P. 3. Ariyai, a female ascetic of the Jain or Bauddha creed figuring in the work *Silappadigaram*

Gunavirakkurav-Adigal, a Jain teacher.

383 (iv)

Trav. Arch. Ser., Vol IV,—Trivandrum, 1923-24.

Pp. 146-148. Jain temple at Chitral.

384

Annual Report of the Archaeological Department, Cochin State for the year 1110 M.E.—(1934-1935 A. D.).

Ernakulam (Cochin) 1936. Supplement—The Parasurām legend and its significance.

P. 6. Brāhmaṇas verses Kshatriyas. The seeds of dissension between the two prominent communities were sown in the Vedic period—it was most acute at the time when Jainism and Buddhism sprang up and brought into existence two powerful organisations and it continued till the second century after Christ.

385 (i)

Annual Progress Report of the Archaeological Department, Jammu and Kashmir State, for the Vikrama year 1974—(A. D. 1917-18).

P. 7. Brass image of Jina (two photographs).

385 (ii)

Report of the Archaeological Department, Jammu and Kashmir State, for the Vikrama year 1975—(A D. 1918-19).

P. 2. Haravana, the ancient *Sadaravana* or forest of six saints. The site explored and some bricks and tiles stamped with the image of an *Arhat*, discovered.

386

Annual Report of the Watson Museum of Antiquities, Rajkot, for the year ending 31st March, 1920.

P. 6. In Saurāstra are holy places of the Brahmanical Hindus, the Jains and of the Buddhists.

387

Annual Report of the Sardar Museum and Sumer Public Library, Jodhpur, for the year ending 30th September, 1922.

P. 2. An inscription, engraved on a white stone and fixed on the wall of the temple of Pārśvanātha at Jaswantpur, dated Samvat 1881. The foundation of the temple was laid in samvat 1817.

—do— dated Sam. 1258 engraved on the back of a brass image of Śāntinātha lying in the above temple.

P. 3. Two inscriptions, dated Sam 1238 engraved on 2 pillars of the *sabha mandapa* of the Jain temple of Ratnapur.

P. 4. An inscription, carved on a white stone slab containing the image of Pārśvanātha and lying in the Jain temple, Ratnapur, dated Sam 1308. It mentions that Doongar Simha, son of Madan Simha built an image of *Jinendra* at the temple of Pārśvanātha at Sanderagarh, Ratnapur.

—Do— engraved on the pillar of the same *Sabha Mandapa* of the above temple, dated Sam 1332. It mentions a grant of land to the above temple.

—Do— dated Sam, 1348, engraved on the pillar of the *Sabha Mandapa* of the above temple, mentions some grants for the temple.

—Do— engraved on the lintel of the temple of Śiva (at Ratnapur) to the west of the above Jain temple belonging to the reign of Kumārapāladeva. It refers to the announcement of non-slaughter of animals on the 14th and 15th day of both (dark and bright) parts of every month by queen Sirayadevi of a feudatory of Kumārpāla.

P. 9 Back upper portion of a seat of Jain god together with *Chhatra* in the middle of the lower portion and 109 miniature figures of Jain Tirthankara (photograph).

Jain temple at Ratanpur (photograph).

Carving of the ceiling of the *Sabha Mandapa* of the above Jain temple (photograph).

Gate in the front of the above Jain temple (photograph).

388

HICKS, W. W. *The Sanctuary of Mahāvīra*, Boston, 1911.

The Mahāvīra temple described

389 (i)

Annual Report of Archaeological Survey of India—1907-08, Pt. 2—Calcutta, 1911.

Pp. 81-131. Excavation at Saheth-Maheth

Maheth, general description—Kachchi-kuti Finds—Pākki-kuti *Srupa* A Nausahra gate. Temple of Sobhnāth—list of Jain sculptures Minor finds—Saheth, etc.

Pp. 189-204 The ancient temples at Aihole.

Description of the village—Temple of Lad Khan. The Kontgudi Durga temple. Meguti temple. Huchchumalligudi temple, etc

Pp. 205-218. *Chaumukh* temple at Rānpur.

Description of temple. History of its erection. Inscriptions in the temple. Local and epigraphic accounts compared. Tod's account—Plan of temple, FERGUSON'S description. Transcripts and translation of inscriptions.

Illustrations :

Plates 22-39 Excavations at Saheth-Maheth, including plan and illustration of the temple of Sobhnātha.

Plate 69. Ancient temples at Aihole, including an illustration of the Jain temple near Virupākṣa.

Plates 80-81. *Chaumukh* temple at Rānpur.

389 (ii)

Annual Report of Archaeological Survey of India, 1908-09, Pt. I : Administrative—
Calcutta, 1911.

P. 3. Acquisitions :

22 Jain images, Madras Museum.

P. 6 Jain remains at the Tirupparangunram hill, now believed to represent a *linga*—Alagaramalai, once occupied by the Jains. Mention in an inscription of the Jain teacher Ajjanandi discovered on the Tirupparangunram hill. Jain remains at Kuppalnattam and Kongar. Puliyangulam, Madura district, and at Vedai, North Arcot district.

389 (iii)

*Report of Archaeological Survey of India, 1908-09, Pt. 2.—*Calcutta, 1911

Pp. 22-23. Hemakutam Jain temple at Vijayanagar.

Pp. 100-101, 108. Hindu and Jain legends in connection with Osia—The Jain temple dedicated to Mahāvīra.

Pp. 118-119. Jain sculptures and inscriptions discovered on the hills at Tirupparangunram and Alagaramalai. An epitaph in the *Topkhānā* at Jalor refers to a temple of Pārśvanātha under the name Kenara—Vihāra.

389 (iv)

Report of Archaeological Survey of India, 1909-10, Pt. I Administrative—
Calcutta, 1911.

P. 17. Photographs :

No. 150. Image of a Jain Tirthankara, Mathura Museum.

Nos. 210—212. Jain temple at Basti, Halebid.

389 (v)

Report of Archaeological Survey of India, 1910-11, Pt. I : Administrative—
Calcutta, 1911.

P. 6. Ādināh masjid at Rohtak, originally a Jain temple but converted into a mosque by Ala-ud-din.

390 (i)

BLOCH, Theodor. *Supplementary Catalogue of the Archaeological Section of the Indian Museum*.—Calcutta, 1911.

P. 94. Jain sculptures.

390 (ii)

VASU, Nagendranāth. *The Archaeological Survey of Mayurabhanja*. Vol. I—Calcutta, 1911.

Pp. xlii—xlv. The Jain influence—Pārśvanātha—Mahāvira—Evidences of Jain influence prevalent in Orissa—Relics found in Jhadesvarapur excel all other works of art under Jain influence to be found in the whole of Orissa—Jain figures found at Khiching and at place close to Adipur, the ancient capital of Mayurabhanja.

Pp. 36—38. Badasai (Barsai) : Jain and Buddhist relics. An image of Pārśvanātha at the outskirts of village Kosali.

P. 92. Pundal : Image of Pārśvanātha, showing the prevalence of Jainism in the place.

P. 45. Kosali : Temple of Pārśvanātha and its description.

P. 95. Doma-Gandara : A broken image of the Jain Tirthankara, Pārśvanātha.

Pp. 103-104. Bhimapur : A very beautiful life-size image of Jain Tirthankara, Vardhamāna Swāmi—Another beautiful image of Vardhmāna Swami : worship of this naked image by the people of the village. Another image of Mahāvira.

P. 108. Pāndava Ghāt : A sacred place of the Jains—Jain merchants used to come here to see and worship some foot, prints which they believed to be of Jina.

391 (i)

Annual Pro. Report of Archaeological Survey, Southern India, 1910-11—Madras, 1911.

P. 2. Sultan's Battery, Wynaad—Once occupied by the Jains.

P. 3. Kaveripatnam—Once a seat of the Jains (present Sambapathi temple).

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains. Existence of several Jain slab images, four natural caves.

P. 29. Jain temple at Mattuputtur, Vijayamangalam. Has special carvings.

Pp. 30-31. Jain images from the Jain temple at Sultan's Betty brought down to Calcut—Traditionally the images were smashed by Tipu Sultan, and after his departure the priests collected the fragments and buried them.

P. 32. The Jain temple of Chandranāthasvāmī, Palghat, built by Doddapayappa Bhattar, has figures of Jain Tirthankaras—A finely carved Jain seated image near the temple.

P. 41. Fort Gingee—Rock—sculptures of twenty-four Jain Tirthankaras.

P. 44. Brahmapurisvara temple, Shiyali—Sambandhar and decline of Jainism.

Conservation :

P. 66. No. 32—Śiva temple with Jain image and inscription, Guduvada, Kistna District.

P. 78 No. 84—Remains of buried Jain temple, Danavalupudu, Jammalamadagu *tāluq*, Cuddapah district.

P. 80. No. 114—Jain temple on the hill Chippagui, Alur *tāluq*, Bellary district

No. 118—Jain temple, Vijayamangalam, Erode *tāluq*, Coimbatore district.

P. 84. No. 154—Jain sculptures and inscriptions on the hill Vallimalai, Chittoor district.

No. 158—Jain rock-cut caves, etc., Tirumalai, Polur *tuluq*, North Arcot district.

P. 86. No. 185—Old Jain *basti*, etc., Mudbidri, Mangalore *tāluq*, South Canara District.

No. 186—Jain statue and three *bastis*, Venur Mangalore, *tāluq*, South Canara district.

No. 187—Gumteśvara Devī, Karkal, Udipi *tāluq*, South Canara district.

No. 187—Chandramukha *basti*, Karkal, Udipi *tāluq*, South Canara district.

No. 190—Jain temple, Guruvayankeri, Uppinangadi *tāluq*, South Canara district.

P. 94. No. 239—Jain images, Arapakam, Chingleput *tāluq*, Chingleput district.

P. 96. No. 264—Jain temple, Triparatikunram, Conjeeveram *talug*, Chingleput district.

P. 102. No. 299—Jain image in Annavasal, Virupatty, Trichinopoly *talug*, Trichinopoly district

No. 300—Jain image, Vellanoor, Trichinopoly *talug*, Trichinopoly district.

No 306—Jain statue, Jayankondasholapuram, Udaiyarpalayam *talug*, Trichinopoly district

P. 106 No 329—Jain cave inscriptions, Yanamalai, Madura *talug*, Madura district.

P. 108. No. 349—Jain sculptures on the hill rock, Kuppulanatham, Tirumangalam *talug*, Madura district.

P. 118. No. 416—Jain temple, south of Pampapathi temple, Hampi, Hospet *talug*, Bellary district.

Photos

| <u>No</u> | <u>Description</u> | <u>Village</u> | <u>District</u> | <u>Age</u> |
|-----------|--|------------------|-----------------|------------|
| P. 120 | 2275 Jain images | Sultan's Battery | Malabar | Jain |
| | 2276-7 Jain figures | -do- | -do- | -do- |
| | 2279 Jain temple | Palghat | -do- | -do- |
| | 2280 Images & Naga stones in the Jain temple | -do- | -do- | -do- |
| P. 123 | 2340 23 Tirthankaras at Tirunathankannu | Gingee | South Arcot. | -do- |

391 (ii)

Annual Pra. Report of Archaeological Survey, Southern India, 1911-12—Madras, 1912.

P. 6. Periapattanam—Discovery of Jain sculptures buried in certain parts of the place.

Bezawada Museum—Jain sculptures in the compound of the building.

P. 31. Conservation :

Jain statues Jayangondasholapuram, Udayarpalayam taluk.

P 49. Photo

No. 2820—Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

MENANT, D. *Pèlerinage aux Temples Jains du Gurnar*. Paris, 1912. (Annales du Musée Guimet—Bibliothèque de Vulgarisation, Tom. xxxix, p 189-239).

392

GANGULY, Mano Mohan, *Orissa and her remains*—Calcutta, 1912.

Jain and Buddha figures in the caves. Eight Jain demi-gods, Jaina dynasty in Kalinga Jain influence in Orissa History Jain influence noticed in the caves Jain period of Architecture Jain Śramanas at Khandagiri. Jain temple on the summit of Khandagiri—Description of the Jain Tirthankaras of the caves. List of Jain Tirthankaras. Jainism in Kalinga.

393

TABARD, A.M. *Śravana-Belgoḷa* (QJMS, ii, 1912-13. Pp. 12-31).

This paper gives a description of the several temples and other interesting buildings at Śravana-Belgoḷa

(1) Chandra Giri.

Temples on this hill (i) Kuge Bṛahma Deva *Kambha*, (ii) Chandragupta *Bastī*, (iii) Kattale *Bastī*. (iv) Pārivanāthasvāmī *Bastī*, (v) Śāsana *Bastī*, (vi) Chamundarāya *Bastī*, (vii) Erukade *Bastī*, (viii) Savatugandhavārana *Bastī*, (ix) Terina *Bastī*, (x) Śāntīśvarasvāmī *Bastī*, (xi) Śāntināthasvāmī *Bastī*, (xii) Suparīvanāthasvāmī *Bastī*, (xiii) Chandraprabhasvāmī *Bastī*, (xiv) Maggamna *Bastī*, (xv) Bhadrabāhu's Cave, (xvi) Brahmadeva temple, (xvii) Smaller image.

(2) The Town.

The chief objects of interest are : (i) The Guru's *Maṭha*, (ii) Bhandhara *Bastī*, (iii) Mangayi *Bastī*, (iv) Nagar-Jinālaya, (v) Akkana *Bastī*.

(3) Indra Giri or Vindnya Giri.

The Principal objects of interest on this hill are : (i) Gommateśvara, (ii) The twenty-four Tirthankaras, (iii) Tyagada Brahmadeva *Kambha*, (iv) Yakshi Deva, (v) Chauvasatirthankara *Bastī*, (vi) Wodegal or Trikūṭa *Bastī*, (vii) Siddala *Bastī*, (viii) Channana *Bastī*.

(4) Bhadrabāhu's Inscription.

The article contains illustrations of Gommateśvara, etc.

394

SLATER, Arthur R. *The Caves at Badāmi* (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650 Inside the cave there is a fine specimen of the figure of Mahāvira

395

Annual Progress Report of Archaeological Survey, Southern India, 1912-13—Madras, 1913.

P 7. Photographic Negatives

| <u>No</u> | <u>Jain Art and Architecture</u> |
|-----------|--|
| C-1 | A group of Jain temples, Hampi, Bellary dist. |
| C-2 | A Jain image (sitting posture); Villivakkam, Chingleput district. |
| C-3 | A Jain image Do Bezwada Museum, Kistna dist. |
| C-4 | Rock-cut Jain sculptures in the fort, Rayadrug. Bellary dist. |
| C-5 | Stone pillars with sculptures on all four sides, Bezwada, Kistna dist. |
| C-6 | Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist. |
| C-7 | Foot and armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist. |
| C-8 | Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist. |
| C-9 | South-east view of the Jain temple, Palghat, Malabar dist. |
| C-10 | Images and Nāga stones in the Jain temple, Palghat, Malabar dist. |
| C-11 | The 24-Tirthankaras near the Fort, Gingee, South Arcot dist. |

Conservation :

P. 29. No. 38—Jain temples south of Pampapati temple, Hampi, Hospet taluq, Bellary district.

P. 42. Bellary district, Raydrug taluq.

Raydrug oldest Jain antiquities, on the hill known locally as "Rosa Siddha's hermitage."

P. 46 Bellary district, Hospet taluq, Ganagitti temple, a Jain structure of the fourteenth century.

P. 52. Ancient Monuments .

1. Group of small Jain temples, south of Pampapati temple.

25. Jain temple on hill side, near Pampapati temple.

P. 58. Anantapur district, Kalyandrug taluq.

Kambaduru—Two deserted Jain temples and a variety of objects having Jain influence

396 (i)

Annual Report of Archaeological Survey of India, 1909-10. Pt. 2—Calcutta, 1914

P. 6. Jain temples above Hampi village.

P. 95 A Jain temple in the castle at Mandor.

Pp. 131-134 Mention of several Jain teachers in some Jain inscriptions—Temple of Pārivanātha at Phalodi, Jodhpur State, and the legend in connection with its origin

396 (ii)

Annual Progress Report of Archaeological Survey of India, 1910-11. Pt. 2—Calcutta, 1914.

P. 18. A pedestal of a Jain image discovered in course of excavation at Saheth-Maheth.

P. 83. A seated Jain image on a slab in a cave in the Gurubhaktakonda hill at Rāmatirthām.

P. 87. Jain slab images and ruins on the Durgakonda hill at Rāmatirthām.

396 (iii)

Annual Report of Archaeological Survey of India, 1911-12. Pt. I.

P. 17. Discovery of a broken Jain image of the Kuṣāṇa period during excavation of the Katra mound, Muttra.

Acquisitions

P. 22. Ajmer Museum A fragmentary Jain record. Images of Śāntinātha.

P. 31. Muttra and Lucknow Museums. Buddhist and Jain images of early date.

P. 41. Photographs

No 46—Viranarayana Jain temple, Pattadakal.

Nos. 56-58—Jain temple, Baro (C. I.)

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Annual Progress Report of Archaeological Survey, Southern India, 1913-14—Madras, 1914.

New monuments included in the standard list of ancient monuments :

Pp. 4-6 Group of small Jain temples, south of Pampapati temple at Hampi (the ancient Royal City of Vijayanagar), Hospet, Bellary dist.

Jain temple on hill side at Hampi, Hospet, Bellary dist.

Twenty-four Jain figures, etc. at Sirukadambur, Gingee, South Arcot Dist. Two inscriptions on Thirunathankunra in Sirukadambur.

Jain statues, inscriptions etc. at Mettupattu, Nilkottai, Madura dist. and Panchapāṇḍava beds on the hill.

Jain statues, and inscriptions on the settipodavu cave on the Ummanamalai Hill.

Jain statues etc. at Kolikkudi, Madura, Madura district.

Similar statues and inscriptions on the top of the same hill at Pechchipallam above the Ayyanar temple.

Panchapāṇḍava beds, Jain statues and Brāhmī and Vatteluttu inscriptions on the panchapāṇḍava, Malai, Melur, Kilavalavu, Madura district.

Kuruppannasvāmi rock and Jain sculptures etc. Periakulam, Uttamapalyam, Madura Dist.

Monuments deleted from the List of Ancient Monuments :

P. 8. Jain temple, Chippagiri, Alur, Bellary dist.

Pp 11-13. Photo Negatives :

C. 34 to C 96. Different views of Chandranātha, Nemiśvara, Chaturmukha Śāntesvara, Gummateśvara Jain temples, etc., at Mudabidri, Kārkāl, Venur, Guruvayankeri, South Canara district.

P. 28. Landscape view from near Gummateśvara Jain temple, Venur, South Canara.

Conservation

Pp 28-33. No. 80—Jain temple, Vyaimangalam, Erode taluq, Coimbatore dist

Pp. 39-41. South Canara district

Mudabidri . Great Chandranātha temple, 23 old Jain tombs and the Choutar's palace.

Kārkāl : Colossal Jain statue known locally as Gumta Rāya Chaturmukha temple and the Great *stambha* at Hateangadi.

Venur : Statue of Gommateśvara or Gumta Rāya and Santeśvara temple.

Guruvayankeri : Two Jain temples dedicated to Śāntisvara and Chandranātha and a Jain *mānastambha*.

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JOUEAU DUBREIL, G. *Archaeologie du sud de l' Indie*. 2 Vols Paris, 1914. (Annales du Musee Guimet, Bibliotheque d' Etudes, Vols. 26, 27)

Vol. I, Pp. 30-32. Buddhist and Jain monasteries. Vihāras of Udayagiri—Khāravala inscription.

Vol I, Pp 69, 93. Rāni-gumphā, Udayagiri.

Vol. 2, P. 2. Jain images

Vol. 2, P. 58. Appar, formerly a Jain.

Vol. 2, P. 59. In the time of Mānikyavatchakē (800 A. D.) a struggle between Buddhism and Jainism in Ceylon.

Vol. 2, P. 93. Balabhadra.

398

SAHNI, Daya Ram. *Catalogue of the Museum of Archaeology at Sarnath*, With an Introduction by Dr. J. Ph. VOGEL.—Calcutta, 1914.

Pp. 164, 327-328. Jain images and sculptures.

399

AIYAR, V. Natesa. *Introduction to the Descriptive List of Exhibits in the Archaeological section of the Nagpur Museum*—Allahabad, 1914.

Pp 12-17. Jain sculptures. The origin of the Jain sect. Life of Mahāvira—Digambara and Śvetāmbara. The *Śāsanadevatās* or attendant spirits. The secondary gods. The *Ganas*, *Kulas*, *Śākhās* and *Gachchhas*.

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Annual Report of Archaeological Survey of India, 1913-14 Pt. I.—Calcutta, 1915.

P. 9. Architecture, exclusively Jain, in Kanara—Temples of the Jains at Mudabidri

P. 27. Acquisitions .

Lucknow Museum—Brass images of the later Buddhist and Jain Pantheon.

Sārṇāth Museum—Buddhist and Jain images discovered locally.

Illustrations :

Plate 10. (a) Chandranātha Jain temple, Mudabidri.

(b) *Mānastambha* in front of Chandranātha Jain temple, Mudabidri.

Plate 11. (a) Chaturmukha Jain temple, Kārkāl.

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Annual Progress Report of Archaeological Survey—Southern India, 1914-15—Madras, 1915.

P. 2. Treasure Trove :

No 8.—A stone Jain image, etc. Molagavalli, Alur taluq, Bellary district.

P. 6. Jain antiquities discovered in the Ramanad and Madura districts,

P. 8. Photo Negative :

No. C 97 —Stone image of a Jain saint, Hulibidu, Bellary district.

Archaeological Works Proposed to be Undertaken .

Pp 14-15.

No 42.—Jain temple, Vijayamangalam, Coimbatore district

No 66 —Jain temple, Tirumalai, North Arcot district.

Pp. 22—24 Conservation .

No. 57—Jain temple on Hemakutam rock, Tambrahalli, Hospet taluq, Bellary district.

No. 65 —Jain temple, Sultan's Battery, Wynaad taluq, Malabar district.

No 68—Tombs of the Jain priests Mudabidri, Karkal taluq, South Canara district

No. 69—Guntarāya statue, Karkal taluq, South Canara district

No 71 —Jain temple, Vijayamangalam, Erode taluq, Coimbatore district.

P. 37 Worship of snakes among the Jains of Southern India —Group of *Nāga-kals* found in Jain temples in South Canara —Custom of offering snake stones among the Jains in South Canara.

No 80 —Jain temple, Vijayamangalm, Erody taluq, Coimbatore district.

No 146—Jain temple, Tirumalai, Polur taluq, North Arcot district.

401 (i)

SMITH, Vincent A. *Archaeological Research, a Jain duty.* (MR. Janv.,—June, 1915, Pp 519—522)

Importance of Archaeological Research - Duty of wealthy Jains The field for exploration The tradition about Chandragupta Maurya Conflict of Religion in the South Some books to be studied. Jain monuments mistaken for Buddhist. The problem of Kausambi Survey of monuments above ground —Bibliography—Excavation —Action suggested

402

SRINIVAS, T. *The Antiquities of Kulpak* (JHAS, 1916 Pp 14-36).

Pp. 15-16. Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein The Chakra is one of the sacred emblems of the Buddhists, the Jains and the Hindus. With the

Buddhists and the Jains the *Chakra* is "the wheel of the Law", and with the Hindus, "the wheel of Life". The lion cognizance belongs to Mahāvira, the 24th Tirthankara, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha.

Pp. 22-23. An old Jain temple. The *Śikhara*s and the cells of the three principal deities alone belong to the original structure. The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvira and Nemunātha. In course of renovation of the temple numerous sculptures were brought to light. Of these the most important are nine images of Tirthankaras. There is also a fine image of Mahāvira, with the little statuettes of the other 23 Tirthankaras arranged as a border.

Pp. 31-32. Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A. D.) cut on a broken stone, carved at the top with the figures of a Jina and some devotees. It contains a Jain invocation and an imprecatory verse. The present Jain temple is also known as the *Mānikya Suāmi Gudi* among the villagers.

P. 33. The Jain *Gudi* has three shrines but here all the three cells are placed in a row facing the east with the principal one in the middle.

The Jain tower has plaster-carved images and other ornaments all round.

403

YAZDANI, G. *The Antiquities of Warangal*. (JIAS, 1916, Pp. 37-47).

P. 47. Near the site of the old town of Anamkond there are several minor temples on the hill. One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar.

404

MARSHALL, John. *Remarks on the monuments of the Dekhan*. (JHAS, 1916, Pp. 125-135).

P. 129. Contribution in an almost equal degree of the three great religious sects the Buddhists, the Hindus and the Jains, in the temple and monasteries of Ellora.

Pp. 130-131. Remarks on Jain temples. They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius. They are richly decorated, but we are struck with their narrow nerveless design and

we gaze unmoved at their composed and icy images. It has always been so with the Jains. They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times. It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or vice versa

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Annual Report of Archaeological Survey of India, 1914-15, Pt. I—Calcutta, 1916.

P. 8. Dilwara temples at Mount Abu.

P. 11. Tombs of Jain priest at Mudabidri.

P. 27. Great Jain temple at Deogarh—Saugoh plates of the early Kadamba king Harivarman.

405 (ii)

Annual Report of Archaeological Survey of India, 1913-14. Pt. 2—Calcutta, 1917.

Pp. 262-263 Kosam or Kausambi, a holy place to the Jains—Discovery of a fine head of a Jain image.

405 (iii)

Annual Pro Report of Archaeological Survey, Southern India, 1916-17—Madras, 1917.

P. 6. Photo Negatives .

No. C. 98—Jain temple on a rock near the river, Hampi, Bellary dist.

No. C. 99—Ganagittu Jain temple, Hampi, Bellary district

No. C. 100—Jain figures in the village, Vengunram, North Arcot district.

No. C. 101— -do-

No. C. 102— -do-

No. C. 103—Boulder with Jain figures, Tirrakkol, North Arcot district.

P. 31. Barbar near Gaya Bihar shrines hewn during Asoka's reign either by the Jains or Buddhists.

Pp. 37-38. Antiquities in Coorg. Jain temples discovered at mulur. Three stone built Jain temples at Mulur in Nanjarajpatna.

Archaeological Works proposed to be Undertaken .

Pp 9-10.

No. 32—Ganigitti Jain temple, Hampi, Bellary district.

No. 33—Jain temple south of Pampapathi temple, Hampi, Bellary district.

No. 36—Jain temples, Danavulapad, Cuddapah district.

No. 40—Jain temple, Sultan's Battery, Malabar district.

No. 78—Jain rock-cut caves, etc., Tirumalai, North Arcot district.

Pp. 14-17 Conservation :

No. 38—Jain temple No. 3 on Hemakutam rock, Hampi, Hospect taluq, Bellary district.

No 69—Jain temple, Sulatan's Battery, Wynaad taluq, Malabar district.

406

A.H LONGHURST. *Hampi Ruins*. Madras, 1917 (My. No. 111 revised now).

P. 12 Bukka Rāya his reconciliation of the Jains and the Vaishnavas in 1368, being persecuted by the latter, the Jain appealed to the king for protection, he ordained that they should each pursue their own religious practices with equal freedom

P. 26 Religion—Jain in occupation of site on Hemakutam hill long before the founding of Vijayanagar in the 14th century, Jains were an important and influential community at this period, wide prevalence of Jain faith; Brahmins used to select old Jain sites for their temples.

P. 38. A Jain temple on the bank of river, half way between Hampi and Vitthala temple.

P. 100-1. Group of Jain temples in Hampi, their stepped pyramidal towers; Ganigitti Jain temples ; other 5 Jain temples.

Pp. 121. 123. Jain temple near the river : Jain temples often covered in Hindu figures in South Kanara and showing Hindu gods as subordinate to the Tirthankaras.

Illustrations—Fig. 44—Group of Jain temples, south of the Pampapati temple. *

Fig. 54—Jaina temple on a hillcock. Fig. 66 Ganigitti Jain temple.

406 (ii)

LONGHURST, A.H. *Hampi Ruins*—Madras, 1917.

Pt. I

Religion : Jainism.

Pt II.

Buildings on the road to Hampi Group of Jain temples.

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple.

407

NARSIMHACHAR, R. *The Keśava temple at Somnāthapur*. Bangalore, 1917
(Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 1)

P v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian styles in Mysore.

HOYSALA

| Temple | Place | Period | Reign | Remarks |
|----------------------|--------------------|--------|---------------|---------|
| Jain Basti | Angadi | C 1050 | Vinayāditya | |
| Adinātha-basti | Chikka Hanasoge | C 1090 | -do- | Triple |
| Pārivanātha basti | Halebid | 1133 | Viṣṇuvardhana | |
| Jain Basti | Cholasandra | 1145 | Narasimha I | Triple |
| Akkana basti | Śravana Belgola | 1182 | Ballala II | |
| Śāntinātha basti | Jinanāthpur | C 1200 | -do- | |
| Śāntinātha basti | Bandalike | C 1204 | -do- | |
| Virabhadra | Halebid | C 1220 | -do- | |

DRAVIDIAN

| | | | | |
|------------------------|--------------------|--------|----------------|--|
| Chāmunḍarāya Basti. | Sravana Belgola | C 980 | Rajāmalla | |
| Pāṇchakūta Basti. | Kambadahalli | C 1120 | Viṣṇuvardhana. | |

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Annual Report of Archaeological Survey of India, 1916-17, Pt. I—Calcutta, 1918.

P. 20. Names of a line of Jain teachers given in the two records at Ghusai (Ghosavati).

P. 23. Vast influence of the Jains and their creeds pointed out in some records from Madakasira taluq, Anantapur district.

Pp. 33-34. Negatives of some Jain objects, Lucknow Museum.

408 (ii)

Annual Progress Report of Archaeological Survey, Southern India, 1917-18—Madras, 1918.

P. 5. Photo Negatives

Jain art and architecture.

P. 6. Photographs of interesting Jain antiquities at Suai

S. No. C. 104—Jain figure, Tenkairai, Tinnevely district

S. No. C. 105—Jain stone image, Danavulupad, Cuddapah district.

P. 10. Archaeological Works proposed to be undertaken.

Vide No. 137—(xxi) above under works proposed No. 36 and Conservation No. 69.

No. 32—Remains of buried Jain temples, Danavulupad, Cuddapah district.

No. 43—Jain temples, Sultan's Battery, Malabar district.

Pp. 14-16, 18. Conservation

Vide No. 137 (XXI) above under works proposed and conservation.

No. 32—Ganigitti Jain temple, Hampi, Hospet taluq, Bellary district

No. 33—Jain temple on Hemakutam rock, -do-

No. 48 Buried Jain temple, Danavulupad, Jammalamadugu, Cuddapah.

No. 58—Jain temple, Sultan's Battery, Wynaad taluq, Malabar district.

No. 104—Jain rock-cut caves, etc., Tirumalai, Polur taluq, North Arcot district.

Pp. 22-33. Srisaïlam, Nandikotkur *Taluq*, Kurnool district two figures on the right of a panel look like Jains.

P. 23. Jains executed by Sāntalinga (15th century).

409

SARKAR, GURU Das *Alleged Buddhist Influence in the Sun temple at Konark—* (IA, xlvii, 1918, Pp. 209-220).

Pp. 209-210. The Khandagiri caves are of Jain origin; this is evident from the Hāthigumphā inscription of king Khāravela and three other inscriptions.

P. 216. Images of *Śrī Gaja Laksmī* or *Mahālaksmī* and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains

410

NARASIMHACHAR, R. *The Keśava Temple at Belur.*—Bangalore, 1919 (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 2.)

Pp v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Hoysala—Same as in No. 112.

Dravidian—Same as in No. 112.

Pārśvanātha basti at Heggere of C 1160 (Narasimha I).

411

NARASIMHACHAR, R. *The Laksmidevi Temple at Doddagaddavalli.*—Bangalore, 1919. (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore

Same as in No. 114.

412

PERIS, M. M. *Jain Antiquities of Southern India.*—(CR 1919, Pp. 72-79).

Remains of Jain power in South Canara.

Four seats of Jain Antiquities in Canara : Kārkāl, Venoor, Mudbidri and Guruvankere.

413

BASAK, Radhagovind and Dinesh Chandra BHATTACHARYYA. *A Catalogue of the Archaeological Relics in the Museum of the Varendra Research Society*, —Rajshahi, 1919.

P. 7. Jain images—Images of Tirthankaras.

414

SRINIVASA, T. *Nagai and its remains*. (JHAS, 1919-20, Pp. 33-46).

P. 35. The principal remains at Nagai are a temple with two *mandapas*, a Jain temple etc.

P. 36. Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five hooded snake canopy and a triple crown above. Identity of the image with Supārśvanātha; the seventh Tirthankara of the Digambara Jains. Sculpture of a seated Jina with a seven hooded *nāga* over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *manḍap* attached to the shrine.

415 (i)

Annual Progress Report of Archaeological Survey, Southern India, 1918-19—Madras, 1919.

P. 7. Photo—Negatives :

Jain art and architecture.

No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvallanjuli, Tanjore district.

No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district.

Pp. 10-11. Archaeological works proposed to be undertaken.

Vide 137 (xxi), under works proposed and conservation Nos. 38 & 69.

S No. 53—Jain temples at Hemakutam hill, Hampi, Bellary district.

S. No. 57—Jain temple, Mettupudur, Coimbatore district.

No. 62—Jain temple, Sultan's Battery, Malabar district.

No. 100—On the boulder, inscription and JAIN images, Tirakkol, North Arcot district.

Pp. 15, 18. Conservation :

Vide 137 (xxi) under works proposed Nos. 46, 40 and 78.

No. 49—Jain temple, Danavulapad, Jammalamadugu taluq, Cuddapah district.

No. 57 - Jain temple, Sultan's Battery, Wynaad taluq, Malabar district.

No. 102—Jain temple, Tirumalai, Polur taluq, North Arcot district.

P. 20. Pallavas, either foreigners, or became Jains or Buddhists identical with Pahlavas, Pallavas and Pahanavas of the *Purānas*.

P. 21. The earliest known records of the Pallavas are three Prakrit copper-plate characters; these grants prove that there was a time when the court language in Southern India was Prakrit. Later records (5th and 6th Cen. A. D.) in Sanskrit

Indian builders or sculptors of the 7th century or there abouts engaged exclusively in erecting Jain and Buddhist monuments. No trace of Hindu temples before this period.

P. 22. The Pallavas had a bull for their crest.

P. 23. The Pallava king Mahendravarman I, first a Jain, afterwards Śaiva under the influence of Appar or Tirunavukkaraiyar. (Ep. Ind. Vol. III, P. 278).

P. 24. Jainism and Buddhism flourished side by side in the 7th century A. D. Some of the Pallava kings either Jains or Buddhists.

P. 25. Destruction of the Jain monastery at Pataliputtaram, a seat of Jain learning in South Arcot district, by Mahendravarman I—Erection of a Śiva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular. Hiuen Tsiang's statement showing that the Buddhists, *Nirgranthas* (Digambara Jains), etc. escaped persecution.

415 (ii)

Annual Report of Archaeological Survey of India, 1917-18, Pt. I — Calcutta, 1920.

P. 7. Jain temples and Jain images at Deogarh

P. 21. Jain temple of Susani at Morkhana, 12th century A. D.

P. 24. A Digambara Jain temple, now occupied by an image of Viṣṇu

P. 32. An inscription at Deogarh supplying names of twenty out of twenty-four *Yakṣis* of the Jain pantheon.

P. 33. Vimalāditya, a patron of Jainism His Guru Trailokya Yogi-Siddhāntadeva of the Desigana.

Illustrations :

Plate 2. (a, b, c)—Deogarh fort, views of Jain temples and images of Jain Yakṣas Chakresvari and Mālīni or Sumālīni.

415 (iii)

Annual Report of Archaeological Survey of India. 1914-15, Pt. 2—Calcutta, 1920.

Pp. 39-41. Literary references to Taxila from Jain sources—*Paumachariya* of Vimala Sūri *Āvāyakaniryuktā* of Haribhadra Sūri—*Triṣaṣṭīśālākā-puruṣa-charitra* of Hemachandra Sūri—*Vidhīpakṣa-gachchhiya*—*Panchapratikramana* of Mahendraprabha Sūri—*Prabhāvakacharitra* of Prabhāchandra Sūri—*Darśanaratnaratnākara*—*Hirasaubhāgya* of Devavimalagani—*Śatruṇjayan-ahātmya* of Dhaneśvara Sūri.

415 (iv)

Annual Progress Report of Archaeological Survey, Southern India, 1919-20—Madras, 1920.

P. 4. New monument. Jain temple with inscriptions, etc., Hampi ruins, Hospet taluq

P. 7. Photo—Negatives.

Jain art and architecture.

S. No. C. 108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No C. 109—General view of the Jain temple, Mettupudur, Coimbatore district.

No C 110—Broken Jain image in the compound of the Bhimesvara temple, Draksārāma, Godavari district.

P. 11. Archaeological works to be undertaken.

No. 35—Ganagitti Jain temple, Hampi, Bellary district.

No. 52—Jain temple on hill side close to Viṣṇu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22. Conservation :

Vide 137 (xxi) under Conservation, Nos. 38, 69.

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary district.

No. 44—Group of Jain temples on Hemakūṭam hill at Hampi, Hospet, Bellary district.

No. 63—Jain temple at Danavulapad, Jammalamadugu Cuddapah district.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 122—Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot district and inscription.

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

416

Jagadīśa AYYAR, P. V. *South Indian Shrines*—Madras, 1920.

P. 26 Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples.

P. 140. Conversion of the Hoysala sovereign Bitu from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 238. Toleration of Jainism during the reign of king Bukka Rāya who allowed the Jains to have their shrines in Hemakuta near the Hindu temple of Pampapati.

417 (i)

Annual Report of Archaeological Survey of India, 1918-19. Pt. I—Calcutta, 1921.

P. 17 Hindu and Jain temples at Un, Nimar district. The interesting temple in the village, Chaubara Dera Colossal Jain images of the Digambara sect contained in the temple of Goalesvara.

417 (ii)

Annual Progress Report of Archaeological Survey, Southern India, 1920-21—Madras, 1921.

P. 5. Photo Negatives.

Jain art and architecture.

S. No. C. 111—Kathale (Jain) temple, Barkur, South Canara district.

No. C. 112—Chandraprabha Tirthankara, Tiruparatikunram, Chingleput district.

No. C. 113—Trilokanātha Jain temple, Tiruparatikunram, Chingleput district.

No. C. 114—Jain image in Trilokanātha temple, Tiruparatikunram, Chingleput district.

Pp. 9-11. Conservation works proposed :

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 87—Seventeen Jain tombs, Mudabidri, S. Kanara district.

No. 88—Jain statue of Gumatēvara, Kārkāl, S. Kanara district.

No. 114—Jain image in Annavasal, Virappati, Trichinopoly district.

No. 132.—Jain temple, Tirumalai, North Arcot district.

No. 149—Three Jain temples, Mallur, Coorg district.

Pp. 14-19. Conservation works done :

No. 28—Group of Jain temples on the Hemakutam hill at Hampi, Hospet, Bellary district.

No. 40—Ganigitti Jain temple at Hampi, Hospet, Bellary district.

No. 44—Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.

No. 66—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 71—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 80—Great Chandranātha temple at Mudabidri, Uppingangadi, S. Kanara district.

No. 81—Two Jain temples, Śāntēvara and Chandranātha at Guruvayankeri, Uppingangadi, S. Kanara district.

Pp. 25-26. Bārkkūr ancient Bārakanyāpur capital of Tuluva ruined Jain monuments in the village. Members of the Huncha family were Jains. Conversion from Jainism to Brahmanism of the Hoysala King Viṣṇuvardhana. Jains extirpated throughout the province of Bārkkūr in about 1608 by Sadāśiva Nayak. Bārkkūr's importance ceased with the fall of the local Jain influence.

No Jains living there now. Three small groups of Jain monuments, the best of these known as the *Kothale Basti*.

417 (III)

Annual Report of Archaeological Survey of India, 1919-20. Pt. I—Calcutta, 1922.

P. 6. Jain temple in the fort at Deogarh.

P. 36. Rajputana museum, Ajmer. Inscriptions on backs of Jain images, both Śvetāmbara and Digambara, dating from 1119 A. D. to 1664 A. D.

P. 43. Hindu and Jain temples at Bhatkal, Kanara district.

P. 44. Jain temples at Sandhara, Garoth district. Jain temple at Kukdeśvara, Garoth district

Photograph :

No 269—Jain images in the temple Pārśvanātha Noharu (Bikaner State).

418

Gwalior Fort Album. Gwalior, 1922 (Published by the Archaeological Department, Gwalior State).

P. 5. Most of the rock-cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput.

Pp. 54-57. Jain rock sculptures (With two plates).

419

Binyon LAURENCE. *Examples of Indian sculpture at the British museum*—London, 1923.

Plate VI—Sarasvati, treated as protector of the sixth Tirthankara, with Nagari inscription at base of white marble, Rajputana 11th or 12th century.

420

RAY, Chuni Lal. *A further Note on the Ruins at Gholamara*. (JBORS, X, 1924, Pp. 171-174.)

The central image, provided to be a Buddhistic image, is the figure of a Jain Tirthankara resembling in many respects the image of what is now worshipped as Bhaironātha. The figure is either of Sumatinātha or of Vardhamāna or Mahāvira. The figure is now in the Patna Museum No. 1596 (Archaeology).

421

Annual Report of Archaeological Survey of India, 1921-22. Pt. 2—Simla, 1924.

Pp 66-69. Ancient Jain caves on the Manugya Tanga Hills in the Nasik District. Their dates assigned to the eighth or the ninth century A. D. Jain figures in small niches.

Miri, a small village near Ahmednagar, a stronghold of Jainism in later mediaeval ages—Numerous Jain images found in its vicinity. All images discovered at Miri are Digambara images.

P. 85. An interesting standing image of the Jain Tirthankara Pārśvanātha, an object of worship, in the Siddheśvara temple at Bahulara, Bankura.

Illustrations in the volume :

Plate 29 (a). Image of Pārśvanātha in the temple of Siddheśvara at Bahulara, Bankura.

Plate 31 (b) Early caves, maungya Tunga. Image in shrine of cave No. 1.

Plate 32 (a) Early caves, maungya Tunga. Sculptures in verandah of cave No. 1.

Plate 32 (b) Maungya Peak; stele in cave No. 2.

422

ARAVAMUTHAN, T. G. *The Kaveri, the Maukharis and the Songam age*—Madras, 1925

P. 2 Influence of Jainism over early Dravidians—fully discussed.

P. 33 Resemblance of the architecture of Nepal to that of south India may be due to their adherence to Buddhist and Jainic styles

P. 120. Conversion of a Śiva temple to a temple of Śramanas near the Chola capital in the Tamil country in the time of Tīru Navukku—Arasu.

423

AYYAR, P. V. Jagadisa—*South Indian Archaeology* (R. J. A. H. R. S. Vol. I., No. 1, P. 26). Rajahmundry, 1926.

P. 28 Discoveries of Jain caves containing sculptures and inscriptions at Vallimalai (North Arcot dist.) Mudbidri (near Mangalore) Kaizhugumalai (near Madura), Hampi etc.

P. 29. Chālukyan styles—this lunar dynasty of kings came from the North of India; Jains had very great influence over them which affected their architecture also.

424

SRINIVASACHARI, C. S. *Progress of Archaeological Research in Mysore* (I. H. Q. Vol. II, 1926).

P. 190. Mention of Jain monk Laksmisāgaragani of Tapāgaccha of the Prajñāta line referred to in Somacaritrāgani's *Guru-gaṇa-ratnā-kara*.

425 (1)

IYER, A. V. T. *Indian Architecture* Vols. I & II—Madras, 1926.

Vol. I

Pp. 21-22. Plate XIV—Interior of a Jain temple on Mount Abū. The structural style of the Jains was more after the Dravidian Aryans. Classified by FEROUSSION as the Western Hindu style of about the sixth century, a result of long experience and continuous artistic development. Temple of Ādināth on Mount Abū—built by Vimala in 11th century. Carvings of the Dravidian style. The existence of the Śikhara over the Garbhagrha.

P. 24. The structure with high basement, pillared Varendaha with horizontal beams look quite Dravidian and Jainic in the Jain temple of Ranpur in Godwar dist. in Jodhpur.

Vol. II

P. 347. History dawns with Vardhamāna Mahāvīr as the last "Tīrthankara" of the Jains.

P. 348. Jains with non-Brahmanical allegiance. Jains followed more nearly the doctrine of Śāṅkya Philosophy. Their influence over the whole of India. Mahāvīra a moderate religionist. "Jainism less diametrically opposed to the victorious creed of Brhmanas". RHYS. Jain religion "a faith older than, and was an elder sister of Buddhism similar to it in ethics but different from it in its psychology". Virchand GANDHI.

P. 349. The Jain literature contains an admixture of faith taught in both the Brahmanical and Buddhist cults.

Twentyfour Tirthankara from Rshava to Vardhamāna styled as *Jinas* or conquerors.

Pārśvanātha the twentythird Tirthankara of Ikshwakū—Solar race born near Beneras—married Prabhāvatī—turned *Tathā*—attains wisdom.

Mahāvīra of Solar race of Ikshwakū—preached doctrines in Papapuri in Behar—conversion of several Brahmins to Janinism in Magadha—death in about 572 B. C. Two blessings of Mahāvīra (1) the essential universality of the brotherhood of all living beings (2) spiritual independence of man—dependence of soul upon itself for progress.

Digambaras—reference in Buddhist 'Pitakas' as earlier sect to that of Śwetāmbaras.

P. 350. The forty-five 'Āgamas' of Jains were handed down to Tirthankara by word of mouth not by writing—'Jaina Prakrit' the earliest Jain language. Attainment of '*Nirvāṇa*' by Mahāvīra after twelve years of penance, becomes a teacher then (Jacobi's Jaina sūtra). Rejection of 'Supreme soul' by Jains '*Niravāṇa*' a state of beatific rest without rebirth but not annihilation.—Rejection of the authority of *Vedas*, but having their *Pūras* and *Āgamas*. Nirgantha Niganthas meaning 'tie less' (Aśoka edicts).

P. 351. Chālukyas having many Jains—Influence of religious conceptions in the Jain architecture. The Jain style with close alliance with Buddhist style. The usual location of temples on the mountain tops.

The Dilwara temple on Mount Abū—a seventh wonder of India—For minute delicacy of carving and beauty of detail it stands almost unrivalled even in the land of patient and lavish labour—FERGUSSON.

P. 352. Plate I. The interior view of the Jain Dilwara temple on Mount Abū.

Construction of the Dilwara temple in 1197-1247 A. D. ascribed to Tejapāla and Vastupāla of Jain repute. Songagarh and Muktagiri temples after Buddhistic structure with Saracenic influence conversion of Jain temples to Moslem mosques by effecting slight modifications in the structures.

Jain *bastis* in Guzrat and Mysore province contains high class sculpture.

P. 362. Plate 3—Jain temple on Mount Abū.

Moksha of the Brahmin is substituted by *Nirvāṇa* of Jaina. Maintenance of soul and body and rejection of Vedic law by Jains.

P. 428, Plate 35—*Māna-stambha* at Śravaṇa Belgōla.

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IVER, A. V. T. *Indian Architecture*—Madras, 1926—Vols. I & II.
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P. 18. Dravidian influence in the Jain *Bastis*.

Pp. 21-22. Jain temple at Mount Abū—its style of architecture.

P. 40. The fifty-fifty chapter of the *Manasāra Śilpa Śāstra* explains the mode of making Jain idols.

Vol. II

P. 64. Nedumaran, an early Pāndya king, was a Jain by birth, according to the Tamil work *Pera Puranam*.

P. 93. Jain sculptures on the Yanainalai hill, near Madura

P. 240. Jain temples in Hampi, Vijayanagar. The Gangitū Temple in Jain style erected by Jain general Irugappa in 1385 A. D. in Hampi, Vijayanagara.

P. 242. Two small ruined Jain temples in Vijayanagara

P. 250. Chālukyas were Jains at first.

P. 252. Jain influences on Chālukyan architecture.

P. 276-77. Lamp arrangement in Jain architecture.

P. 282. Vishnuvardhana, Hoysala renounced Jain faith.

Pp. 348-53. History of Jainism. Jain temples at Mount Abū and Śravana Belgola.

P. 480. Kutub Minar at Delhi rebuilt from Jain temples

P. 481. Arrangement of domes in mosques and pillars of buildings of Tughlag Shah of 14th century borrowed from Jain octagonal basement over pillar—capitals and Jain square piers.

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COUSENS, H. *The Chalukyan Architecture of the Kanarese Districts*—Calcutta, 1926

P. 4. Mention of grants made by Vikramāditya for Jain worship at Lakshmesvara, the old Raktapura.

P. 12. Mention of Kalachuris being Jains.

P 13 Mention of usurpation of Jain temples by Lingayats. Hoysalas originally followers of Jain.

P 14 Desecration of Jain and Hindu temples for three hundred years by Moslems in the Dakhan.

P 19. Mention of Jain temple at Lakkundi.

P. 20. Jain temples—comparatively plain exteriors.

P 22 The identification of Jain temples by the image of seated or standing figure of a Jina.

Pp. 26-27. The old Jain temples of Chālukyan period possess distinctive Jain Characteristics The little group of *Gaja Lakshmi* when occurred upon the dedicatory block over a temple is not a sure sign of Jain temple

P. 31 Temple of MEGUTI, Aihole Figure of a colossal Jain seated upon a throne—lying in the passage round the shrine, on the west side, is a huge slab containing the image of a *devī* Known by the either names of Ambikā Ambā Bhavāni, Ambādevī and Ambaji Children held by attendants on either side. Temple faces north the Jains not being particular upon this point Figure of a small seated Jina in front of the shrine door

P. 32. The two storeyed Jain temple, Aihole

P. 39. Durgā temple at Aihole—on a stone in the basement words '*Śrī-Jin-Ālayan*' Holy temple of Jina in Characters of 696-733 AD Scribbled by Jain stranger mistaking the temple to be a Jain one when found deserted.

P. 45. Temple in field No. 268, Aihole Jain temple in the fort at Belgaum is styled after this.

Pp 48 49. Jain temple No. 39 in the N E corner of the village Aihole near the temple of Virupāksha of later Chālukyan type a little Jina upon the doorway of the shrine and antichamber in a small temple in front of temple No. 39. The figure of a Jain deity on the *śimhāsana* of the small temple.

Fine image of a nude Jina seated upon the throne in the temple No. 39. Small Jinas in the little niches on the mouldings outside—Figure of nude Pārśvanātha high up above the doorway outside Image of Pārśvanātha in the main shrine.

P. 49. Fig 14. Image in small temple in front of No 39, Aihole Temple of Virupāksha close beside No. 39. Facing south possibly a Jain temple.

P 53. Mention of old Hindu and Jain cave temples of sixth century A.D. in Badāmi in the S E. corner of Bijapur dist.

P. 57. The temple of dakulisa at Badāmi little Jinas canopied by five hooded cobras to the extreme right end of the temple. Upon the cliff a carved *large* image Left hand rests Jina—like in the lap, palm upward, seated on lion throne.

P. 71 Old Jaina temple Pattadakal Badāmi desecrated and disused Old Dravidian style save for the *Kalāśa* or Pot tinialy of the time of Amoghavarsha I or Krishna II, great elephants on the either side of the entrance construction unfinished—fully described within the shrine is a small mean looking *linga* without any Salunka—Two little images of seated Jinas—one half way up the back or west side and one on the north side of the Tower.

P 71 Fig. 21. Elephant beside the door of the Jaina temple, Pattadakal.

Pp 77-79. Lakkundi & Lokkigundi—7 miles to the S E. of Gadag in Bharwar district The old Jaina temple in the west end of the village akin to the style of Katesvara at Kukkanur—Dravidian roof—fully described—seated Jinas in the little circular niches above the cornice. Image of Mahāvira seated on *Simhasana* with his symbol 4 in 4" high attendant on either side each holding *Chauri* in his outer hand A Jina upon the block above the shrine door. *Gajalakshmi* over the ante-chamber another Jina over the outer door. An inscription on a *Plaster* on the north side of the doorway of the inner *mandapa* dated 1172 A.D. surmounted by a seated Jina. Reoccupation by Jains.

A small Jain temple to the north. Image of Jina within a seated Jina over the doorway with the attendant *chauri* bears Another Jain temple about 40 yds. in front of the above small temple used by Lingāyats.

Another Jaina shrine in N.W. corner of the village dedicated to Pārīśvanātha—image of Pārīśvanātha over the shrine door—*Gajalakshmi* on the outer door—known as temple of Nagnāths—image of Pārīśvanātha in a little arched niche.

P. 78. Fig. 25. Griffin from the Jain temple, Lakkundi.

P. 96. The temple of Arvattukambhada. Bankapur often been called a Jain temple because of *Gajalakshmi* found on the doorway. No Jain images. An inscription on the shrine door tells of a grant to a Jain temple in 1120 A.D. but not referring to this temple.

An inscribed slab on the entrance of 1055 A.D. tells of the existence of five religious colleges of the Jains at Bankapur.

P. 98. Temple of Sambhulinga-Kundgol. Brahmins of the village maintain the temple to be Jain originally—no vestige of Jain work. A large image of a seated Jina and a small standing image of Pārśvanātha—just outside the temple at the school house.

P 107 Vill. Balaganive in Maisur 14 miles to the S W of Hire—Kerur in Dharwar dist. Remains of a colossal image of a Jina lying upon a mound on the north-east of the village. Jain figures and Jain inscriptions about the village.

P. 121. Two old Jain temples in the fort, Belgaum.

(1) Jain temple facing north—Described. A row of little seated and standing Jinas in niches in the lower octagonal part of the dome. A seated Jina above the dedicatory block of the doorway. A dancing male figure above the door of the anti chamber like *tāṇḍava* image of Śiva mutilated—Shrine doorway elaborately carved. A seated Jina upon the dedicatory block.

Two stone tablets taken to the museum of the Bombay Branch of the R.A. Society record a grant to the high priest in A.D. 1205 for the purpose of a Jain temple of the Rattas which had been built by King Bicha.

(2) The Jain temples facing south—described. A seated Jina on the centre slab with his hands in lap and attendants on each side. A *devī* on the west—four armed holding in her upper hands ankusa and pasa—lower hands broken—Existence of a *devī* the female counterpart of Vishnu and Garuḍa above the shrine door point it out to be a Vaishnava shrine. Jains appropriated when it was disused.

P. 125. Gersappa town right bank of the Shiravati river—*Chaturmukha-Basti* in ruins, a cruciform ruined temple having four porches one facing each of the four cardinal points. Four seated life-sized Jinas in the Shrines one on each side of the square facing each door.

Mention of temples in ruinous state built of laterite. Existence of images and inscriptions. The temple of Vardhamāna Svāmi with a five, perfect black-stone image of a Tirthankara temple of Neminātha—deserted. Fine large image on a circular *āsana*. Collection of images in Pārśvanātha temples nearly a dozen neglected images of standing Digambara Jinas all huddled together to the West. A black stone image of Pārśvanātha in *Kade Basti*—a fine image of Virabhadra with arrow, sword, shield and bow with wooden sandal, (*khadavāsi*) on the Virabhadra deval over grown with a large tree, a collection of images in the S. E. corner of Pārśvanātha temple.

P. 129. The temple of Pārśvanātha—Bilgi in North Kanara. Three old temples—largest and the most important being of Pārśvanātha of Dravidian style.

P. 131. Two Jain temples in Arasibidi, 9 miles S. E. from Aihole among hills—known as Kumbharanagudi and Suligudi—resembling the dakkundi temples in style—image of Jina lying prostrate and covered with bat's dung in the shrine of Suligudi.

Pp. 134-35. Bhatkal Town—Mention of Jaina columns - Surmounted with tiny pavilion or *chhatra* on four little pillars with *chawmukha*

Jain *ba-ti* known as Jattapa Nayakana Chandranāthesvara Basti—to the north of the town—composed of two blocks facing east—West block two storeyed—described—above the doorway on the lintels the figure of little seated Jinas

Waterpot the symbol of Mallinātha carved in one and bull of Rishavanātha in the other

P. 136. Fig. 38—Pillar in Chandranāthesvara temple Bhatkal.

P. 136. Fig. 39—*Dvārapāla* from Chandranāthesvara temple Bhatkal.

P. 137. Hadavalli—11 miles E N E from Bhatkal plain temple of Chandranātha swami of 69'6" by 26'9"—standing nude image of Chandranātha in the Shrine. Gundin Basti about half a mile off a very well carved and well - preserved seated Jina on the shrine -Pārśvanātha with his nine-hooded snake.

P. 151. Fig. 43—Jaina image from Aminabhavi a village 6 miles to the N. E. of Dharwar. Represents a Digambar Jina encircled by 21 small images of Jinas above—two beside under snake hoods one of the images is of Pārśvanātha.

P. 155 (Glossary) Jina—A Jaina Tirthankara or a religious reformer of whom they count seventy-two i. e. twenty-four in the past, twenty-four in the present and twenty-four in the future.

P. 158. *Vihāra*, a Buddhist or Jaina monastery or temple.

Plate IV Jina & *Devī* in the temple of Meguti

XXIII—Aihole—Back of Jains temple No. 39.

XXIII. (5)—Images of (Jina³) from the temple of Lakulīśa.

LI fig. (1) Pattadakal : Jaina temple from the S. E.

(2) Pattadakal : Jaina temple from the S. W.

LIII Fig. (2) Pattadakal . Pillars from the Jaina temple.

LIV. Figs. (1) & (2) Pattadakal : Doorways of the shrine and Mandapa of the Jaina temple

LXI. Lakkundi : The large Jain temple.

LXII. Lakkundi : Plan of the large Jain temple.

LXIII. Elevation, image, detail and pillars from the Jains temple at Lakkundi
(in six figures).

LXIV. Lakkundi—Doorway from the Jains temple

LXXXVIII. Hangal Jains temple in the fort.

Plate CXXXLV. Belgaum : Portion of the front of the Jain temple
facing south.

Plate CXXXV. (1) Belgaum—Open hall of the Jain temple facing
north.

(2) Belgaum—Front of small Jain temple facing south.

Plate CXXXVI. (1) Belgaum—Mouldings of doorway in Jain temple facing
north

Plate CXILVII Plan of Chandranāthesvara temple at Bhatkal.

Plate CXIVIII Elevation of Chandranāthesvara temple, Bhatkal.

Plate CL. Bhatkal Pillars and panels from Chandranāthesvara.

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A. V. T. AYER, *Indian Architecture— 3 Vols.* —Madras, 1926.

Vol. I

Pp. 20-21. All Indian religions viz. the Buddhist, the Jain, the Śaiva and the Vaiṣṇava—had temples of similar fundamentals in appearance. Jain temple on Mount Abū (Plate XLV)—of 11th century. The structural style of the Jains was more after the Dravidian Aryans, as was their religion, but only modified by sectarian requirements.

Vol II :

P. 93. The Pāndyas had Jain remains of natural cool caverns with rock-cut beds for them. Tamil works *Pertapurāṇam* and *Tiruvilayadal Purāṇam* mention conversion of Jain Pāndyan kings by Sambandhar. Jain sculptures on the Yanamalaie (Elephant hill) on the north of the city of Madura.

P. 191. There were also Jains among the Pallavas.

P. 208 The Kailasnātha temple (Conjivaram) believed to be once a Jain temple, but absolutely no traces of Jain figures or emblems of any kind left there.

P. 212. Jain temple in Tiruparattikunram two miles from Conjivaram belongs to the period when the Chola power was at its Zenith—Buddha said to have got rid of sin of converting the Hindus to Buddhism at this spot.

P. 240. Hampi—on the bank of the Tungabhadra—of the religious building here the earliest are the groups of Jain temples to the south of Pampapati Swāmi temple—also near the village of Hampi and on the banks of the Tungabhadra all are examples of modified form of the Jain or Chālukyan style of architecture—Inscriptions show their date to be 1385 A. D. During 15th century temples here are of the Dravidian style. Ganigitti temple erected about 1385 A. D. by a Jain General Iruguppa.

P. 242 Two small ruined Jain temples near the *Dewankhānā*.

Pp. 252-257. The Chālukyan style—expresses forcibly their religious shiftings, combining in it the characteristic features of both the Jain and Hindu elements, originally being Jain. Most of the earlier and finer examples perished during the early Moslem invasion. The family religion of the Chālukyans first Jainism and then Vaishnavism, being tolerant endowed both the Śiva and Vaishnava temples liberally—temples at Aihole, Pattadakal and Ellora the earliest examples of the Chālukyans. In the planning of their temples the Chālukyas built one or three cells all attached to a central *Maṇḍapa* this style although adopted by the Hindus evidently indicates their origin in Jainism whose type of temple planning was star-shaped or cruciform.

P. 276 The *Dīpḍāns* or *Dīpṣṭambhas* typical and originally the Jain style of architecture—Jain *māṇṣṭambha* in Guruvayaukeri *Dhwaja stambha* and *Dīpṣṭambha* in front of Chandranātha Jain temple in Mudabidri.

P. 282. The kings of the Hoysala Dynasty were generally followers of Jainism but were persecuted by the Śaiva kings of the Chola country.

Bitti Deva a Hoysala ruler married Vaishṇava wife and embraced the Vaishnava faith and became known as Vishnuvardhan (12th century A. D.).

P. 302. The fine chisel work or rather jewellery work found in the temples of Chālukyan style was favourite of the Jain *Silpis*.

Pp. 348-353 Jainism—non-Brahmanical but less diametrically opposed to the Brahmins—older than Buddhism. Its literature an admixture of Brahminical and Buddhist cult—Tirthankaras Pārśvanātha (776 B.C.) Mahāvīra (572 B.C.) conversion

of several Brahmins in Magadha, preached Universality of the brotherhood of all living beings and the spiritual independence of man and the soul depends upon itself for its progress—Digambaras and Śvetāmbaras. Posterity of *Niganthas*—their statue of Jina stark naked—Śvetāmbaras later—Śrāvakas Jain laity—Jaina Prākṛit, their language—the theory of 'Syād-Vāda'. Salvation through penance but according to Buddhists penance not—the path to *Nirvāṇa*. God not independent entity above the soul. Belief in existence of angels and demons. Jain moral code—avoiding injury to life, observing truth, honesty, chastity and abstinence from worldly desires, liberality, gentleness, pity, panance, restraining the strength of the mind, tongue and person. *Nirvāṇa* a state beatific rest without rebirth, but not annihilation—deny authority of the Vedas—Asoka's edicts mention them as *Nigantha* Jains copied the structures of the early Cholas and Dravidians—their architecture influenced by their religious conceptions

Jain temples consisted normally of a square cell with a curvilinear stepped spire over it and a colonnaded portico in front, usually cruciform in plan and surmounted at the top by a pointed dome resting on eight columns, with the pracket capitals and the raking struts. The cell containing the statue of one of the twenty-four Jinas—walls ornamented with symbolical sculptures—their temples usually located on mountain tops and valleys—their environment giving additional beauty.

Dilwara temple one of the seven wonders of India—fully described (Plate I and Plate III P. 362), built of white marble between 1197 A. D.—1247 A. D.

Difference of styles of southern and northern temples—Śrāvana Belgola temples being Dravidian and early Chola in plan and Chālukyan ornamentation; Sonagarh and Muktāgiri temples Buddhist in style with traces of saracenic influence. Conversion of Jain temples to Moslem mosques. Jain *Bastis*—in Guzerat and Mysore

P. 361. Jainism based upon Patanjali's school of thought, *Nikāya* represents the Universe as emanating from nine primary substances.

P. 362. The Jains substituted *Nirvāṇa* for Brahmin *Moksha* but kept, '*tapas*', transmigration and rejected the Vedic law and god, keeping only soul and body.

P. 364. Mysore and Kanchi centres of Jain influence—defeat of Buddhists by Akalānka in Kanchi in 788 A. D.

P. 399. Cave-digging patronized by Jains—the *Girnar Mahātmyam* gives great antiquity to Girnar (in Kathiawar) and its caves, a retailer of 'fables falsifying all dates'.

P. 413. Ellora caves reflect the varying character in development of the successive cave temples Buddhist, Jain and Brahmanical.

P. 429. *Stambhas* (Plate 35) (Mānastambha at Śravana Belgōla)—Plate 36 (Jain tower at Chitor)—Lats common amongst the Jains as 'dip-dans' or lamp-bearing pillars and also to carry figures of Jinas.

Pp. 480-481. Kutub-Minār of Delhi (1196 to 1235 A. D.)

The series of Jain pillars—seen in the colonnades and the domical roofing round about the Kutub-minār were originally of Jain temples, the Jain figures on the pillars mutilated being offensive to the Moslem sentiment Tughlak Shah buildings (14th century)—domes in these mosques follow Jains method of forming an octagonal basement over the pillar capitals—the rectangular pillars evolved from the square piers of the 'Jains'.

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COUSENS, H. *The Architectural Antiquities of Western India*, London, 1926.

P. 12. Ter—30 miles east of Barsi (Nizam's Dominions)—a place of importance first with Buddhists and then with the Hindus and Jains—remains of heavy brick foundations.

P. 15. Mention of a colossal seated image of a Jina in the temple at Muguti—nothing to show which Tirthankara it is intended to represent—image of Ambādevī or Ambāji lying in the passage

P. 16. Mention of a small seated Śwetāmbara Jina in the two storied temple on the hill on which stands Meguti temple

P. 20. Jain temple of Meguti—representation of Kartirikeva in the proch ceiling. In front of the temple Kanarese inscription bearing records of the grant of oil to the priest by king Vijayāditya in 708 A. D.

P. 25. Jain temple at pattadakal, or pattanda—kisuvalal of old in Badami district—fine *makaras* and life-sized elephants flanking the shrine doorways.

Pp. 27-29. Jain temple at Lakkundi, Dharwar districts—structure discussed.

Frequency of the image of *Gaya Lakshmi* found in the outer doorways of Jain temples in the Chālukyan districts—Lakshmi a favourite of Jains and Brahmins in these districts—mention of the presidency of Jaina images on the dedicatory block over the shrine door of a Jain temple.

P. 33. Mention of the existence of *Chaumukhas* in Jain temples.

P. 40. Jain temple at Anhillavāda—Pāttan reputed image of Wanraj the founder of Pāttan within. Mention of fine marble works on Jain temples.

Pp. 44-45. Jain temples on Mount Śatruñjaya in S. E. corner of Kathiawad 2,000 ft. above sea level The shrine of Ādinātha in the southern Summit—great *Chaumukha* temple in the north. One of the five great Tīrthas of Jains—mention of Samet Śikhara or Mt Pārśvanātha in Behar, Mt Arbuda or Ābū, in Mirohi, Girnar in Kathiawad, and Chandragiri in the Himalayas other 4 Jain Tīrthas. Repairs of the Ādishvara temples—destruction of the original work, images and inscriptions not of beyond 12th century. *Pancha pāṇḍava* temple the oldest in the group ascribed to Kumārapāla—FORBES remarks cited. *Śatruñjaya Mahātmya* or legend supposed to be composed by Daneśvara at Valabhi by the command of Śīlāditya, king of Surāṣṭra of 8,700 lines in Sanskrit—contains 108 names for the hill.

Pp. 46-50. Jain Shrines Mt. Ābū, Rajputana, 4,000 ft. above sea level temple of Achaleśvara—Dilvada group of temples. 4 temples with Jina images—Vimala Sha's (1032 A. D.) and Tejapāla's (1232 A. D.) being most important—fully described. Pillars of the hall of Vimala's temple resembling those of Sūrya temple at Mudhera and Ambarnātha. Sameness of images especially of the Tīrthankaras in Jain temples, recognitions from their respective Symbols, or Chihnia, temple of Rishavadeva—earlier images smashed by Muhammadana—curly haired head of a colossal Jina found lying in an underground room—the anti Jainic activities of the Sultan of Mandu referred. Mention of several inscription in Vimala's temple. Mention of Mahmud of Ghazni's Vengeance upon the temples of Mt Ābū. and restoration of the temples of his father by Vimala Sha of Pattan in 1032 A. D. and of Neminātha temple by Tajapāla and Vastupāla of Anhillavada in 1232 A. D.

A Jain *trītha* at Taranga about 26 miles E. N. E. of Siddhapur—Temple of Ajitanātha built by Kumārapāla (1143-1174)—one of the largest Jain temples in Gujrat inscription on the doorposts records the visit of Akbar and the names of the entertainers.

P. 56. Mention of Jain shrines found in all directions in the village Balsanc in Khandesh.

P. 81. Mention of the remains of old decorated Hindu and Jain temples (?)

Photos Plate 17—The temple of Meguti at Aihole.

Plate 35—Interior of Vimala Sha's temple at Ābū.

36 (a) Ceiling in Vimala Sha's temple at Ābū.

(b) Central pendant of ceiling of Tejapāla's temple, Ābū.

37 (a) Ceiling panel from temple at Ābu.

(b) Another ceiling panel from temple at Ābū.

42 (a) Southern peak of Śatruñjaya Hill.

Torana from temple at Ābū.

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CHANDA, Ramprasad. *Memoirs of the Archaeological survey of India*—No. 30, Calcutta, 1927.

P. 3 The ancient Jaina texts reveal the existence of a primitive religion in Eastern India.

P. 7. *Sūrya prajñapti*—an ancient Jaina text.

P. 37. A different Jaina version as to the story of Kunala—Though Jaina tradition recognizes Samprati as the earliest consecrator of Jina images, it is very doubtful whether the Jains had begun to make such images so early.

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"*The Bagh caves in the Gwalior State*" with text by Sir John MARSHAL, M. B GARDE, Dr J. PH-VOGEL, E. B. HARVEL, Dr J. H. COUSINS—London, 1927.

P. 3 Of the whole vast galaxy of monuments that Antiquity has bequeathed to India, none are more remarkable or more interesting to the archaeologist than her rock-hewn shrines and monastries. Starting in the 3rd century B. C. and extending down to the 15th century A. D., they unfold for us the story of Indian architecture and art during those sixteen hundred years with a wealth of deal with more perishable buildings could never have preserved. Some are the work of the Buddhists, others of the Brahmans and others of the Jains. Most are hollowed out, like caves, from the sides of cliffs and exhibit only the internal features of the structural prototypes from which they were copied, a few, however, like the Kailas at Ellora, are hewn entire from the rock and are thus complete replicas of free standing edifices finished in very particular both without and within.

ARAVAMUTHAN, T. G. *Some Survivals of the Harappa Culture*—Bombay, 1942.

Pl. fn. Among the bequests of the religion of the culture, are amongst others a prototype of Rsabha the Jain Tirthankara (see Chahda, in *Modern Review*, Aug. 1932, 459-60.)

Pp. 12 and 16. Sculpture of *Gaja-Lakshmi* at Udayagiri (Fig. 10) of about the 2nd and the 1st century B. C.—a fine panel and an excellent illustration of cult object between adorants. The goddess Śrī or Lakshmi stands as the central figure in a composition in which lotus buds and blossoms, elephants raising well-filled vessels with their trunks and emptying them on the goddess, and birds picking at lotus buds, are presented in pairs but disposed symmetrically on either side of the goddess.

P. 30. In Jain art as in the Buddhist, the various cults were often represented in conformity with the formula cult object between adorants.

P. 51 Circle is a substitute for the lotus or the wheel and either of them may represent Brahman, the Buddha, the Jina—in a piece of Jain sculpture (Fig. 16 . 13) four *nandīpadas* surrounded a circle in which is depicted the Jina

P. 55 Jain iconography—smaller images on the head—Ambikā-devī, the Yakṣī or the *Śāsanadevatā* of Neminātha the twenty-second Tīrthankara and a seated Jina (Neminātha) poised on her head.

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CHANDA, R. P. R. *Memoirs of the Archaeological Survey of India*. No. 30, Calcutta, 1927.

P. 3 The existence of a primitive religion in Eastern India is revealed in Jain texts

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ACHARYA, Prasanna Kumār. *Indian Architecture according to the Mānsāra—Śilpasastra*, 1972.

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M. HURLIMANN. *Picturesque India*, Bombay (Berlin 1928).

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GANGOLY. O. C. *Indian Architecture*—Calcutta, 1928.

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P. 115. Sarengarh on the bank of a small river Kumari on the borders adjoining the Dist. of Midnapur and Manbhum The Shrines and dieties discovered there show a curious mixture of Jain and Hindu worship of 10th century A. D. Figure of Pārśvanātha standing with the figures of 24 Tirthankaras on the back ground

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Gunśila—Mahāvira's residence out side Rājagriha *Chaitya* according to Jains means a park with a tree corroborated by Hemachandra in his *Trishashṭiśalākāpurushacharitra* Modern Gunava 11 miles to the S. of Rājgir is recognised as old Gunśila *Chaitya* referred to in the Jain classical work viz. *Bhagavati Sūtra* and *Sthavirāvalcharita* of Hemachandra.

Uttarapurāna—A Digambara work by Gunabhadra of 9th century A. D. mentions Vipula Hill at Rājgir as the permanent Residence of Mahāvira.

Contradictory statements regarding Gunśila—fully discussed. Vaibhāra hill—mentioned as Mahāvira's residence at Rājagriha referred to in the Jain texts (*Trishashṭiśalākāpurushacharita* of Hemachandra, X, 10, 145.)

Mention of Buddha coming across a number of *Niganthas* at Black rock on the slopes of Mt. Isigili (Rishigiri) referred to in *Cula-Dukka-Khandha-Sutta* of *Majjhima Nikāya* (14).

Mention of Yuanchwang coming across many Digambara Jains on Vipula mountain in 7th century A. D.

Preservation of ancient monuments a distinctive feature of the Jains—mention of four Jina images found at Rājgir in the modern temple on Vaibhāra hill. Traditional belief of the Śvetāmbara Jains holding Samprati and his teacher Suhastin as the builder of the temples of the Jinas referred to by Hemachandra.

Cave dwellings of Khandagiri and Udayagiri Jaina remains of Sunga period 1st century B. C.—fully described. Former of later date. The friezes and bas-reliefs include scenes of worship conspicuous by the absence of Jina, sacred tree, *svastika* and *Nandya-avarata* take place of the image. Seated Jina on the back wall of the Ganēsa Gumphā Udayagiri and unfinished standing Jina on the back wall of the Ananta Gumphā are mediaeval works. Jainas like Buddhists did not worship Jinas upto 1st century B. C.

Mention of Jina images with a Brāhmī inscription. Collected from Mathura, seated in *dhyanī* of pre-Kushān period i. e. Śaka Parthian (i. e. on the beginning of Christian era) now preserved in Indian Museum. All inscribed free Jina images of early Mathura group bear votive inscriptions dated in Kushāna era 2nd century A. D. Earliest in the group a standing Jina in *Kāyotsarga* or dedication of the body. 4 seated Jina images—(1) dated 12 and (2) dated 48 in the region of Huvishka. The 3rd in the year 80 in the reign of Vāsudeva and the 4th in 84 year of the same king.

Jaina Kushān images more or less stiff and lack animation.

Black Basalt image of Neminātha (31"×27") with an inscription below, on the wall of Vaibhāra temple—one of earliest images of Gupta period. Three standing images of Tirthankaras of Gupta period. The artistic side of these images does not lack in animation and grace like Kushān image.

Jina image in the proximity of the above shrine with an inscription in nailheaded characters current in N. India from 7th to 9th century—reading 'pious gift of Vasantanandin'—image of 8th century belonging to Rishabhā (Plate LVI).

Seated image of Pārśvanātha (26½" × 15") (Plate LVI) installed in modern Jaina temple on Udayagiri hill with an inscription—9th century A. D. The seven headed *Nāga* the cognizance of Pārśva. Coiling round the Jina seated on the lotus throne conveys a splendid decorative effect. Image of Vardhamāna. (Plate LVII) in the modern Jain temple at Rājgir and of Rishabha (Plate LVII-b) in the Śvetāmbara temple of later mediaeval sculpture.

Image of Munisuvrta (Plate LVII Fig. c) in the Śvetāmbara temple.

Image of Rishabha in the Sonāgiri temple (Plate LVII fig. d). Inscription in Nagari of the former is mutilated and that of the latter dated v. s. 1504. 15th century Jain images of Rājgir and other Jain centres lifeless, soulless and crude.

P. 138. Kanarese inscription in Cave No. 4, Badami (one next to Vaishnava cave) records the death of a Jaina lady Akkiyakka, wife of Jinavarama and mother of Kāla deva. Probable date 12th century A. D.

P. 167. Discovery of a bronz. Jains image in the village of Chahardi Taluka Chopda, East Khandesh in 1924-25. Image belongs to Neminātha—standing in the centre with miniature figures of the other twenty-three *Jinas* arranged in horizontal rows above and on either side of the centre figure, attended by *Takshi* or Śāsanadevi, Āmbikā or Kushmāṇḍinī and by a male figure corresponding to the *Takshi* on the opposite or proper right side represents 'Gomedha'.

Pp. 176-182. Chap. The Śvetāmbara and the Digambara images of the *Jinas*. The rise of Digambara sect narrated in *Avassakanijjuttī* by Bhadrabāhu, *Pravachana parikṣhā* or *Kupakshakaustikasahasrakuvana* by Dharmasāgara, in the commentary on *Kalpasūtra* by Samayasundaropādhyāya. Agreement of these authorities in holding *Botika* or Digambara order of Jains to have been started in 609 years after the *Nirodha* of Mahāvira, i.e. in 82 A. D. by Śivabhuṭi at Rathavirapura. Devasena a Digambara in his *Darśana-āra* (A. D. 933) states the Śvetāmbaras order to have been started by Jinachandra at Valabhi in Saurashtra (Kathiawar) 136 years after the death of king Vikrama i.e. 79 A. D.

Codification of Jaina canons in the council of Pāṭaliputra of the Jains to 12 *Angas* in the year 170 after the death of Mahāvira.

The list of *Sthāviras* who succeeded Mahāvira is given in Theravali section of the *Kalpasūtra* of Bhadrabāhu and that of earliest Digambara list in Guṇabhadras's *Uttarapurāṇa* B. K. 76 (516-525). The following is the list :

Kalpasūtra—

- | | |
|-------------------|----------------|
| 1. Mahāvira | 1. Mahāvira |
| 2. Sudharaman | 2. Sudharaman |
| 3. Jambu | 3. Jambu |
| 4. Prabhava | 4. Nandimuni |
| 5. Sayyambhava | 5. Namdimitra |
| 6. Yasobhadra | 6. Aparajita |
| 7. Sambhutavijaya | 7. Bhadrabāhu. |
| 8. Bhadrabāhu | 8. Govardhana |
| | 9. Bhadrabāhu. |

Above classification proves the separation of Jainas after the death of Jambu—the last *Kevalin* Bhadrabāhu in the above list not the same identical personage. The points of dissensions of the schools are :

1. Salvation of Women.
2. Taking of food by a *Kevalin* and his liability to fall ill.
3. Episode relating to the birth of Mahāvira.
4. Salvation of those who put on emblems on non-Jina sects.
5. Eating clean food wherever available.

Bhadrabāhu charita of Ratnanandin, a late Digambara work refers to the growth of schism—mention of famine at Malva in the above book and migration of Jain monks to the south. The story of Chandrelekā and her husband Prajapāla of Valabhi regarding the entertainment of the Śvetāmbara Jains fully narrated.

Discovery of *Ardhaphālaka* in the Kankāli Tila at Muttra by FUBER in 1890-91. Probable date 95 (?). Figure of a naked ascetic holding up a *rajocharaṇa* in the right hand—an inscription to the right of the head of the ascetic gives his name as Kaṇa samana, Kṛishna, the ascetic.

The Jain Mathura images of the Kushan emperors Kanishka, Huvishka and Vāsudeva roughly falling within 82-176 A. D. Standing images—all naked, seated images having hands touching abdomen do not show male organ. All the inscriptions on the images prove the Śvetāmbaras belonging to *gaṇas*, *Śakhas* and *kulas*.

Two Jain images from Kankali Tilā at Mathura now in Lucknow Provincial Museum No. J 143. J. 145. The former of Parsvanātha with an inscription mentioning its erection by Srideva in S. 1038 at the instance of Śvetāmbaras. Inscription in the latter mentions its erection by Śrideva at the instance of Śvetāmbaras of Mathura S. 1134.

Two other types of seated Jina images which do not show their male organs of the later mediaeval period (1) in one of the types space is left between the abdomen and the hands rendering the carving of male organ possible and in the other though the thighs or legs bear no mark of drapery. The *anchalikā* or the border of the loin cloth is engraved on the lotus throne.

The story of the differentiation of Śvetāmbara and Digambara Jain images narrated in Ratnamandiraganin's *Upadeśataranginī*.

The exhibition of the male organ a distinctive feature of Digambara images while the Śvetāmbaras engrave *anchalikā* or the border of the cloth.

Repetition of the disputes over Girnar hill re the differentiation of the images is repeated in *Kupakshakauśhikasahasrakīraṇa* or *Pravachanaparīkṣhā* written by Dharmasāgara in 1629 Ś

Engraving the pallava or the border of the loin cloth below the feet of the images by Srisangha (the Śvetāmbaras) is mark of their images in order to avoid disputes with Digambaras. No difference of images before the dispute.

Appendix-A—Conservations.

| | |
|---------|--|
| P. 240. | Conservation of Jain Temple, Sakura, Hamirpur. |
| P. 257. | do. Jain Temple, Degaon, Belgaum. |
| | do. Old Jain temple in the corner of commissariat store yard Belgaum Fort, Belgaum. |
| P. 258. | do. Old Jain temple outside the storeyard near Barrack No. 4, Belgaum Fort, Belgaum. |
| P. 258. | do. Old Jain temple in front of Barrack No. 1, Belgaum Fort, Belgaum. |
| P. 258. | do. Old Jain temple in Jungle with fine carvings Nandgad, Belgaum. |
| P. 258. | do. Jain Basti—Lakkundi—Dharwar. |

- P. 263. Conservation of Jain temple (sculptured shed) Rājgir, Patna.
- P. 269. do. Old ruined Jain temple —Arang, Raipur
- P. 282. do. Jain temple N. E. of Elephant Stables. Hampi Ruins, Bellary.
- P. 283. do. Jain temple on hill side else to Krishna temple—Hampi Ruins, Bellary.
- P. 285. do. Jain statue of Gummatesvara—Karkal, S. Kanara.
- P. 288. do. Jain temple, Sultan's Battery, Malabar.
- P. 290. do. Jain temple, Mullur, Coorg.

Appendix-B :

List of exhibits acquired for the Indian Museum Archaeological section during the year 1925-26.

No. 3 (6484)—Red sandstone Vishnu transformed into a *Yaksha* of the Jain Pantheon with a hood of three serpent heads. From Tendua Mirzapur Dist. U.P.— $2\frac{1}{4}'' \times 12''$.

No. 4. (6485)—Reddish sandstone Śiva transformed into a *Yaksha* of the Jain Pantheon with a hood of three serpent heads. From Tendua, Mirzapur District, U. P.— $23'' \times 13''$.

No. 23. (6520)—Stone image of the Jina Pārśvanātha from Deulbhira, P. S. Taldangra, Dist Bunkura, Bengal— $54'' \times 34\frac{1}{2}''$.

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D. R. B. *Archaeological Progress (Miscellanea)* (Ind. Ant. Vol LVIII—1929—Bombay)

P. 39. Excavations at Pahārpur in the Rājshahi District, Bengal; a copper-plate inscription, dated 159 G. E. (477-8 A. D.) ; Records grant of land by a Brahman Nātha and his wife Rāmi for the maintenance of the worship of the *Arhats* at the Vihāra presided over by the *Nirgrantha* ascetics, Guhanandan and his successors, at the village of Vata-Gohali. Originally this temple belonged to the Jaina community; about the middle of the 6th century A. D. it seems to have been occupied by the Brahmanists (from c. 550 to 650 A. D.); about the beginning of the 8th century the

temple came into the charge of Buddhist monks during the time of King Dharma-pala. The structure of the temple. This is the first example found in India of this type of structure and of the 5th century. The excavation of this temple leaves no doubt as to the Indocolonial art and architecture being derived from India.

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Ludwing BACHHOFFER, *Early Indian sculpture*, 2 Vols. Paris, 1929. Vol. I.

P. 74. Mathura Amohini relief A. D. 14. *Āyagapaṭa* erected for the adoration of the *Arhats*—Aryanati Goddess.

P. XXXIII. 90. Mathura Jina head.

P. XXXV. 101. Mathura statue of Ādinātha. A. D. 162 Stiffening and coarsing of form characteristic of the style of Mathura sculpture after A. D. 150.

P. XII. 133 Khandagiri—Ananta cave—Door frames 100—50 B.C. Vihāras in Eastern Indian destined for Jaina monks.

Pp 102-3 Upto A. D. 127, the lions flanking the figure in the pedestal with their mouths shut and the plinth runs above the animals. From A. D. 129 onwards the lions sit with jaws wide open. This phenomenon is also seen in the works of the Jains. Close relationship between the plastic arts (same symbols, same ornaments, same mode of composition) of the Buddhists and the Jains

P. 107. Jainas of Mathura provided their Tirthankaras with a hairdress of Curls (marks of a *Mahāpuruṣa*) from very early times.

P. 114. Pārśvanātha statue from Mathura (COOMARSWAMY—*History of Indian and Indonesian art*).

Vol. II—Plate :

| | | |
|----------|--------------|---------------------------------------|
| Mathura— | Plate No. 74 | Āmohini Relief. |
| „ | 91 | The Holi relief. |
| „ | 101 | Statue of Jina Ādinātha. |
| „ | 133 | Ananta cave (Khandagiri 100-50 B. C.) |
| „ | 134-139 | Udaigiri (Orissa). |

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BACHHOFFER, Ludwig. *Early Indian sculpture*. 2 Vols, Paris. 1929.

Vol. I

P. 62. In the time of Huviska (according to the inscription A. D. III to 138) the Jain Vodva *stūpa* was already very ancient.

P. 103 Close relationship between the plastic arts of Buddhism and Jainism as regards symbols, ornaments and mode of composition.

Vol. II

Plate No. 74—Āmohini Relief (A. D. 14) from Mathura—*Āyagapāṇa*, plated erected in Jain temples for the adoration of *Arhats*.

Plate No. 87—Socle fragment of the statue of the *Arhat Nandyāvarta* (Jaina), from Kankāh Tilā, near Mathura dated A. D. 127.

Plate No. 90—Jina head from Mathura dated A. D. 130-150.

Plate No. 101—Statue of Ādinātha from Mathura, dated A. D. 162.

Plate No. 133—Ananta cave Khandagiri (Orissa) two door frames, dated 100-50 B. C.

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CODRINGTON, K. DE. B. *An Introduction to the Study of Mediaeval Indian Sculpture*.—London, 1929.

P. 14. Portrayal of Tīrthankaras in Mathura sculptures of Kushan period.

Plate 23—Figure of a standing Jina, sandstone, Rajputana of 16" height; c. 1000 A. D.—Criticism.

Plate 24—Figure of Pārśvanātha; black marble Rajputana, C. 1700 A. D. 4'-8" high.

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JAIN, K. P.—*514 Digambara Jain Stūpas at Mathura*. I. H. Q. Vol. VI, 1930.

P. 376. Sāhutodar of Garga-Gotra, one Digambara Jain resident of Bhatāniākol—mentioned as having repaired Jain Stūpas at Mathura—referred to in Kavi Rāja Malla's work *Jambū nāmī-carita* (Ś. 1632) now brought to light by Jain Paṇḍit Śrī Jugol Kisorji Mukhtar from the Jain *Bhaṇḍar*, Delhi.

According to Jain tradition Jambusvāmin the last *Kevalin* came to Mathura and ordained a notorious thief Vidyuccorra as a Jain *muni* with his 500 followers. Mention of this Sangha of 501 *Munis* coming to Mathura and encamped in the *Mahadyānā* where they were brutally murdered by some antagonist of Jainism. The 501 *stūpas* were built in their memory and 13 others in memory of Jambukumārsvāmin and his followers.

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R. P. CHANDA—*Exploration in Orissa, Mem. Arch. Survey of India*, No. 44, Ca. 1930.

P 4 Large collection of Sculptures—Buddhist, Brahmanism and Jain--around the modern temples, ranging from 8th to the 16th century A. D.

P 9 An image of Rīsabha with the Buddhist creed engraved on the back lying over turned in village Kesraipur on the northern slope of the Parahari hill, in Nalatigiri (Nalatigiri lies about 6 miles to the S. E. of Balichandrapur, 8 miles from Dhanmandal R. S. Station, B. N. R.)

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VENKATA RAMANAYYA, N. *Origin of the South Indian Temple*—Madras, 1930

P. 47. "Vassu" of the Buddhas and Jainas is derived from a Brahmanical source—BUHLER

Mention of organization of the respective churches of Buddha and Mahāvira on the basis of some of the republican constitutions of their time.

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PARSONS, C. E. *Mysore City*, 1930.

P 74 Mention of Chandragupta's turned a Jain.

P 97. Sumathināth *basti*—to the east of Doddapetta—rebuilt, enlarged and redecored by local merchants elaborate ceremony on *amavasi*. Pictures of Kinis Lama and his drawing of the wheel of life on the walls.

P. 133. Pārśvanātha *Basti* and Hostel for Jain students Hostel building and grounds given by late Mr. M. L. Vardhamamah, 1909.

P. 151. Śāntiśvara *Basti*—quaint Jain figures on the tower—image of Ananta-nātha inside—an inscription records the setting up of the image by Devarāja—*nripati* and his wife Kempammanni in 1832 inscriptions commemorating the gift of one doorway by Nagaiya son of Dhanikara Padmaiya in 1814 and the other by Naga son of Dhanikara Marinaga Two lampstands given by Rani—Devajammanni one of the queens of Khasa Chama Raja Nadiyar IX. Mention of 200 palm leaf Mss in the library.

Pp. 154-55. Jain image of Gomata on Śravana Gutta or Gomata giri (Photo)—18 ft. htgh Jain image—one finger broken and bandaged about 15th century.

P. 167. Traces of Jain influence to the west of the village Varuna, mention of a Jain temple on a mount named Bastittutu six abandoned and mutilated Jain figures. One standing 5 ft. high image of Pārśvanātha a statue 2 ft. high of Jain Kuntī—the *basti* demolished about 250 years ago—materials carried to varakodu.

P. 16^o. Mention of a Jain inscription depicting the erection of Varadarāya Svāmi temple erected by Chikka Dava Rāja of materials brought from Jain *Basti* at Vruna.

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Annual Report of the Archaeological Survey of Mysore for the year 1929, Bangalore, 1931.

Plate II : Jain *Mānastambha*, Melige.

Plate II : Jain *Mānastambha*, Humcha.

Pp. 5-7. Melige—a village with a Jain *basti* 6 miles to the south of Tirthahalli. An inscription dated 1608 states the *basti*, being erected by one Bommanna Śreahthi, a complete description of its style—a beautiful piece of architecture and exquisitely carved in the 17th century style.

Humcha—a village about 22 miles north of Tirthahalli in Nagar Taluk—A Jain *math* with two temples dedicated to Pārśvanātha and Padmāvatī. A sacred place of pilgrimage of the Jains Three more Jain temples, one Panchakūṭa being important A full description of the two small *bastis*, one of the south enshrines the image of Bāhubali and the one to the north is dedicated to Pārśvanātha. Posterity of the latter 1077 A. D.—inscriptions on the walls in 950 A. D.—its mention of another *basti* called Paliyakka *Basti* constructed about the Śaka year 800. Numerous inscriptions tell that the *basti* was constructed in 1077 A. D. An inscription to the north of Toranabagil states the northern *paṭṭasale* of the *basti* was constructed in 1147. Monument under deteriorate condition, now Chandragupta *basti* of

10th century, Guddada *basti* of 820 Śaka year. All structures of Dravidian style. Later some Chālukyan influence.

P. 8. Two Jain *bastis* in Angadī in Mudgere Tāluk built in about 10th century. Earlier than Brahmanical temples. One is called Makara *Jinālaya* built by one Manika Poysalachari according to inscription*. *Bastis* existed before 1054 A. D., a huge figure representing Śāntinātha

P. 74. In the village of Halebid inscription on a slab—original Kannade language and its translation Saint Bāhubali well versed in Siddhānta (Jain religious system) Great ascetic Sakalendu—Jaina ascetics, with twelve kinds of austerities and thirty-two kinds of 'Bhāvanās' (thoughts) The death of Saklachandra (1157) in Bilucha *basti*—erection of a monument in his memory

P. 109. An inscription of 11th century, death of a Jain *guru* Vardhamānadeva—Vādirāja a Jain *guru* honoured by Jayasīma I (1018-1042) of the Chālukyas

P. 125-26. Inscriptions at the village Belgamī in the Hobli of Talagunda (on fragmentary stones)—making over a plot of land to Jain temple Death of a Jain woman by *Samādhi* Reference to a Jain *guru* described as a sun to Eastern Mountain.

Pp. 129. Inscription on Veranda pillar of the Someśwara temple at Belgamī village—Remission of customs for the services of Jain temple by Hoysala king, Padmanandi a Jain *guru*, made trustee of Jain temple.

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Archaeological Survey of India—New Imperial Series Vol. II (List of Ancient Monuments protected under Act VII of 1904 in the province of Bihar and Orissa) by Maulavi Muhammad Hamid *Kuraishi*, Calcutta, 1931.

P. 29. Kolhua ancient Kollaga, a suburb of Vaisali connected with the birth of Mahāvīra.

P. 34. Ājivikas mentioned with Jains and Buddhists in (Asoka's) Pillar edict VII—Ājivikas closely related to Jainas

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P. 113. Rājgir—mentinn of a Jain ascetic offering poisoned rice to Buddha—a place of Jaina pilgrimage—mentinn of several temples on the five hills.

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P. 121 Photos - Exterior and Interior of Sonbhandar cave, Rājgir.

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P. 128 Jain temple of Ādinātha at Vaibhāra Giri.

P. 131 Manyar *Math*—The Jains setting up a shrine to Śālibhadra.

P. 244 A Jain *math* at the foot of the Udaigiri hills.

Pp. 49-50. (No. 91). Jain scenes in the Khandagiri caves. Mention of Pārśvanātha—Charita of Bhavadeva Sūri of 13th century—relates the life of Pārśvanātha—his marriage with Prabhāvatī—his asceticism—preachings at Paundra, Tāmralipta and Nagapura. His Nirvāna on Mt. Sametaśikhara, identified with modern Pārśvanātha hill. The *Kalpasūtra* (5th century A. D.) refers to the seige and relief of Kusa-thala and the names of the places visited by Pārśva.

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P. 252. Mention of a Jaina *math* near Khandagiri Bajaghar cave.

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P. 278 (No. 114). Navamuni cave (Puri dist.) figures of Jain saints on the walls—10 seated Tirthankaras about 1 ft. high with *Sasana-devīs* below them—image of Pārśvātha and Ādinātha. Inscriptions on (i) the verandah in Nagari script, records the name of U(d)dyotakesari-dav. (The work of) Śubhachandra the disciple of Kulachandra belonging to Graha Kula of Ārya congregation Designa, (ii) On the broken walls, records Vijo the pupil of Khalla Śubhachandra the disciple of Āchārya Kulachandra.

P. 278, Fig. 153—Rock cut images of Tirthankaras inside Navamuni cave.

P. 280-82 (No 116). The Trisūla or Hanuman cave (Puri dist.), images of 24 Tirthankaras—Pārśvanātha in the centre—detached chlorite image of Ādinātha originally kept in Barabhuji cave—description :

1. Standing figure of Rishabhadeva
2. Standing figure of Ajitanātha,
3. Sambhavanātha in meditation
4. Dhyāni—figure of Abhinandana
5. Seated figure of Sumantinātha.
6. Dhyāni—figure of Padma Prabhu
7. Dhyāni—figure of Supārśvanātha
8. Dhyāni—figure of Chandraprabha.
9. A seated figure (unidentifiable).
10. Standing figure of a Tirthankara.
- 11 Seated figure of a Pārśvantha or Neminātha.
12. Standing figure, with buffalo.
- 13 Standing figure.
14. Dhyāni—figure of Suvidhenātha.
15. Dhyāni—figure of (unknown).
- 16 Dhyāni—figure of Sāntinātha.
17. Dhyāni—figure of Kunthanātha.
18. Dhyāni—figure of (unknown).

19. Dhyāni—figure of Mallinātha.
20. Dhyāni—figure of Mallinātha.
21. Dhyāni—figure of Munisuvrata.
22. Dhāni—figure of Neminātha.
23. Standing figure of Sreyamsanātha.
24. Standing figure of Mahāvīra.

P 282. (117) Three Jaina images to the south of Trisūla cave (No. 116). Two images belonging to Rishabhadeva.

P 283 (No.118) Eight nude figures of Tirthankaras carved on the back of the wall of Lalatendu Kesari or Singh Rāja cave 5 Probably representing Pārśvanātha.

A Sanskrit inscription of Medieval times in the above cave records erection of the images of 24 Tirthankaras in the 5th year of the reign of Udyotakesari.

P. 282 (Fig 155)—Jaina images cut in rock near the Lalatendu Kesari cave Khandagiri.

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Henry COUSENS, *Somanātha and other medieval temples in Kathiawad*—Calcutta, 1931 (Ar. Sur. of India, Vol. XLV—Imperial Series).

P. 2. Chandragupta Maurya B.C. 322 divided his kingdom into four provinces of which Saurashtra (Kathiawad) was one.

P. 22. Siddharāja's (1100 A.D.), minister in Sorath denoted the royal revenue for three years to the re-edification of the temple of Nemeenāth upon Gīrnar. Siddharāj made a grant of twelve villages to Rishab Deva.

P. 23 According to *Prabandha Clantāmani* A.D. 1305) Hemachandra advised Kumārapāla to restore the wooden *Prasāda* (shrine) of Somanātha.

P. 24. Kumārapāla drifted over to Jainism—forebade sacrifice of life, built Jain temples at Anhillavāḍa—Pattan; his nephew waged relentless warfare upon the Jain edifices constructed by the Jaina—converted monarch.

P. 28. Jains used secret underground shrines to save their images from being destroyed by iconoclasts muslim.

P 30 Shrine of Pārśvanātha at Pattam—one of the oldest and finest, is now used as a dwelling.

P. 34 The Jain masjid at Verāval (a short distance from Somanātha Pattan) constructed of materials from a Jain temple in A. D. 1331

Pp 50-51. Thān—half way between Wadhvān and Rājkot—on the two small Jain temples upon a detached portion of the hill to the south-east of the Sūrya temple (Plate XLVIII) and a small unfinished shrine upon a hillock between them and the village, a seated Jina with a single umbrella over him, image of Ambā, seated upon a tiger, with a child upon her lap a favourite goddess with the Jains and Brahmīns—her chief seat is among hills in Mahikantha, another in Vimala Shah's temple on Mt. Ābū, a colossal image of her in the Jain cave-temple, the Indra Sabhā at Elura, where she is called Indrāntī. Possibly image in the great Gadarmal temple, at Pathāri in central India intended for her Temples to goddesses, as a rule, face the North

Pp 55-56 Wadhvān—the town walls and their bastions contain sculptured fragments—in the north-east bastion, outside, is built a colossal head of a Jina, which is called "Dodar" Amog old fragment built into the later walls on east side of the town, are portions of a Digambara Jain temple. The Old name of Wadhvān was Vardhamāna. There is a modern shrine of Mahāvīra Swāmi along the river bank

P 58. Sejakpur, about 6 miles to the south-east of Doha railway station, on the western outskirts of the village, about 100 yards to the south of the Navalakha temple, is a ruined Jain temple of considerable merit (Pl. Lxlv & Lxviii) Its original consisted of a shrine, an inner closed *mandapa*, and an outer open one, a richly sculptured niche

Pp. 69-70. Miāni near the coast in the north-west corner of the Porbandar state—in the vilge on the hill is a Jain temple entirely deserted, over the shrine and the doorways are mutilated Jain images

Pp. 73-85. Śātruṅjaya—an isolated hill, about a mile to the south of Palitana, covered with hundred of temples—a sacred city in mid-air (Pl. XCIII-CVI), two thousand feet above the plains with two peaks, sacred to Ādinātha—fully described, There is nothing dated earlier than the twelfth century A. D., between that and the fifteenth century there are many dated inscriptions; of the sixteenth there are but three, which form the easier part of the seventeenth to the present time they abound in undertaken succession. The Muhammadan kings of Gujarat did a deal of mischief amongst the temples of both the Hindus and Jains In A. D. 1414, Ahmad Shah, deputed Taj-ul-Mulk to destroy all idolatrous temples in Gujarat and, again, in

1469 Girnar was reduced by the Muhammadans—Jains built miniature idgahs to protect the temple of Ādiśvara from ruthless hands of the Muhammadans. Muhammadans took particular pleasure in lopping off nose

P 77 Jains adopted most of the Hindu deities as minor *devas*

P. 86 Girnar, Girinagar, or Ujjayantādrī, "the mountain king Raivata" in the south of Kathiawad—Reader is referred to the account of the hill and its shrines by Dr. BURGESS in his report on the *Antiquities of Kathiawad and Kachh*.

Plates XV— Plan and section of old Jaina temple at Somanātha-pathan.

XVI—Plan and section of a stupa in the old Jain temple at Sominātha and Pattans

XLVIII—Small Jain shrine at Yhan

LXIV—Small Jain temple at Sejakpur.

LXVIII—Plan of Jain temple at Sejakpur.

XCIII—Śatruñjaya Hill and different temples.

CVI—General plan of Jain temples of Mt Śatruñjaya in Palitana.

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COUSENS, H. *Somanātha and other mediaeval temples in Kathiawad*, Calcutta, 1931

P 5 Mention of Siddharāja King of Kathiawad worshipping at the temple of Neminātha at Girnar.

P 17 Pillars of Somnātha temple—after the pattern of Tejapāla's temple at Ābū

P. 22 Gift of royal revenue for three years "to the re-edification of the temple of Nemenāth upon Girnar" by Sorath the Prime Minister of Siddharāja about 1100 A. D. Grant of 12 villages to Rishabh Deva by Siddharāja.

P. 23. Advice of Hemachandra to Kumārapāla for the restoration of the wooden 'prāsāda' of Someśvara recorded in *Prabandhī Chintāmani* also mentioned in *Doyāsharaya* a work commenced by Hemachandra and completed by a Jaina monk in A. D 1255 after Hemachandra's death.

P. 23. (n). *Prabandha Chintāmaṇī* written by Merutunga Āchārya at Wadhvān and completed in 1305 A. D.

P. 24 Mention of Hemachandra worshipping in the Somanātha temple with Kumārapāla in order not to give offence to Brahmins Kumārapāla's conversion to Jainism—Jain temple Anhillavada Pattan—built by Kumārapāla. Mention of his successor attacking Jaina shrines built by Kumārapāla.

P. 30. Jain shrine of Pārśvanātha to the north of Jamī Masjid at Pattan.

Pp. 50-51. Two Jain shrines placed upon a hill at Thān—half way between Wadhvān and Rājkot, damaged figure of a seated Jina over the lintel—image of a *devī* seated on a tiger within the larger shrine considered to be Ambāji or Ambā Bhavānī. Mention of colossal image of Ambāji in the Jaina cave temple the Indra Sabhā at Elura where she is called Indrānī. The image in the Gudaronal temple at Pathari central India is intended for her.

P. 55 Colossal head of a Jina called 'Dodar' in the N. E. bastion outside Wadhvān. Mention of a Jina temple of Digambaras at Wadhwan.

P. 69. A Jain temple at Miāni in Porbandar state deserted—Jina images over the doorways mutilated.

Pp. 73-85. Śatruñjaya hill in Palitana, sacred to Ādeenātha—gigantic image of Rishab Dev with the bull to the southern summit, innumerable Jain shrines over the hill of Paleetana—fully described—many repaired Idgahs built by Jains in front of Jain shrines in order to protect them from the attack of Muhammadans—Mention of ruthless attack on images by Muhammadans style of the temples is of 12th and 13th century.

Jains adopting Hindu deities but respected as minor *devas*. Mention of over ten thousand images on Mt. Śatruñjaya temples—inferior to other rich Jain shrines in their styles—Description of *Chaumukha* temple in the northern end of the mountain.

P. 86. Girnar—a sacred place of the Jains—a group of Jaina temples—Neminātha the presiding deity. Temples resembling those of Śatruñjaya.

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Fig. 8. The *Chaumukha* image in the great *Chaumukha* temple on Śatruñjaya.

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- XVI —do— sculptured—ceiling.
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- CVI General plan of the Jaina temples on Mt. Śatruñjaya in Palitana.

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KURAISHI, Muhammad Hamid. *List of Ancient Monuments protected under Act, VII of 1904 in the Provinces of Bihar and Orissa*, Calcutta, 1931.

P. 34. Supriya cave or the Karan Chaupar at Barabar (Gaya district)—Asoka bestowed caves on Jainas.

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Pp. 126-27. Sculpture shed in an old brick enclosure, the ruins of a **Jaina temple**, Rājgī (Patna district) (Late mediaeval period)—pedastal with legs of a **Jaina figure** and five **Tirthankaras** images on the wall

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Pp. 244-252 **Rānī Gumphā** or **Queen's Palace**—largest and most richly carved cave on the **Udayagiri** hill fully described, its architect, sculptures, frieze scenes etc. of 2nd century B. C.

P. 252 **Bajaghai cave**

P. 253. **Chhota Hāthigumphā**

Pp. 254-55. **Alkapuri and Jaya-Vijaya caves**

P. 255. **Panas cave (Pands cave)**

Pp. 256-58 **Patalapuri, Manchapuri** (its 2 inscriptions of 2nd century B. C. mention **Kudepasuri** and **Vadukhasa** (prince).

P. 258 **Svargapuri**—its inscription of 2nd century B. C. mention chief queen of **Khāravela**, daughter of king **Lalaka** and grand daughter of **Hastin** and great grand daughter of **Hansa**

Pp. 259-61 **Gineśa gumphā**—its inscription of the 9th century A. D. mentions king **Santikara**, image of seated **Tirthankara**

P. 262. **Dhanghar cave**—1st century B. C.

P. 262-69 **Hāthigumphā**—2nd century B. C. inscription of **Khāravela** fully given with text and translation, exploits of **Khāravela**.

Pp. 269-70 **Sarpa gumphā**—its 2 inscriptions of 2nd century B. C. mention **Chulakama** and **Kamma** and **Halakshana**.

Pp. 270-71. **Bagh Gumphā**—its inscription of 2nd century B. C. mention **Subhuti**, the town **Judge**.

P. 271 **Jambhivara cave**—its inscription of 2nd century B. C.—mention **Nakiya**, wife of **Mahāmada**.

P. 272. Haridas cave—inscription of 1st century B. C. mention Chulakarama.

P. 272. Jagannāth cave.

Pp. 272-75 *Anantagumphā on the Khandagiri hill—its inscription of 1st century B. C. mention monks of Dohada, Tirthankara images and symbols.

P. 275. Tatva cave—some letters of the Alphabet in Brahmi character of the 1st century B. C.

P. 276. Tatva cave No. II—Its inscription of 1st century B. C.—mention Kusuma and Padamulka.

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P. 277. Khandagiri cave and Dhyana ghara cave.

P. 278. *Navamuni* cave containing figures of the Jain Tirthankaras of about the mediaeval period its 3 inscriptions of about the 10th century A. D.—mention king Udyotakesari-Deva, Śubhachandra disciple of āchārya Kulachandra of Graha Kula, Ārya sangha and desigana, 2nd inscription, mention Khalla Śubhachandra. 3rd inscription St. Vakiravi.

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P. 283. Lalatendu Kesari cave—its Jain figures—inscription of mediaeval period mention king Udyotkesari and Kumara mountain (Khandagiri) and temple of Pārśvanātha

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COUSENS, Henry. *Medieval temples of the Dakhan*, Calcutta, 1931.

P. 29. Ruined Jaina temples at Patna, Khandesh, Anjaneri, near Nasik, and caves on the Anjaneri hills, belonging to Digambara Jains.

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Pp. 49-50. Jaina cave at Chandor (Nasik district) with image of Chandra-prabha, portraits of local patrons and of Sarasvati

P. 57. The Bhairavanātha temple at Pedgaon (Ahmadnagar district) was originally a Jaina temple.

Pp 67-68. Jaina temple at Sipur (Berar)—also a new temple where the image was transferred during Moslem invasion

P. 77. Jaina temples once flourished at Aundha (Nizam's territory).

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ARAVAMUTHAN, T G *Portrait sculpture in South India*, London, 1931.

Pp 30-1. Jaina *basti* constructed by Western Ganga King Rājamalla (c. 870 A. D.)—image in relief of Devasena, the pupil of the Bana King's (whom Rājamalla defeated in battle) Jaina preceptor Bhavanandin erected by a Jain *guru*, Āryanandin

Pp 83-93. Stones with epigraphs, memorial stones to *gurus*, stone-houses (śilā-kūta) and memorial—stones set up by Jains in Śravana Belgola—reference in Tamil literature to setting up by stones.

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PANT, B S. (Shrimant Bhawanrao Shrinivasrao) *Ajanā*, Bombay, 1932

ff Showing naked figures male and female—representation or imitation of Jain culture (cf Note 42)

P 5. Cave No 34—a Jaina cave.

P. 11. Utilization of mythologies of Buddhists, Jains and Hindus at the caves of verul.

Pp 17-18. Serpent hoods ornamented over the head of Tirthankaras in the Jain caves at Ajantā—the painting of Nāga Rāja and Ārya Rāja conversing together leads to the inference of Buddhists and Jains winning over Nagas to their side—First Teerthankaras of the Jains—a Naga probably.

P. 118. Paintings in cave No. 17 of 13 Bhukshus—probably Digambara Jains.

P. 118. (opp.) Plate—a group of *Bhukshus*—cave No. 17.

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WALLCHOPE, R. S. *Buddhist Cave Temples of India*, Calcutta, 1933.

P. 4. *Stūpa* was not a form of memorial only of the Buddhists, they are used by Jainas as well from the early times

P. 7. *Chaitya* in the sense of altar was used by Jainas and Buddhists to signify a temple containing a *cāitya*.

P. 6. *Jaina Stambhas* or *Lats* contain a *caturmukha* or fourfold Tirthankara that is the head and shoulder of a *Jaina* elder facing in all four directions.

P. 14. *Jaina Tirthankaras* are always represented in the position of *Dhyāna mudra*, meditative absorption

P. 18. The cave of Udayagiri and Khandagiri must be placed at about 250 B. C.

P. 22. The meaning of Ājivaka is not clear. It is applied to the disciple of heretic Gōśāla who was contemporary of Mahāvira and Gautama.

Pp. 27-30. Notes on Udayagiri caves

P. 30. Notes on Khandagiri caves

P. 88. The caves at Ellora besides those of Buddhist origin were excavated by Brahmanas and Jainas. Indra Sabhā cave may be said to be the glory of the Jainas

P. 32. More recent *Jaina* edifices and temples have almost obliterated the Buddhist dwellings

P. 37. Many Buddhist temples have been destroyed to make room for a pathway to the *Jaina* temples at the top.

450 (ii)

WAUGHOPPE, R. S. *Buddhist cave temples of India*, Calcutta, 1933.

P. 4. *Jains* used *stupas* in early times.

P. 6. *Stambhas* or *lats*—pillars usually erected in front of Śaiva, Vaiṣṇava, *Jaina* or Buddha temples. *Stambhas* bearing *Chaumukhas* of Tirthankaras symbolic of Jainic origin

P. 7. *Chaityas*—means an altar according to the *Jains*.

P. 14. *Jains* or *Dhyāna mudra* means "meditative absorption" representing Tirthankaras with legs doubled under them in a squatting attitude and the hands laid one on the other over the feet with palms turned upwards—Tirthankara always distinguished by the fact that they have both on the palm of the hand and on the chest a small diamond shaped figure.

P 22. Ājivika—disciples of heretic Gosāla a contemporary of Mahāvira and Gautama.

P. 31. Mention of Jaina caves and a modern Jaina temple on the Kondagiri hills.

P 32. Mention of Jain temples and edifices on the Mt. Girnar near Junagarh.

P 37. Destruction of many Buddhist excavations to make pathway to the Jaina temple on the top of Talaja hill, Kathiawar.

P. 74. "Indra Sabhā"—a Jain cave at Ellora.

P. 88. Indra Sabhā—cave No XXXII at Ellora the glory of the Jains.

P. 109. *Arhat*—a term applied to advanced *Bhikshus* or Monks, very revered or deserving.

P 110. *Chaumukha*—applied to the four faced Tirthankaras of the Jains.

P. 113. *Stambha*—a pillar erected in front of a temple, whether Śaiva, Vaishnava, Jama or Buddha.

P. 114. Tirthankara—a Jaina Elder

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ĀCARYA, P.K. *Architecture of Mānasāra*, Allahabad, 1933.

XL-XLI. In connection with Jaina images and their special accompaniment.

P. 69. Quarter for Jains in Sarvatobhadra village.

P 449. One to Seven platforms for the cars of the Buddhists and the Jains.

Pp 558-564. The details of Jaina images.

P. 562 The description of two arms, two eyes and head and nimbus the top knot (uṣṇisa).

P. 563. Erect or sitting posture of the Jaina images; with lotus seat, stiff attitude and meditative look with complexion of five groups of deities. *Siddhas*, *Sugandhas*, the *Jinas*, the *Arhats*, and the *Parśvakas*, with various carvings on thrones.

P. 564. No clothings, no ornaments On any part of the body of Jain images with *Śrīvatsa* mark in gold over the chest. Images of Candā and Mahācandā on the right and left door of the Jaina temple and the names of the attendant deities.

Pp. 78, 84, 237. Location of the Jaina temple in a village in the Nairriti plot (in the South-west corner).

P. 304. Construction of Jaina temple.

P. 249. Three storeys of Jaina temple.

451 (i)

ACHARYA, Prasanna Kumar. *Architecture of Mānasāra. Illustrations of Architectural and sculptural objects*, Allahabad, 1933.

P. 33. Chapter xxxii—Shrines of Attendant deities in Jain temples. Sheet No. Cl. Illustration—A temple of Vishnu with his attendant deities—Tīrthankaras.

P. 41. Chapter xlix—Doors of various types—of Jain temples P. 564.

P. 43. Chapter XLiii—cars and chariots—26th variety—chariot for Jains, with one to seven platforms.

P. 47. Chapter XLVIII—The ornamental tree for decoration for the Jains (translation Pp. 563, 565).

Pp. 61-63. Chapter LV Jain images, comprising five groups and twenty-four Tīrthankaras.

Jina, measured in the large ten tāla, in a straight, erect or sitting posture, in the equiposed pose, stationary (or movable) position, made with gold, silver, copper, stone, wood, stucco, grit, glass or terracotta, in high relief, furnished with two arms and two eyes, the head being clean shaven but furnished with the top knot (nimbus); the legs uniformly straight, two long hands, suspending, two feet on the lotus throne with a pinnacle, the crocodile arch, ornamental tree, royal elephants, etc., in a straight pose, the whole body being in a stiff attitude; bearing a meditative look on the supreme soul, placed below the fourth or third heaven, wearing no robes or ornaments, marked with the Śrīvatsa symbol in gold on the chest, crystal complexion, accompanied by sages, demigods and goddesses in a praying mood, Nārada with his musical instrument, *Yaksha* and *Yakshesvara* on the sides with raised chouries, *Vidyadhara*s and minor kings.

There is a sitting variety, placed on the louts seat, with two hands placed upwards over the face.

Plate No. CL—coloured plate illustrating the above description.

First group—*Siddhas*, second group *Sugandhas*; fourth group—*Arhats*, fifth group *Parīttakas*, Tirthankaras—comprising 24 types. Names of all the 24 Tirthankaras with their different signs—bull, elephant, horse, monkey, red goose, lotus, Svastika, crescent moon, crocodile, tree or flower, rhinoceros, buffalow, boar, lotus with stalk, shell, snake, lion, porcupine, thunderbolt, antelope, goat, pinnacle and tortoise

P. 66. Chapter LVIII—Mythical beings, comprising six types First type—*Taksha*, attendant to the gods, Jain deities, bearer of *Chowri*, measured in the nine tāla, made of one of the nine materials, furnished with two arms, eyes, the Karanda crown, legs clad in clothes, demon shape, bright-blue and yellow complexion, plough shaped legs turned towards the back, the right leg being in the *svastika* pose and the left bent, hands kept touching the knees and raised towards the gateway, one hand holding up chowry and the other kept touching the ground carved on arches thrones places and storeyed buildings.

P. 69. Chapter LXV—Tālas, comprising twelve types

First type—Large ten tālas, in which measures of one hundred and fifty-four parts (limbs) of the body is given. It is used in measuring super human deities, including Buddha, Jina etc.

P. 70 N.B.—Each of the tāla system admits of three varieties large, middle and small, ordinarily in the ten tāla, the whole height of an image is ten times its face, in nine tāla it is nine times, in eight tāla it is eight times, and so forth.

Plate sheet No. CLVI. showing large Dasa and other Nine Tālas.

BANERJI, R. D. *Eastern Indian school of Medieval sculpture*, Delhi, 1933

Pp. 8-9. Khandagiri Udayagiri Hills—Hāhūgumphā inscription, caves, and basreliefs representing scenes from the lives of the Tirthankaras

P. 12. Acanthus leaf ornament in the Jain images of Mathura, majority of the sculptures of the Kushan school of Mathura are Jains.

P. 22 No. 13. Inscribed pillar in the Jain temple at Bargaon (Nalondo).

P. 22. An inscribed pillar in the Jain temple at Bargaon, ancient Nalanda (Aihar).

(I.A. Vol. XL, VII, 1918, P. 110).

Pp. 144-6 Majority of Tirthankaras were born or died in Magadha province. Jain image found at Mandoli near Godagari, on the Padma, Rayshahi district, Bengal—kept in the Museum of Varendra Research Society. A Jain image discovered in the village of Ujaini, near Mangalkot, Burdwan district—kept in the Museum of Bangiya Sahitya Parisat. Mr. Dikshit's discovery of several Jain images in Bankura district, one in the village of Bahulura and another at Harmashra—all these four images are nude, which proves that the Digambara sect were preponderant in Bengal.

Many stone-built temples and thousands of mutilated Jain images in Ranchi, Singhbhum and Manbhum districts—beginning from Barakar and Dhanbad and ending in Jungles of Rewa stated and Orissa Feudatory states—these places one populated by Jains—Buddhist images never found here and Brahmanical images very few. These images generally made of coarse-grained sand stone or schistose rocks—basalt and mica schist every rarely used.

Jaina zone of influence once extended from south bank of the Ganges and western bank of the Bhagirathi to northern frontier of Jungle country of Gondwana—all images nude—so of Digambara sect—such images still worshipped by Jaina inhabitants of Orissa, called Saraks (Śrāvaka).

Ruins of Jain temples, images, of Vardhamāna's father and mother, Śāntinātha, Pārśvanātha, Rishabhadeva in temples found in village Chhatra, near Purulia, Manbhum district—some images of Chhatra very big.

P. 150 Stone temples at Chhatra (Bankura) and Begunia (Burdwan) temples at Barakar show affinity with Jain temples—most temples of Chota Nagpur originally Jain.

P. 163. Oldest Jain footprints to be found in the Śvetāmbara temple on Vaibhār hill at Rājgir (Bihar).

Plates :

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(b) Pārśvanātha from Harmashra, Dt. Bakura.

(c) Santinātha from Mangalkot, Dt. Burdwan,

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before the 17th century
- (b) Small images and *Chaumukhas* (*Caturmukh*), Chatra.
- (c) Colossal images of Mahāvira, Chatra.

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ANAND, M. R. *Hindu View of Art*, London, 1933

P. 48. Plate II Yakshani.

P. 89. Plate VI Jina.

Pp. 87-88. Jainism—arose in reaction to the logic of Upanishads, genealogy
of Mahāvira—Jains—division into Digambara and Śvetāmbara—austerities mentio-
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P. 102. *Samādhi—the loving contemplation of himself in union with the supreme*

P. 226. Jainism divided into two sects—Digambara and Śvetāmbara, 78 A.D.

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KRAMRISCH, St. *Indian Sculpture*, Calcutta, 1933

Pp. 98-99. Buddhist, Jain and Brahmanical images regulated in same manner
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classical period (Mathura)—spread of Jainism in western India responsible for the
abstract mediaeval Jain image

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Archaeological Survey of India—Annual Report—1928-29, Delhi, 1933.

P. 31. Mention of Hindu-Jain temple at Deothan, Nasik. Discovery of
9 damaged Jain images of the Digambara sects.

P. 117. Mention of Chālukyas bearing hatred against Jainism referred to in
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P. 181. Appendix-I. List of exhibits acquired for Indian Museum, Archaeological section during 1928-29.

No. 4 (7589) Standing figure Jina Rishabhanātha with bull below his feet and a *Chauri* bearer and two attendant standing figures on each side—From Dalmi, District Manbhum, Bihar and Orissa.

Plate xxx1. Harappa. Four nude figures (male) heads, hands and legs broken.

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T. N RAMACHANDRAN. *Tiruparuttikunram and its Temples, with Appendices on Jaina Units of measurement and time, cosmology and classification of souls*. Plates XXXVII, Madras, 1934.

Contents—Identification of Jina Kāñchi with Tiruparuttikunram—The temples of Chandraprabha and Vardhamāna—Inscriptions—Paintings and scenes from the lives of Rishabhadeva and Vardhamāna—Miscellaneous paintings—Appendices I, II and III.

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GARDE, M. B. *Archaeology in Gwalior*, Gwalior, 1934 (2nd Ed.).

Pp. 11-12 Mention of Jaina relics in several places—Jain caves in the Udayagiri hill, 5 miles west of Bhilsa Rly station, existence of some fine sculptures and inscriptions— dating from the Gupta period (400 to 600 A. D.)

P. 13 Numerous Jaina monuments in the state of later 9th or 10th century—Jaina statues on the Fort rock at Gwalior (15th century)—rock-cut figures in Khandar hill at Chanderi. Jaina remains in Padhavli and Suhania (Dist. Tonwarghar); Barai and Panihai (Dist. Gid), Naiwar, Se Sai and Bhimpur (Dist. Narwar); Dubkund (Dist. Sheopur), Indor, Golakot, Pachrai, Buddhi Chanderi, Rakhetra, Bithla, Thobon and Tumain (Dist. Esagarh), Gyāraspur and Babloh (Dist. Bhilsa), Gandhaval and Maksī (Dist. Ujjain), and Nimtlin (Dist. Mandasa).

Pp. 40-43. Images of Jaina Tirthankaras and *Chaumukhas* in the Gujarī Mahal museum of Gwalior State.

Pp. 53-58. Description of a Jain temple in Badoh 12 miles by road to the east of Kalhar station (W. R.) on the Bombay-Delhi main line of the G. I. P. Rly.—Gudarmal temple is built up of the ruins of Jaina temple—Jaina temples of 9th to 12th century—images of Tirthankara in cells—Sanskrit inscriptions of 11th century.

P. 68. Two Jaina caves (Nos. 1 and 20) in the caves of Udayagiri. Chanderi (Station Mungaoli G. I. P. Rly.) to 70 Rock-cut Jaina sculpture in Khandhar hill.

P. 74. Chanderi—a place of Jaina pilgrimage—an old rock-cut Jaina image and a modern Jaina temple. A number of Jaina temples in ruins of 9th-10th century in Budhi Chanderi—studded with images of Jaina Tirthankaras—Vestings of Jaina monuments at Bithla and Hakhetra—Thoban another Jain centre with some Jain temples—9 miles south-west of Chanderi.

Pp 83-84 Rock-cut Jaina images in higher up the hill sheltering the *Chaturbhaya* group of temple

P. 87. Jain rock sculptures on both sides of the urwahi road are images of Jain Tirthankaras in small caves or niches carved all over the sides of the Fort rock, the largest being 57 ft.

P. 89. Gyaraspur—24 miles North-East of Bhilsa Rly. station—once a place of Jain influence still possessing Jain monuments—Bajramat temple containing three shrines occupied of Jaina idols

P. 91. Jaina images in Maladevi temple at Gyaraspur.

P. 106 Narwar—16 miles North-East of Satanwada station statues of over a hundred Jaina Tirthankaras in Narwar—huddled up in an underground cellar of the town.

P. 110. Padhavli—4 miles to the west of Pithora (Kalan) station—here are ruins of Jain temples.

P. 114. To the West of the village Padhavli on the Western face of a hill and on its top are the ruins of a few Jain shrines with some stray sculptures. This and some other Jain shrines and images around the village show the influence of Jainism.

P. 123. Jaina temples in ruins of 10th to 12th century and a big Jain sculpture locally known as Chaitnāth in Sahania (20 miles south-east of Morena).

P. 128. A fine Jaina *Chaumukha* lying loose in jungle in the south of the village Ferahi, 5 miles N. E. of Kadwaha.

P. 131. A huge sculpture of a Jaina Tirthankara known as *Baita Deva* in Jumain village 6 miles S. E. of Takneri.

P. 145 Bina-mim-ki-mayid in Ujjain was built upon (and with the material) of an old Hindu or Jaina temple.

Plate VIII—Rock-cut Jaina sculptures, Gwalior fort 15th century.

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C. R. KRISHNAMA CHARLU. *The Kannada descriptions of Koppul* (Hyderabad Archaeological Series No 12), Calcutta, 1935.

Pp 1—13 The village of Kopbal (locally called Koppala) situated on the left bank of the stream Hirehall an important tributary of the river Tungabhadra. Earliest mention of this great Jaina sanctuary (Kopana-pura) in the 7th century (Karn. Hist. Review, Vol II, P. 48) record of the Western Chālukya king Vijayāditya (A. D. 696-733) An Epigraph of Śaka 1032 (A. D. 1110) of the time of Hoysala king Vishnuvardhana, states that through the benefactions of—the Jaina Gangana—Dandanatha, a general of the king, the province of Gangavadi became famous like Kopana. His elder brother Bamma Chamupa, built many Jain temples at the Ādi-tīrtha Kopana. Hulla-Senapati, the chief Minister of the Hoysala king Narasimha, son of Vishnuvardhana granted gold for the benefit of the *Chaturvimsati*—*Jinamuni-savgha* at Kopana-Mahātīrtha. (Ep. Carn. Vol. II—Revised Ed. Kan. Texts No. 127, 384, 345). In a record of about A. D. 1283 engraved on the pedestal of the *Chaturvimsati*-Tīrthankara image in the Chandranātha-basti of the village it is mentioned as Kapana-tīrtha. (My. Ar. Rep. 1916).

Kopana was not only a great *nagara* and place of literary celebrity in the 9th century but also it was reputed as a great Jaina-tīrtha, Ādi-tīrtha (original tīrtha).

Inscriptions. Texts and Translations Fully given : 1. Engraved on the Chandrabandi Rock and refers to the tomb (*nisidhi*) of Gurugala Bhandappa, the disciple of Chamdrasadeva of Kopana. (13th century A. D.).

2 Engraved on the Chandrabandi Rock, dated Śaka 803 (A. D. 881); states that Svanandi-Bhatara, the disciple of Edachattugada-Bhatara, belonging to the Kundakunda line, completed here the vow of renunciation (*sanyāsa*).

4 Do. Records erection of the Jaina tomb (*nisidhi*) of Pattanasvāmī Pāyakaṇṇa lay disciple of .. of Bhaṭṭāra of the Senagana of the Mūla-sagha; 13th century.

5. Engraved below the canopy-shaped boulder to the west of the Palkigundu. Records that Vardhamānadeva disciple of Devendrakīrti—Bhātāraka had the image of Chhaya—Chandranāthasvāmin carved here (the image is there), 18th century A. D.

Engraved on the Palkigundu hill in close proximity to the Asokan Inscription. States that Chāvayya had the foot prints of Jatasīnganandī Ācārya carved here (Foot print still there), 18th century.

6. Engraved on the roof-rock of a cave to the south of the Palkigundu boulder. Belongs to the reign of (the Western Chalukya King Vikramāditya, V) A.D. 1009-1017. Records that saint Simhanandī tammadegal observed here the vow of *sanjāna* (*Imguṃmarana*), his disciples Simhanandī-anna, Matisāgara-Anna, Narala Kamitā and Brahmachari-Anna attended upon him. He was succeeded by Kalyān-Kīrti, after him Ravichandra chārya, he was followed in order, by Gunasāgara—Munipati, Gunachandra—Munindra, Abhayanandī and Māghanandī. Kalyānakīrti built the Jinendra-charitya at Bichchukundi.

9. Engraved on the pedestal of a Jaina image found at Kopbal but now deposited in Salar Jang's palace at Surūr Nagar, Hyderabad (*see* frontispices). Records that Bopanna and his wife who was the lay disciple of rāya-rājaguru, Mandalachārya Māghanandī—Siddhānta—Chakravartī, had the image of the 24th Tirthankara made and presented it to the *beḍaḍi* constructed by Madana-Dandanāyaka of the Desiya-gana of the Mūla-sangha. (*see* Arch. Report of Mysore, 1916, P. 83 and Ind. Vol. XXXII. Pl. IV)

10. Engraved on the pedestal of another Jaina image (now in Salar Jang's Collection). Records that this image of the *Pancha-Paramesthins* made by Devanna, the son of Āchannaya who was the Kulagiri-senabone of Erambarge, the capital city, and who was the lay-disciple of Madhavachandra Bhattaraka of the Ingatesvara branch or school of the Pustaka-gachchha belonging to the Desiya-gana of the Mūla-sangha *Pancha-Paramesthins* described.

P. 14. Appendix—other literary and epigraphical references of Kopbal and its antiquities

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Illustration

Plate I. No. 1—Chandrabandī Rock Jaina Sculptures and Kanarese inscription No. 2. Chandrabandī Rock Jaina Canarese inscription Śaka 803.

Plates II-III Nos. 3-5. Chandrabandī Rock Canarese inscription.

Plate IV. No. 6 Palki-Gundu Canarese inscription

Plate V No. 7—Canarese inscription from a cave to the south of the Palki-Gundu.

Plate VII. Jama sculpture found at Kopbal. Frontispiece—Jaina sculpture found at Kopbal.

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Part-I

Plate xi (a) Rājgir—Ruined Digambara Jain temple on Vaibhāra Hill, before excavation and conservation. S. W.

(b) Rājgir, Digambara Jain temple on Vaibhāra Hill after excavation and partial conservation. S. W.

(c) Rājgir Sonbhandar cave after conservation

Plate Lxxvi (b) and (c) Nanhwara, Jubbulpore Dist. Two stone images of Jain saints found under the debris of a hut, probably portions of a temple door of the 11th century A. D.

Plate Cxxii Stele with figures of the Jinas of the year 35 in the Mathura Museum (Indian Museum, Calcutta).

P 31 Digambara Jain temple on the Vaibhāra Hill Rājgir—24 small shrines surrounding the central one containing various Digambara Jain images, with inscriptions— a 22" high image standing with both arms hanging straight down, two more figures placed in niches above the central figure, seated in the *dhyāna* pose.

P. 42 *Vastī*, Jain temple, Sultan's Battery, Malabar District—dilapidated condition—repaired.

P. 43. Jain temple at Mullur, Coorg—repaired

P. 140 Discovery of Jain images at Nanhwara, Jubbulpur District (Plate Lxxvi (b)). Central figure is of a Tirthankara (Mahāvīra ?) *Vahanas* are lions, flying female deities holding a three-tiered umbrella over him and two elephants on the top pour water from jars held in their trunks. Date probably of 11th century A. D.

Another broken Jain image (Plate Lxxvi) found lying on the roadside in the village. Central figure seated and *Vahanas* and attendants are same as described above.

P. 143 The occurrence of the symbol of human feet, the *charanapāduka*, may mean a *Buddhapada*, or the *pādukas* of the Jain Tirthankaras; but it may as well be taken as *Vishnupada*.

P 209 Two inscriptions from Ranibennur, Dharwar, Dist. Bombay in Kannada. One dated S' 781 and the other S' 1774—Former belonging to the time of Rāshtrakūta king Amoghavarsha I. It registers a grant of land to the Nagula—*basadi* or the Jain temple founded by Nagula Pollabbe (i. e. Pollabbe of Nagula family), gift being entrusted to—Nāgānandī-ācārjya(ya) of the Singi-gāvura-gana

The other Nagarī record is dated Śaka year 1174 (1252 A. D.)—mentions one Jaitugideva who might be identified with homonymous son of Singhana (c 1200 to 1247 A. D.) if the record belongs to Yadava dynasty.

Pp. 226-227. A Jain image in the temple of Vāsupujya at Uadipur with an inscription on the pedestal recording its erection by a certain Vahila Sodaka Ś 1076

P 242 Inscription of Kannur of the 37th year of the Chālukya-Vikrama era (A. D 1112) registers a grant of land to the Jain temple of Pārśvanātha at Kannavuri (Modern Kannur) by Kalidāsa-Danda-nātha a Brahmana officer of Vikramāditya. Incidental mentions of 3 Jain teachers of Konda (Kunda) Kundānavaya-Mulasangha, Desi gana and Pustaka gachchha viz Vaidhamāna-muni his disciple Balachandra-vratin and the latter's disciple Arhanandī-Bettada-deva

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Annual Reports of the Archaeological Survey of India for the years—1930, 31, 32, 33, 34, Delhi, 1936.

Part-II

P 252. Jain images of the Gupta and post-Gupta period of Northern India shows eyes slightly opened below and fixed on the tip of the nose

P 253 Figures of standing Jinas bearing inscription dated in the year 35 of the era of amshka (Plate CXX b) in the Mathura Museum (B. 70). Figure in front and to the right have wavy hair on the head and that to the left hair arranged in spiral curls. Protuberance on the head of the Jain figures called *unhnisha* a distinctive feature of the Jain images of Gupta period, 3 heads of the Jinas Nos. 8558, 8555, 8557 in the Indian Museum brought from Mathura.

P. 253 (n). The above three numbered images probably Buddhas (Editors' note).

P. 256. Mention of a Jina miniature crystal figure of Pārśvanātha acquired from Mathura Museum.

P. 275. Stone image of the Buddha in the Deer-Park from Monastery No. 9, Nālandā suggests its identification from the style to be one of Jaina Tirthankara, though the symbols would accompany an image of the Buddha. Image seated on a *Vasupadmāsana* in the *dhyāni-mudrā* with two male attendants on either side—*Dharma-chakra* on the pedestal front and two deer, Triple umbrella over the head a vase with a lid above the shoulders and a peculiar double-lotus-like object with a handle over the left shoulder.

P. 276. Mention of the presence of Brahmanical and Jainic images among the Buddhist deities at Nālandā.

P. 289. Jina images discovered at Kankālī Tīlā at Mathura now deposited in the Lucknow Provincial Museum.

P. 304. Jaina image found at Kantabenia, 24-Paraganas District, Bengal.

P. 347. Appendix-I List of acquisitions by the Indian Museum, Calcutta, 1930-31

Nn 2 (8556)—Spotted red sandstone head of a Jina (?) hair arranged in curls, no trace of *Ushnisha* 11" x 8" from Mathura

No 3 (8557)—Red sandstone head of a Jina (?) the area above the forehead covered by hair is slightly elevated, no trace of *Ushnisha* 7" x 6" from Mathura.

No 4 (8558)—Spotted sandstone head of a Jina (?) hair arranged in stylized waves, no trace of *Ushnisha* 5½" x 4¼" from Mathura.

Presented during 1932-33.

No. 16 (8585)—Crystal seated figure of a Jina Pārśvanātha head lost. 2" x 1.1/3" from Mathura

Purchased during 1933-34 (Bangalore).

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Archaeological Survey of India—Annual Report—1936-37, Delhi, 1940.

P. 25. Jain shrine on Vaibhāra Hill (Rājgir in Bihar)—Its conservation carried out (Plate VIII-a, b, c).

P. 26. Barbar caves in the Gaya district—area in front of the Lomas Rishi and Sudāma caves were cleared.

P. 31. Coorg Province—the three Jain temples at Mullur were treated.

P. 47. Rājgir—Jain shrines on Vaibhār Hill—contains several small stone Jain images of the Digambara sect (Plate XII-c)—one sculpture depicts a seated Tirthankara with attendants on one side, and a female figure with a Tirthankara on its top, seated on the back of a tiger, on the other.

Pp 51-54. Excavations at Mahāsthān—Govinda Bhita at Mahāsthān in the Bogra Dist, Bengal—a Plaque represents a woman sleeping on a couch, her right hand extended and touching a bull descending from the skies (Plate XV-a)—the scene portraying the dream of Marudevi, the mother of the first Tirthankara, Rishabhadeva, who is said to have noticed a bull descending from the skies and entering her mouth

Pp. 62-66. The Antiquity of Korkai—at Korkai was formed the first settlement of civilized men in Tinnevely and it was there that the name of Tāmrparni by which the river became known was first given to it, in the time of Alexander, the island was known as Taprobane, it was the capital of the Pāndyas from about 600 B.C. The images of 'Buddha' that CALDWELL refers to (History of Tinnevely, 1881) as being seen here are really Jain figures

Pp 88, 89, 90 Sohagpur (Rewa state)—in the Kotli of the local Thakur was found a Jain image with a short votive inscription which reads *Vapiyā putraya Dhanadattasya Kṛtī*, i.e. (this is) the work of Dhandatta, the son of Vapiyas. The numerous Jain images found built into the walls of the *Kotli* show that there must have been once a splendid Jain temple in the neighbourhood Lakhwaria, 2 miles from Arjhlā, a village situated at a distance of 20 miles from Shadol and 7 miles from the Buihai Railway station, here are rock-cut caves in front of the caves in the north is the ruins of a temple under a tree in the vicinity are placed a few Jain images and bas-reliefs, originally belonging to this temple; in one cave is a small standing figure of a Tirthankara, below the hill are a few more broken Jain images. The site seems to have been a fairly big Jain establishment and the cells were probably used by Jain monks as residence. Singpur, a village 8 miles to the south-east of Shadol. In one of the walls of Panch Math temple here the figure of a Jain goddess with a badly damaged votive inscription in Nagari is found, there is a tank in the vicinity on the bank of which are placed four big images of Tirthankaras, partly immersed in water. At Mahoba on the Katesvara hill situated on the southern side of the town near the temple of Chandika, there are several figure of Tirthankaras and other images carved on the rocks. On these rocks are five Jain votive inscriptions, three of which are dated. The earliest is dated Samvat 1235 and mentions Siddhamita Gunabhadra. The other two bear one and the same date viz., Samvat 1240 Māghasudi 13 Śukrē (Friday, 27th January, A. D. 1184).

P 92. Provincial Museum at Lucknow—a large number of Jaina statues with inscriptions on their pedestals—mention dates, names of donors and Jaina teachers and places, one of these on a marble frieze containing a sitting lion on each side records that the image of Śānti (Nātha) was caused to be made by the merchants Pahlā and Jiju; mentions Panditāchārya Vāsavachandra, to the image was set up by Kirtudhara in Samvat 1132 in the reign of Vijayapāla The Vijaya-dhirāya of the Bayānā Jaina inscription of V. 1100 has been identified with this Vijayapāla. The same Pandit Vāsavachandra is also mentioned in another inscription found on the pedestal of two standing Jaina images now preserved in the same Museum—another record found on the pedestal of an image of Sumatinātha, the 20th Tirthankara, is dated Samvat 1210, Jyeshtha-sudi 3, in the reign of Govinda Chandradeva (of the Gāhadavāla dynasty of Kanauj) records the establishment of the image by Durlabha-chandra, the son of Sādhu Śōna of the Vāstavya family and by Sādhu Jāhala.

P 97. Idar State—At Vadali, 7 miles north of Idar, there in the Śāntinātha temple engraved on a pedestal is an inscription dated Samvat 1275 Varshe Vaiśākha-sudi 4, Sukli = 19th April, A. D. 1219, Friday, the year being Kārtikādi, mentions the following Jaina teachers: In the Chandra-kula Vardhamānasūri, in his line Devasūri, Hemasūri, Yasaschamdrasūri, Munichandra and Kamala Prabhasūri. It also records that the image of Śāntinātha was established Vātāpalli (Vadali) by the Śrīsangha and was consecrated by Sāmasūri.

Pp. 97-98. Bhiloda, about 23 miles from Himatanagar (Idar State), has a Jaina temple with a *Kirtti-stambha* attached to it. The temple contains a number of images of Jaina Tirthankaras with votive inscriptions engraved on the pedestals. On a stone built into the Kirttistambha there is an inscription of Samvat 1666 (A. D. 1609) which mentions the Jaina teacher Vādhbhūshana belonging to the Mūla-sangha, Sarvvatigachhna, Balātkāra gana and Kundakundā-chāryānvava. The name Bhiloda is also found in the second line of the inscription.

P. 107. On a hillock called Anḍimalai at Salavandipuram in the South Arcot district are found groups of rocky beds called Pāndavar-ṣaḍukkai sheltered by overhanging rocks, some of which contain figures of Jaina Tirthankara cut in relief on their sides.

P. 122. The earliest record from the Sirohi State as found on the pedestal of one of the two standing Jaina images at Pandwara, dated Samvat 744 (A. D. 687)—mentions that Drōṇōvaka Yaśodeva had this beautiful pair of images made by the architect Sivanāga, it is the oldest Jaina inscription found in Rajputana till now. The second is also engraved on the pedestal of an image of Mahāvira at Varkānā. It is dated the 6th day of the bright half of Āshāḍha, Samvat 1024 (= 16th June A.D. 967)

and records that during the reign of Krishnarāja this image was set up by one Vardhamāna of the Veshtika family, the architect being Narāditya.

Pp 154-55 In the Jain *Basti* at Lakkundi in the Dharwar district are placed a standing image of Brahma in the round (Plate XXXVLL-a) and a seated image of Padmāvati (Plate XXXVII-b). According to Hemachandra's *Abhūdāna Chintāmani* I, 42 Brahma is the name of a *yakṣa* who acts as a guardian to the church of the tenth Tirthankara Śīṭala. The Brahmeśvara and Brahmayaksha figures illustrated by BURGESS in his article on Digambara Jaina Iconography (Ind. Ant. Vol. XXXII, 1903, Pp. 459-64 and Pls. II and IV) depict the former with four heads and eight arms—six holding symbols and with the lotus-bud for a cognizance and the latter. Though the special attendant of Śīṭala the tenth Jina is also represented separately as mounted on horse back, with four heads, holding whip, sword and shield. But this sculpture has all the attributes of the Brahmanical God—many of the Brahminical deities are included in the Jaina pantheon may explain the presence of the above image in the Jaina temple. In the Jaina temple at Taundi near Nipani in the Belgaum district of the Bombay presidency the image of Brahma is being worshipped under the popular name of Bhairamappa.

The image of Padmāvati—Digambara Jaina *Yakṣini* of the 23rd Jina Pārśva-nātha—seated in *līlāsana* is 3 ft 8 in high and 2 ft. 10 in broad, has 4 hands. the upper right holds the *ankuśa*, the lower right is in the *Vardda* pose, the upper left holds a *pāṣa* and the lower left a conical (citrus) fruit, her crown shows a *dhyaṇi* figure in front, the crown is shaded by a fine-hooded cobra. The cock is her *vāhana*. The following *stotra* copied from a manuscript in the Jaina Bhandar at Zira, Dist Ferozpur speaks of her fierce character, profuse ornamentation and great importance.

Śrīmad Gīrvānachakrasphuṭa-mukutatoṣṭi divyamāṇīyamālā.

Jyotiṛjvālā karālā sphurita-mukurikā dhṛṣṭa padāravīnde, tvam vand devī padme dharanī-dharayitṛe par-vamāmrakṣa padm.

A. GUOSH *The Pottery of Ahichchhatra, District Bareilly, UP (Ancient India, No. 1, Delhi, 1946).*

P 37 Ahichchhatra, the capital of the kingdom of north Panchala. The ruins of Ahichchhatra are situated about half a mile to the north-east on the village of Rāmonagar which is even now known to the Jains as Ahichchhatra.

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Ancient India—Number 2, Delhi, July, 1946.

P. 110. Fig 45—Palaeographical Chart of select letters from early South Indian Inscription*. Includes 14 Sittannavasal letters.

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Annual Report on the working of the Curzon Museum of Archaeology, Muttra. Allahabad, 1935.

P 4. Acquisition of a stone head of Tirthankara from Kankali Mound (No. 2555).

464

NAWRATH, L. A. *THE GLORIES of Hindustan*, London, 1935.

Plate LXXVII. Gwalior. Jain statue in the Urwahī Ravine on the western slope of the citadel—57 ft high. "These rock sculptures of Gwalior" writes CUNNINGHAM, are unique in Northern India as well for their number as for their gigantic size.

Plate C V. Delhi. Kuwatul Islam Mosque—The pillars desired were brought from Hindu and Jain temples.

Plate CLXXIV. Chittorgar *Kīrti Stambh* (Tower of Fame)—smaller of the two 75 ft high—seven storeyed consecrated to Ādināth covered with elegant sculptures.

Plate CXCVIII. Mt. Ābū, Vimala temple, Mt. Ābū 3,800 ft. above sea level.

Plate CXCIX. Mt. Ābū Vimala temple—ceiling panel—one of the most perfect examples of marble work in India and shows a mastery over material which overcome all difficulties.

Plate CC. Mt. Ābū pillars, cornice, roof.

Plate CCI. Mt. Ābū Stairway.

Plate CCII. Mt. Ābū Tejapāla temple of 1230 A. D. dedicated to Neminātha—ceiling view

Plate CCIII. Mt. Ābū—Tejapāla temple—interior of the temple the appearance of a dream like castle in a fairy tale.

Plate CCIV. Mt. Ābū Tejapāla temple—image of Tirthankara a one the Shrine.

Plate CCXIX. Śatruñjaya—Those who know temple cities of Mt. Ābū and of the Holy mountain can hardly believe that the Jains are a small religious community numbering not more than 1½ million.

Plate CCXXXII Ellora Indra Sabhā—"Indra's Festal Hall" one of Jain group—Buddhist and Jains lived peacefully side by side for centuries.

465

GARDE, M. B. *A hand book of Gwalior*—(Gwalior, 1936).

Illustrations

P. 32. Jain rock sculptures.

P. 50. Jain statue.

P. 4. Jains comprising 1% of the Gwalior population.

P. 31. Gwalior abound with Jain relics.

P. 32. Jain monuments in Gwalior not going back beyond 9th or 10th century. Jain statues on the fort rock of Gwalior mentioned. Other centres of Jain remains are—Chanderi, temples of Padhavli, Suhania Baral, Panihar, Narwar, Bhimpur, Sesai, Dubkhund, Indar, Pachrai, Gola-Kot, Budli Chanderi, Thoban, Rakhetra, Bithala, Tumain, Gyaspur, Gadhiaval, Maksī and Nimthur.

P. 46. Jain images by the side of the road leading to Gwalior fort.

P. 48. Erroneous belief of Sās Bahu temples being Jainic.

P. 50. Jain rock sculptures on both the sides of the slope of the Urwah road. Unique for their number and size. largest being 57 ft. high.

P. 108. The Gwalior state Jain Association of the Dīgambara community founded in 1932, a social and academic institution secretary Mr. Mohanlal Jaiswal.

P. 115. Seth Shitabruī Lakhmichand Jain High School, Bhilsa maintained on public charity initiated by Shrimant Dānavr Seth Lakhmichand Jain of Bhilsa—D. S. Datar Secretary.

P. 116. The Viratattava Prakāśhak Maṇḍal, Shivpurī a residential Jain Sanskrit College, conducted on Gurukula lines founded by Jainachārya Shri Vijaya Dharma Sūri—receives annual grant from the state.

| | |
|-------------------------------------|--------|
| P. 125. Jain population of Gwalior | 45,079 |
| P. 126. No. of Literate Jains—Males | 8,480 |
| Females | 1,147 |
| No. of Illiterate Jains—Males | 15,758 |
| Females | 19,694 |
| No. Literate in English—Males | 535 |
| Females | 23 |

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LUARD, C. E. *Notes on the Dilwara Temple* (Mt Ābū, 1913) F. P.—Rough Sketch of the Delwara temple

P. 7 Kumārapāla the Jain king assisted by Hemachandra the Jain scholar.

Pp. 14-18. A brief sketch of the Jains—Jain tenets—denial of the divine origin of the Hindu sacred books, tenderness to animals the concept of *Moksha*—religion consists in their reverence to their Tirthankaras. Division into sects—Geneology of Ādinātha, Neminātha, Pārśvanātha and Mahāvīra—described. Mt. Śikhar (Bengal). Mt. Śatruñjaya (Guzrat) Mt. Girnar (Kathiawar) Arbuda and Chandra ragha sacred place of the Jains.

P. 19. List of twenty-four Tirthankaras with their emblems and examples found in Vimala Sah and Vastupāla temples.

Pp. 20-32. Dilwara temple—history, architecture and decoration fully described—Vimala Sah temple of Ādināth—its legendary tale regarding its construction fully described. Temple of Vastupāla and Tejapāla style and architecture fully described.

Pp. 32-40 Geneaology of Vimala Sah and Vastupāla and Tejapāla noted mention of Kharatara gachcha a sect of Jains—Vardhamāna the first Sūri of the above Gachcha Mention of triple temple to Nemināth built by Vastupāla and Tejapāla at Girnar containing also an image of Mallinātha. Temple erected in honour of Vastupāla's wife Lalitā Devi.

Pp. 40-41. Smaller Jain temples—(1) Temple of Ādināth, (2) Temple of Pārśvanāth called *Chaumukha*—described.

Pp. 49-50. Mention of some connections of Malladeva, Vastupāla and Tejapāla with Śaivite temple is conclusive of intercourse existing between the two religions. Mention of connections between Vaishnavas and Jains in Malwa.

Jain temple at Achalgarh dedicated to Pārśvanāth erected by Sāsa and Suratan two Jain brothers of Malwa (A. D. 1513), repaired in A. D. 1715. Three images of Ādināth and one of the Śāntināth placed.

P. 64. Summary

Durlabha (Chalukyan king of Anhilwara)—

Jain—1010-1022.

Bhimdeva II —do— Jain—1178-1241

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SARASAVTI, S. K. and SARKAR, K. C

Kurkihar, Gaya and Bodhi, Gaya—Rajshahi, 1936

vii. No artistic difference in the treatment of Buddhist, Jain and Brahmanical images produced in one centre at a given period.

468

CHANDA, Rama Prasad. *Medieval sculptures in the British Museum*, London, 1936.

P. 1. Basis of Jainism—transmigration of soul and final liberation from the revolving wheel of rebirths.

Pp. 5-6 Early Buddhist texts name six great rivals of Buddha, one of them is called *Niganth* Nātaputta (Mahāvira). Terms Buddha and Jina applicable to both. No Jain image assignable to an age earlier than beginning of Christian era yet discovered—earliest known Jain images found in Mathura. Impulse for making the images of the Jinas came from West (Mathura) to East.

P. 8 All seated Jain images are in full *pariyanka* (cross-legged) posture. The postures described by Jainasena in Ādipurāṇa.

Pp. 9-10 The cult of the images of the Yogī in North-Western India a revival of an old cult. 3 seals of Mohanjodaro bear representation of nude tree deities like the images of the Jinas in the *Kayotsaraga* posture.

P. 12 Jain images at Mathura from the year 3 to 98 in the successive reigns of Kushan kings, from Kanishka to Vasudeva. In the Indian sculpture room of the British museum are five fragments of the images of Jinas without drapary from Mathura.

Pp. 41-43. Three inscribed Jain image sculptures of the early post Gupta period—their description.

Pp. 45-47. Two Jain images of the later post-Gupta period of the goddess of learning—one assignable to the 11th or 12th century A.D. and the other to 1034 A. D. their description.

P. 71. Four Jain statues of stelite, two standing figures of Pārīvanātha, a standing woman with two children and a seated Jina on a tree above her head; a stela bearing standing image of Rishbha and Mahāvira, at Khandagiri in Orissa.

Illustration

Plate No. XXII. Rishabha and Mahāvira from Bhuvanesvar, Orissa.

469

K. N. DIKSHIT. *The progress of Archaeology in India during the past Twenty-five Years*. New Delhi, 1939.

P. 41. Archaeology in Indian States. Jain movements, Gwalior—Jaina temples of the mediaeval period ranging in date from the 9th to the 15th centuries were brought to light at Padhavli, Suhania, Barai, Panihar, Narwar, Sesai, Bhimpur, Indor, Golakot, Pacharai, Rakhetra, Bithla, Thoban, Tumain, Gandhaval and Nimthur.

470

A. N. UPADHYE. 34, *Belgol and Bahubali*—(J. A., V. 4, Pp. 137-41, Arrah, 1940).

This note describes the monolithic statue of Bāhubali at Śravana Belgōla and dwells upon the permanent moral values for which it stands.

471

A. N. UPADHYE. *Gommaṭa* (B. V., II, 1, Pp. 48-58, Bombay, 1940; also in Hindi, Anekanta, Pp. 229-33, 293-99, Saharanpur, 1942).

Taking into account the various references about Gomateśvara in inscriptions, etc., it is found that it is reasonable to believe that Gommaṭa was the name of Camuṇḍarīya. The term gommaṭa meaning handsome, fair, etc., is quite current in Marathi as well as in Kannada. In conclusion, the view that Gommaṭa is derived from *Manmaṭha* is refuted in details.

472

Poduval, R. Vasudeva *Archaeology in Travancore*—Trivandrum, 1943.

P. 1. Jain images of Tirthankaras and Padmāvati *Devī* on a hill at Citalal, Kallil and Nagercoil, in Travancore.

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Bruht, O *Indian temples* (Oxford University Press, 1937).

Preface—Mahāvira's promulgation of the doctrine of Ahimsā upon which Gandhi to-day is trying to build New India—Mathematics having a large place in Mahāvira's discussions Gujarat, Bengal and the Deccan—main Jain centres of to-day—Architecture of Muttra, Gurnar, Palitana and Mt Ābū—immensely rich Congregations. Absence of lyric note in Jain architecture

Plate 13—*Yakshini* on east gate at Sanchi (?)

Plate 45—Mt Ābū Temples.

Plate 46—Mt. Ābū—Interior of a Jain temple.

Plate 47—Hathi singh temple, Ahmedabad

Plate 80—Kajurāho Panorama of Śiva, Vishnu or Jain temples Notes No 45 Mt. Ābū—Sobel exteriors contrast with the richness of the interior decoration.

No 46 Mt Ābū interior famous for their flamboyant decoration.

No. 47. Hathi Singh Temple, Ahmedabad (1818), modern Jain styled exuberant sculptures resembling Mt. Ābu temple.

474

DIKSHITAR, V. R. Ramchandra. *Origin and early history of Cautya*—(Ind. Hist. Qu. Vol xiv. No 3, Calcutta, 1938)

P. 448. From that of the shrine the application of *Cautya* was extended to a *bimba* or duty in the shrine. We hear of this more in the Buddhist and Jain books (Pampa, *Ādi Purānam*, x St. 241) The Buddhists and Jain found that the masses of the land looked upon these as sacred alters and venerated them highly; they therefore, thought to venture a conjecture, better to give the old name to their sanctuaries instead of inventing a new one. Hence the *Cautya* was adopted as the name of their sacred shrines, whether they contained the images of the Buddha or Jina or their relics.

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East Indian Sculpture. The Toledo Museum of Art. Toledo (U. S. A.) 1940.

No. 24. A Jain household shrine of wood elaborately carved, of about 1700 A. D.—Mythological animals, figures, deities, tree and flower motifs—its architectural peculiarities—sculptural details.

476

Hasmukh, D. SANKALIA. *The Archaeology of Gujrat*. Bombay, 1941. Introduction Kuvalayamālā—a Jain Prākṛit work, source of study for mediaeval history of Gujrat,

P. 48. *Kevalis*—Jaina technical term meaning “One who has attained supreme knowledge. *Svastika*, *Bhadrāsana*, *Nandipada*, *Minayugala*, *Kalasa*—Jain symbols seen in Jain caves. Existence of these in the Jaina *stūpa* at Mathura

P. 50. Uparkot caves in Junagarh—regarded as Jain caves. Mention of Jain caves at Bawa Pyara’s Math

P. 53. Mention of Chaitya caves as Jain caves.

P. 53. (n) 3. Indications of early Jaina settlements at Dhank (Dhank). (30 miles N. W. from Junagarh in Gondal State)—Tilatila Pattan its former name—images of Jaina and Hindu pantheon are laid bars whenever the place is dug up for laying the foundation of a building.

P. 84. Close resemblance of the temple of Modhera (11th century) with the Jain temple of Ādinātha at Delwara Ābū.

P. 90. Resemblance of columns of Modhera temple with that of Ābū.

P. 106. The Jaina temples of the Chālukyan period—scattered all over Sarotra and Taringa (Kathiawar), Girnar, Śatruñjaya and at Mt. Ābū.

(n) Mention of more than a hundred Jaina temples in Anhilvada—none very old—“not of much architectural or archaeological importance”—BURGESS.

Pp. 107—115. Śatruñjaya and Girnar temples—extreme renovation losing architectural and archaeological value Temples at Ābū built by Vimala 1032 A. D. Their chronology—Ādinātha figure inside fully described.

Temple of Luna or Luna-Simha—*Vasahka* dedicated to Neminātha built by Tejapāla 1230 A. D. Fully described.

Jaina temples at Śatruñjaya or Palitana built by ministers of Vastupāla and Tejapāla and Kumārapāla, in 12th century and also by Vimala—Lost all architectural or archaeological value.

Jaina temples at Gīrnar. Oldest was perhaps that of Kumārapāla—little original look now after repairs in the last century.

Temples of Neminātha repaired in 1278 A. D.—largest in Gīrnar—Colouring and white-washing, leaves no trace of the old architecture—but retains its original plan. Fully described

Temples of Vastupāla built in A. D. 1231-1232—dedicated to Mallinātha—minor changes in the sculptures after repairs.

Temple at Sarota—Bāvan-dhvaja its another name. The artistic comparison with the temple at Ābū and other Chālukyan temples—fully discussed.

Temple at Taringa—built by Kumārapāla in 12th century—Repaired after its destruction in 16th century—nothing of the Chālukyan art remains except the plan—dedicated to Ajitanātha—fully described.

Galtesvara its another name, full description of its artistic design and built. Collapse of *Sikhara* and the *mandapa* in 1908.

P. 107 (n. 1) Photographs of the temples of Ābū taken by the author.

(n. 3) *Kuvalayanālā*, a Jain Prākṛit work of 7th-8th century refers to the building of a Jaina temple at modern Vadanagar.

(n. 4) Mention of some photographs of the temples of Mt. Ābū preserved in the Prince of Wales Museum not yet published; mention of Photographs Published in Indian Railway Magazine, III.

(n. 6) Names of the 16 brackets of *Vidyādevi* noted.

P. 110 (n. 6) The temple of Vastupāla is called Vastupāla—Tejapāla temple—its building being ascribed to both of them.

(n. 7) Mention of a photograph characterising Mallinātha as a woman in his former birth, seen by the author at Anhilvāda. (Patan). Mallināth—a female Malli according to Śvetāmbaras and a male Malli according to Digambaras.

(n. 8) Sumeru a mythical mountain in Hindu and Jaina mythology.

(n. 9) Sameta Śikhara—Twenty Tirthankaras are said to have attained *moksha* at this place, mount Pārivanātha in the West of Bengal.

P. 111. (n. 6) Jainas recognise Gaṇeśa under the name of Herambu.

P. 111. (n. 7) *Yakṣas*—Protectors or attendants of the Tirthankara—Attendance of a *Yakṣa* and a *Yukṣiṇī* to every Tirthankara.

P. 112. (n. 3) The 19th century temple of Seth Hathusingh at Ahmedabad perhaps copies the style of the temple of Sarota.

P. 112. (n. 4) Taringa 26 miles E N E. of Siddhapur—a place of Jain pilgrimage particularly in the month of Kārtika and Chaitra.

P. 113. (n. 1) Elephant the *lāñchaṇa* of Ajitanātha.

P. 117. Jain Tirthankaras Sculptured in the temples of Mt. Ābū during Chālukyan period.

P. 118 The figures in Ābū depict costumes still used by orthodox Jainas specially on marriage occasions.

P. 119. Description of Scenes depicting the lives of Jain Tirthankaras in the Vimala and Tejapāla temples at Ābū.

P. 120. *Yakṣas* or fly-whisk bearers figured commonly in early Jain sculpture.

Indra, Ambikā and other attendant figure found along with Jain Tirthānkaras at Mathura—a common feature for late sculptures and paintings

P. 122 Mt. Ābū abound with dancing and anormous figures in the walls.

P. 124. Absence of *Kīrtimukha* on the Jain and Buddhist *stūpas*.

P. 128. Presence of purely geometric designs in the temple of Mt. Ābū.

P. 140. Image of Lakulīśa—found at Achalesvar, Mt. Ābū.

P. 154. A scene showing Kṛṣṇ fighting with 'mallas' in the—ceiling of Vimala temple of Ābū.

Pp. 166-168. The Jain figures carved in the caves at Dhank—earliest in Gujrat. Identifications of Ādināth, Śāntināth, Pārśvanātha, Mahāvīra, *Yakṣiṇī* and Ambikā, fully described—Between Dhank sculptures and Chālukyan period covering 600 years no sculptures has come to represent it at any stage.

P. 167 (n. 3). Nudity in early Jain sculpture alone is not a sure index of the sect to which it belongs.

P. 178. Jaina inscriptions from Ābū have invariably the proper names in Prakrit.

P. 180. Jain inscriptions from Ābū have *Om Vande Sarasvatī*.

P. 208 (n). Hemachandra a Modha Jain priest and counsellor of Kumārapāla. Shri Modhera holy bathing place for the Jains.

P. 210. Vaisyas responsible for the spread of Jainism in Gujrat, best contribution by Prāgvātas (now known as Porvāds) and Modhas—Vastupāla and Tejapāla Śvetāmbara Jains and good administrators

P. 213. Addition of *Mandapa* to the Surya temple at Cambay by Vikala a Jain in 1296 A. D.

P. 214 *Dryāśrayakāya*, work of Hemchandra crediting Jaysimha as builder of temple.

P. 219 Preference of Jainism by Kumārapāla to Śaivism.

P. 220. Vastupāla and Tejapāla patrons of Jainism under the Vaghelas.

P. 221 Kumārapāla championed Jainism but did not neglect Śaivism.

Pp. 233-39. Jainism—its spread in Gujrat from a remote antiquity—Scene of the Renunciation of Neminātha was laid in Kathiawar First wave of Jainism spread in Kathiawar in 4th century B.C. Evidence available from the Ksatrapa period only. *Kevalyāna* a Jain technical term referred to in the inscription of Jayadama's grand-son in Junagarh cave

Symbols carved in the Bawa Pyara caves seem to be Jaina. Existence of Jainism in other parts of Kathiawar—attested by Jaina sculptures at Dhānk.

Jayabhatta and Dadda the Gujrat kings bearing titles *Vitarāga* and *Prasāntarāga* applied to Jain Tirthankaras. Mention of a Jain community in and around Broach.

Existence of Digambara Jainism in Karnataka before Christian era. Cālukyas of Badāmi patrons of Jainism in 7th and 8th century—much encouragement of Jainism under the Rāstrakūtas in 8th and 9th century, spread of Digambara Jainism by Samantabhadra in Malawa, Magadha, Sind etc. Spread to Lala in first half of 8th century. Mention of the existence of Jainism in Nāgasārīka (Mod. Navasāri) in the copper-plate of Rāstrakūta of 821 A. D.

Mūlsangha constitutes the main Digambara church. Digambaras seem to have been ousted by Śvetāmbaras probably between 11th and 13th century—Pārśvanātha the Śvetāmbara temple built by Vastupāla in 13th century.

Valabhi—The traditional home of Jainism in early mediaeval times after its shifting from Magadha.

P. 235 (n). Particularly in 5th century A. D. Mention of Svetāmbara canons being collected and published from this place.

Spread of Śvetāmbara Jainism in Gujrat in the Chālukyan period specially in the time of Haribhadra in 8th century. Chitrakūta his abode. Prevalence of Jainism in North Gujrat and Rajputana is indicated by the Jain temple in the 10th century at Jodhpur built by Viḍagdhara. The tradition of Vanarāja the founder of the Cāpa (Cāvaḍā) family being brought up by a Jain Sūri testifies the prevalence of Jainism.

Jainism becomes a state religion under Hemachandra. Dvyasaray work of Hemachandra mentions none of the earlier kings enthusiastic about Jainism (n. 236) but were not opposed to it. Mention of Jaya Singha building a caitya to Mahāvira at Siddhpur. Jainism received royal patronage at the time of Kumārapāla—his adherence to the Jain tenets preached by Hemachandra. His *Amāṃghoṣanā*, order of prohibiting killing animals—Set back of Jainism under Ajayapāla.

Mention of Vihāra of Pārśvanātha called Kumāra-vihāra at Kāñchangiri in Jābālīpura built by Kumārapāla.

Mention of temple of Vardhamāneśvara existing at Telājā of Sumatinātha, the 5th Jain (perhaps at Āmaian on the Dadhimati in Surāstra ?) and of Pārśvanātha at Camby.

More prominence of Śvetāmbara Jainism under the Chālukyas of Gujrat than Digambara. *Kīrtikaumudī* mentions the Śvetāmbara followers to be 12,100 and 1,100 of Digambara. Karnataka—a strong hold of Digambara Jain even in 11th century. Mention of Hemachandra, Devasūri and other Śvetāmbara āchāryas holding controversial talks with Digambara Kumudacandra (n. 237) †

P. 245. Śvetāmbara Jainism—a dynamic force in the ancient domain of religion in Gujrat.

P. 249. Śvetāmbara Jainism—spread from Gujrat to Malwa, Rajputana and beyond in the mediaeval period.

Karnataka a centre of Digambara Jainism first and then of Lingayat cult.

Council at Valabhi—collection and publication of Jain texts in the 5th and 6th century giving great impetus to Prākṛit religious literature in Kathiawar and Northern Gujrat—Similar results from the Digambara Jain movement under the Rāṣtrakūṭas in S. Gujrat

P 249 (n). *Kuvalayamālā* Jain work of the 7th and 8th century written in Prākṛit at Jalor (Jābālipura), Rajputana—published at Pātan.

P. 250. *Apasaro* (Skt Upāśraya)—Jaina priests. Their contribution to the N. Gujrat literature in the mediæval period under the patronage of Jayasimha and Kumārapāla—mention of some Jain manuscripts written in Sanskrit treasured in Pātan Bhandārs of these *Hamirāmarḍana* by Jayasimha and Mohaparājaya (primarily didactic) by Yaśālpāla are of historical importance.

P. 253 Mention of Jain temple at Bhadrēśvar ancient Bhadravati called Vasai or Jagadevasah of 12th century A. D. of the time of Jagadeva a wealthy merchant of Bhadrēśvara (?) Its plan resembling the temples of Abū, Taringa, Sarotra in Gujrat Described.

P. 255. Ceiling of Ābū copied at the ceiling of Sasū and Bahu temples at Nāgdā.

Plate XI—Fig. 18. Plan of the Jain temple, Mount Ābū.

—do— Fig. 19. Plan of the Neminātha temple, Girnar

Plate XXI—Fig. 38 Jain temples and the valley of Lake Sudarāsana ? Girnar.

Plate XXV —Fig 45. Ceiling, *Sabhāmandapa* Vimala temple Ābū.

Fig. 46. Ceiling *Sabhāmandapa*, Tejahpāl temple, Ābū.

Plate XXVII—Fig. 50, Ceiling depicting the Renunciation of Neminātha Tejahpāla temple, Ābū

Plate XXIX—Fig 54. Torana and Pillars. Tejahpāla Temple, Ābū.

Plate XL —Fig 75. Ambikā and Pārśvanātha Dhānk.

Plate XLI —Fig 76. Jaina Tirthankaras Dhānk.

—do— Fig 77. Tejahpāla and his two wives, Tejahpāla temple, Ābū.

Appendix-A (List of inscriptions from Gujrat).

192. Nadol Plate of the time of Kumārapāla. Nadol, Desur Dist., Jodhpur. Grant to Jaina temples. Ś. 1213.

198. Jalor stone inscription of the time of Kumārapāla instead on a lintel in the second storey of a mosque now used as *topkhānā*, Jalor, Jodhpur State. Records the erection of a Jaina temple called Kum(ā)ara Vihāra of Pārśvanātha on the fort of Kāñchanagiri, Jābālipur (Jālor) by Kumārapāla who was enlightened by Prabhu Hemasūri Ś. 1221.

218. Three Jaina inscriptions of the time of Bhima II, temple of Neminātha Ābū—Records construction of the temple of Neminātha at Ābū by Tejahpāla Ś. 1287.

220. Jain inscriptions of the time of Bhima II, Neminātha temple Ābū. Nos IV—XVIII. Refer to the construction of *Devakulikas* by Tejahpāla.

222 Jain inscriptions of the time of Bhima II, Neminātha temple Ābū Nos XIX—XXIII. Refer to the construction of *Devakulikas* by Tejahpāla and others.

227. Jain inscription of the time of Bhima II, Verāval. Records that Bhima(?) built the temple of Somanātha called Meghanātha.

Appendix-K—Figures from Valā.

A bronze figure of Buddha (?)—objections againsts identifying the figure with Buddha—hands show no *mudra*, Probably a Jain Tirthankara in *Kāyotsarga* pose.

Bronze figures No. A 29.30.31 in the Prince of Wales Museum, Bombay—From the position of the hands they seem to be Jain Tirthankaras and not Buddhas.

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SANKALIA, Hasmukh D. *The Archaeology of Gujarat*. Bombay, 1941.

P. 42. Vastupāla and Tejahpāla, Jaina ministers of Chālukya (Vāghela) kings.

P. 48. Occupants of caves at Junagarh—C. 200-300 A. D. were Jains.

P. 51. Monks of Uparkot caves were Jains.

P. 53. Jaina settlement at Dhank (Gondal State).

P. 84. Style of Architecture of the temple of Ādinātha (1031-2 A. D.) at Delwara, Ābū.

Pp. 106-15. Jaina temples of the Chālukyan period, at Ābū, Śatruñjaya, Gīrnar, Sarotra. Tāringa and Sarnal,

P. 120 A feature of Jaina iconography—figures of Indra, Ambikā and others along with Tirthankaras at Mathura.

Pp. 166-68 Jaina Iconography—images of 1st, 16th, 23rd, 24th Tirthankaras, the *Yakṣiṇī* and the goddess Ambikā

P. 168 Jaina images in Baroda State

P. 210. Vaisyas (Vanik, Vanji) responsible for spread of Jainism—Jains among Modhas.

P. 213 A Jain built a *mandapa* on a Śaiva temple in the reign of Rāmadeva.

P. 219. Temples built Ābū by Kumārapāla.

P. 221. Jaina temples existed in Telajā in Kathiawar in the 13th century

Pp. 233-38. Date of spread of Jainism in Gujrat Kathiawar—preponderance of the Svetāmbara over the Digambara school.

P. 240. How Jaina temples were maintained

P. 241. Observance of auspicious days as a result of Jaina influence.

P. 249 Collection and publication of Jaina texts by the Council of Valabhi in 5th-6th century

P. 252 Style of paintings on Jaina Mss of the late mediæval period.

P. 253. Plan of the Vasai temple at Bhadrësvar

P. 256 Jaina temples at Khajuraho (10th-12th century).

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CHHATERJEE, S. C. *Magadha Architecture and Cultural*, Calcutta, 1942

P. 20 Important Brahman, Buddhist and Jain places of pilgrimage offered scope for artistic and commercial life.

P. 23 Excavations at Pāṭliputra, Rājgrha and elsewhere in Magadha of the old have very seldom exposed any antiquity which can distinctly be termed Vedic, Buddhistic or Jain

P. 25. Mahāvira, a Kshatriya related to Bimbisāra Born in suburb of Vaisali in 6th century B. C.—attained perfection in Pāvāpurī—Vijaya, Ananda, Śudarśana and Bahula—his followers in Rājgrha and Nālandā

P. 27. Chandragupta embraced Jainism, undertook austere penance and starved to death at Śrāvana Belgōla.

P. 39. All branches of Hinduism, Buddhism and Jainism—patronised by the Gupta kings—Union of Brahmanism with Buddhism—a great upheaval in every phase of cultural life.

P. 42. Nālandā, a suburb of Rājagriha according to Jain text.

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SHAH, U. P. *Vardhamāna Vidyapata* : Journal of Indian Society of Oriental Art, IX, Patna, 1942.

Pp. 42-51 6 Pls It is a Jain Tāntric Sādhana usually practised by the Jain monks. Early 'patṭas' of this 'Sādhana' are rare. The author studies here one such 'Patta'

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SIVARAMAMURTI, C *Bulletin of the Madras Govt. Museum. Amravati Sculptures in the Madras Govt. Museum, Madras, 1942.*

P. 18 The *Stūpa* was equally important to the Jains, Mathura Jain *stūpa* sculptures not different from those of the Buddhists (Smith p. 6, pl. xii & xv).

P. 58. *Śrīvachā*, the symbol of Lakshmi or Śrī Jains when adopting this symbol for their Tirthankaras to give them the status of Vishnu *Purushottama*, i. e. the best of all (Vogel I, pl. xxxvii) continued to depict it on the chest

P. 83. *Śrīvachā* (Pali) or *Śrīvatsa* (Sanskrit) symbol occurs in pre-Maurayan terracottas and can be traced even in seals from Mohenjo-daro and is thus one of the earliest of Indian symbols. It is used as an auspicious emblem by Hindus, Jains and Buddhists. In the eight *mangalas* of the Jains Śrīvatsa has an honoured place (Goomāraswāmy 3 Pl. xxi).

P. 97. Triple umbrellas and *chauri* bearers invariably occur in representations of Jain Tirthankaras.

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SANKALIA, H. D. "*Jain Monuments from Deogarh*" Journal of Indian Society of Oriental Arts, IX, Calcutta, 1942.

Pp. 97-104. 2 pl. Deogarh, in central India, has numerous monuments which enable us to trace the course of Gupta and post-Gupta Jainism, particularly its Yakṣi iconography and Jain religious order.

Perey, BROWN. *Indian Architecture*, (Buddhist and Hindu periods, Bombay, Second Edition).

P. 63. The architectures of Aihole, majority and Brahmanical and a few are Jain.

P. 65. A temple having the appearance of being one of the last to be built at Aihole, and which is proved by an inscriptions recording its erection in A. D. 634 is the Jaina temple of Meguti. The building art by this time has made some progress.

P. 77. The adifice of the Brahmanical type normally faces East for the entry of the Early morning rays which Symbolises the entry of the God into temple. This system of orientation is not strictly adhered to in the temples of Jains which sometimes faces north.

P. 90. Of the excavated temples on the Ellora Site now remains only the final group. The productions of the Jains probably begun about 800 A. D and carried on continuously for the following century.

P. 133. Khajurāho group of temples represents a combined sacerdotal impulse of a marked tolerant and comprehensive nature of different beliefs several of them being Śivaite, other Vaisnavite and some Jaina.

P. 136. The Jaina temples grouped together on the south-east site or Khajurāho are six in number with the architectural character differing little from Brahmanical examples.

P. 139. The most complete example of the Osia Group is a temple dedicated to Mahāvīra as it consists of a Sanctum, a closed hall, and an open Porch immediately in front of which is an ornate *torana* or gateway.

P. 145. Temples at Sunak, Kanoda, Kesara, Gulmi, Sejakpur and Mount Ābū.

P. 147. As is not uncommon in Jaina temples the exterior of the Vimala has no special architectural character.

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BROWN, Percy. *Indian Architecture, Buddhist and Hindu periods*, Bombay, 1942.

P. 12 Ājivikas related to Jaina religion

Pp. 34-37. Rock-cut Jaina halls and cells near Cuttack, in Orissa—Udayagiri—Kharavela's inscription in Hāthigumphā.

P. 60. Some stone-built Chālukya shrines at Aihole in Bijapur district of Dharwar (450-650 A. D.) are Jaina.

P. 62 Jaina temple of Meguti, Aihole (634 A. D.).

P. 64 Rock-cut Jaina temple at Bedami.

Pp. 87-88 Jaina rock—architecture in Ellora—chota kailāś, Indra Sabhā and Jagannāth Sabhā temples.

Pp. 132-3. Jaina temples at Khajuraho, central India (950-1050 A. D.).

P. 135. Temples in village Osia, 32 miles north-west of Jodhpur—splendid doorway architecture

Pp. 142-3 145 Vimala temple and Tejahpāla temple at Mount Ābū, dating from about 1230 A. D.

Pp. 158-62 Jain temple—cities—*Chaumukh* and Śrī Ādīśvara temples at Śatruñjaya (Kathiawar)—and Neminātha and Vastupāla, Tejahpāla temples at Mount Ābū—other sacred cities—Sonagarh near Datia, in central India, Kundalpur, Damoh district, (C P), Muktāgiri (Berar) Pārashnāth in Bihār, Rāṇapur (Marwar), Śravana Belgola (Mysore).

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PRAKASH, Apurva. *The Foundation of Indian Art and Archaeology*, Lucknow, 1942.

P. 20 Most of the Yaksha *cettys* referred to in Buddhist and Jain literature as the haunt of Yakshas, may have been sacred trees.

P. 105. At Sarnāth there are relief with a standing image or with a bust of Jain Tīrthankaras

P. 109 Image worship among Jains commenced in Mathura—much before the Christian era and was widely prevalent in Kushan times.

P. 110. Similarity of Jaina Tirthankara images of Mathura with contemporary Buddha images—due to artists of the two religions belonging to same objective school. Jina images carved in *Ayagapata* tablets found at the Kankālī Tilā. Representations, of Hari-negamesa, a minor deity. Tablets bearing inscriptions, dating from the 2nd century B. C.

P. 153 Jaina Tirthankara images seated in *Samādhimudrā* in *padmāsana* posture, probably belong to Gupta period.

Pp. 169-76. The Jaina Pantheon—Digambaras and Śvetāmbaras—Tirthankaras

Pp. 177-94 Jaina Canonical representation of the 24 Tirthankaras, 24 Yakshas, Yakshinis, the *Navagrahas*, the *Sruta Devi*, the 16 Vidyā devīs, the Dīkṣālas and some isolated Divinities

P. 205. Of the Ellora Paintings, the northern most group is attributed to Jainism.

P. 224. Female figures were represented nude on Jaina sculptures at Mathura

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ALTEKAR, A. S. *Benaras, Past and Present*, Benaras, 1943

P. 41. Benares a holy place for Jainas—the 7th Tirthānkara Supārshvanātha and the 23rd Tirthankara Pārśvanātha were born here and there are temples dedicated to them. Birth places of the 11th Tirthankara Śreyāmsanātha (Shiropuri) and 8th Tirthankara Chandraprabha (Chandravati) exist near Benares.

P. 67. Temple at Sarnāth dedicated to the 11th Tirthankara Śreyāmsanātha.

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PRAJNIDHI, Balasaheb Pant. *Ellora, Bombay*

P. 39. Some similarity of Buddhist, Jaina and Brahmanic cults is evident from the Vihāras at Verul.

P. 51. Carving of figures of Nāgas and Naga kings in Buddhist and Jaina caves—Perfection of the art of painting in the Śaiva and Jaina caves at Verul.

Pp. 65-66 Comparison of Nāga figures in Śaiva, Buddhist and Jaina caves. Causes of conversion of Aryans into Buddhism and Jainism,

P. 68. Jaina carvings at Ellora were later than Buddhist and Śaiva carvings.

Pp. 80-87. Jaina caves :

Cave No. 32—An elephant, the inner square paintings on the ceiling (Plate No. 47).

Cave No. 33 — Rows of elephants—men and women—hons, a hall with Pillars (Plate No. 48) —Gomateshvara and the shrine (Plate No. 51).

Cave No. 34—Indra, Indrani (Plates 49, 50)—the shrine (Plate No. 52).

Cave No. 35—Indra (Plate No. 50).

P. 99 No battle scenes.

P. 100 The sculptors and artists were Dravidian by culture

Pp. 110-15 A brief exposition of Jainism.

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Gwalior Fort Album—Archaeological Dept., Gwalior State Fourth Ed. Ed. by M. B. GARDL.

P. 34. Widespread but erroneous belief that Śās Bahu temples are Jaina temples

P. 54. The Jaina Rock sculptures 'unique in Northern India as well for their number as for their gigantic size'—carved all over the Gwalior fort—south-east group being the specially remarkable.

P. 55 Picture of a 57 ft. high Jaina image.

P. 56 Picture of a Jaina image

P. 57. Rock sculpture representing Jaina Tirthankara bearing inscription stating their excavation in 1440-1473 A.C. Images mutilated by Babar only 50 years after their completion. Repairs by Jaina community.

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SARAKHAR, Manilal Nawale. *Jaina Tirthas in India and their Architecture*, Ahmedabad, 1944, Pp. 54 and 142. Plates with 276 figures.

This volume contains Jaina shrines, icons and sculptures from famous holy Jaina places like Śaṭruṅjaya, Gīrnar, Tāranigā, Rānakpur, Talaja, Mathura,

Rājagṛīti, Dhānka, Ajāṛā, Śrīpura kulpakagī, Mahuda, Pindwādā, Wankaner, Pātana, Bombay, Ujjain, Bhānduk, Kadamleagir, Jodhpur, Bhāvnagar, Delwādā, Prabhāsa-pātan, Dīn, Malwa, Lucknow, Lachhwad (Bihar), Kshatriyakūṇḍa (Bihar), Kulpak, Kampita, Katgota (Bengal), Calcutta, Guṇiya, Pawapuri, Sometasikhare, Baroda, Chitodgadḥ, Surat, Champ, Junāgadḥ, Uparakot-Junāgadḥ, Jamnagar and Cambay.

The illustration in this volume include the images of the Tīrthankaras and of holy Jaina monuments.

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NARAYANA, R. K. *Mysore* (Mysore, 1944).

P 21 Bettiga—a Jaina king turned to Vaishnavism under the influence of Rāmānujāchārya

P. 30. Śravanabelgola—31 miles from Hassan, spiritual home of the Jains Chandīa Beṭṭa cave at Śravanabelgola where Bhadrabāhu immediate successor of Mahāvīra died on Indra Betta 3,250 ft high the figures of Gomateśwara placed. Erected in 983 A.D. height 58 ft. One of the highest statues of the world

P. 49. Facing—plate—figure of Gomateśwara at Śravanabelgola.

P. 77. Mention of Timmanna destroying 101 Jain temples for materials used in the Ranganātha temple.

P. 97. Mention of sensational story of the Jains being persecuted by Bettiga—authors critical denial of the event.

Gwalior of today—Alīyah Darbar Press, Lashkar, Gwalior (1934 ?).

P. 15. Jaina monuments not later than 9th or 10th century. Famous rock-cut Jain sculptures of 15th century on the walls of the fort Centres of Jain importance Padhavli and Suhania (Dist. Tonwarghar), Barai and Panhar (Dist. Gird), Narwar, Sesai and Bhimpur (Dist. Nariwar), Dubkund (Dist. Sheopur), Indore, Pachria, Golakat, Budhi Chandera. Thobon and Tomain (Dist. Esagarh), Gyaraspur, Badoh and Ahmadpur (Dist. Bhilsa), Gandhaval, and Maksi (Dist. Ujjain) and Nimthur (Dist. Mandsaur)

P 197. Jain sculptures on both sides of the Urwai slope—enormous figures of Tīrthankaras excavated in 1440-1473 A. D. mutilation by Babar largest being 57 ft. high,

Appendix-IV—Important places of archaeological interest. No. 2. Jain temple at Badoh Dist., Bhilsa—8 miles from Teonda. No. 11 Rock-cut—Jain images in Khandhar hill Chanderi Dist., Esagarh Rly. Stn., Chanderi

No. 25.—Jain *Chaumukha* at Terahi Dist., Narwar—8 miles south of Ranod.

No. 26 —Various Jain ruins at Padhavli Dist., Tonwarghar—4 miles by cart from Rithora Station.

No. 27.—A big sculpture of a Jain temple at Suhania Dist., Tonwarghar about 20 miles nearly east of Morena.

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KRAMRISCH, St. *The Superstructure of the Hindu temple* (Journal of the Indian Society of Oriental Art Vol. xlii. Benares, 1944).

Pp. 199-n. 5. Hypaethral temples—also familiar to the Jains in their 'Betta'.

P 201 Jain temples of Ābū, Girnar, Rānpur are cloistered by a range of cells, each a shrine with an image.

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SAMARAO, P *Certain Basic principles in Indian temple architecture*. Qly. Journal of the Mythic Society, Vol. XXXVII, No. 2, Bangalore, 1946.

P. 66. The Jain temple at Mt. Ābū (10th century). Jain towers of victory (15th century)—examples of the Āryāvārtha style of architecture.

Indra Sabhā the Jain rock-cut temple at Ellora belongs to Dravidian style.

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P. K. ĀCHĀRYA. *Hindu Architecture in India and abroad*, 1946.

P. 3. The heretic group refers to the arts in connection with the schooling of Bodhisatva and Mahāvīra.

P. 4. The Buddhists and Jaina periods a far better knowledge of the art is evinced. In the *Uttarādhyayana Sūtra* it is mentioned as Mahāvīra taught in 72 arts.

Pp. 75-77. Jaina architecture. In architecture both Buddhist and Jaina structures are more closely connected with the Hindu ones.

Pp. 115-17. Rules for the construction and installation of the Jaina images and temples

P. 128. The cars of Jaina deities should consist of one to seven *Vedikas*

P. 139. Mahāvratra and Vardhamāna are two names of Phalli.

Pp. 244-46. Jaina images ; attendants of the Jaina deities.

P. 260. Jaina style of W. India is a variety of Indo-Aryan order Territory of prevalence of Jaina style.

Pp. 278-70. Buddhists and Jainas at the time of *Mānasāra* were not in a flourishing condition and they were not persecuted either. Treatment of Jaina architecture in *Mānasāra*.

Pp. 274-5 Jainism was popular in time of some of the Rāstrakuta kings. It was specially popular in the southern Maratha country.

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O. C. GANGOLY. *Indian Architecture*, Bombay, 1946.

P. 36. Jain temples at Śatruñjaya and Palitana (Gujarat) The application of the Nagara type in the Jaina temple cities, is variegated by the use of domes, of which the pleasant semi-circular silhouettes offer very pleasing contrasts.

P. 39. Jain temples at Mount Ābū (C. 1032 A.D. and 1232 A.D.) Their outstanding peculiarities are large circular *Mandapas* (Porches) supported by richly carved columns joined by strut brackets, covered by still more richly carved ceilings with control pendants.

P. 42 A peculiar feature of this type of Jain temples is collonnaded group of minor shrines spread over the four sides of the courtyard at the centre of which stands the main shrine. *Chaumukha* or the four-faced form of temples chiefly used for the four-faced Jaina images—each image being seen from each of the cardinal points.

P. 58 Rock-cut shrines and caves of southern India the earliest forms are furnished by a primitive type of Rock-hewn caves with simple stone beds, some of which carry Brahmi-inscription are supposed to have been excavated for Jain monks and are properly known as "the beds of the Pāndavas".

P. 67. When the devotees of Jina seek to worship their Tirthankaras in the deserts of Rajputana, their prayers crystallize in the wonderful temples of Mount Ābū, which in asthetic exuberance eclipse all the other mountains of India

493 (ii)

GANGOLY, O. C. *Indian Architecture*, Bombay, 1946.

P. 36. Nagara type Jaina temples at Śātrunājaya and Palitana (Guzarat)—variegated by the use of domes—semi-circular silhouettes.

Pp. 39-42. A new type of temples in Rajputana represented by Jain temples at Mount Ābū of Vimala Shah (C-1032 A. D.) and of of Tejpalā (1232 A. D.), plates 69, 71—their peculiarities.

P. 48. Rock-cut shrines and caves—earliest forms in southern India being those popularly known as 'the beds of the Pāṇḍavas' with the stone beds for Jaina monks.

P. 63. The different forms of Indian architecture have been indiscriminately employed by adherents of different, creeds and it is misnomer to designate any type of Indian architecture as specifically Buddhistic, Jain or Brahmanical—Indian architecture always attempts to cover necessitated by its structural scheme under the cloak of symbol—an India temple aspires to the form of the image itself.

P. 67. Temples of Mount Ābū—the whiteness of the marble symbolises the passionless purity of their ascetic faith, and the marvellous traceries reflect the eloquence of their devout munificence

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GHOSH, A. *The pottery of Ahichchhatra*, district Bareilly, U P. (Ancient India No. 1—Bulletin of the Archaeological Survey of India, Delhi, 1946).

P. 37. Ahichchhatra capital of the kingdom of North Pañchāla, Rāmnagar even now known to the Jainas as Ahichchhatra.

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V. Venkatasubha AYYAR. *Rock-cut caves in the Pāṇḍya country*. (Proc. Ind. Hist. Cong 9th Session), Allahabad, 1946

Pp. 113-14. Distinction between a cavern and a cave—a cavern a natural hollow formed by the disposition of boulders of hills, while a cave is the creation of art. Sometimes caverns were also improved by art by introducing beds, driplines, sculptures etc. Sanskrit and Tamil literatures do not make any distinction between them. In Sanskrit they are known as *darigriha*, *śilapeśma*, *Kandagriha*, *layana* (Leṇa in Prākṛit) and *guhā*, and in Tamil as *pal* and *guhāi*. Tamil inscriptions describe a

cave as *tali* excavated in a hill, an excavated temple (Kudaivitta Srikoyil), or, merely, stone temple (Karrah).

P. 114. Three classes of caves according to the sects—Buddhists, Brahmanical and Jaina; earliest known examples dating from about the 3rd century B.C. are Buddhist, next come Brahmanic caves ranging from about the 4th century to about the 8th century A.D. and the Jaina caves which are later extending to about the middle of the 15th century A.D. (Buddhist cave temples)—BURGESS Vol. VI, P. 2)

In India caves were used as residence for monks and as places of worship in which latter category they also sometimes served as art galleries, the so called Queen's cave and that of Ganēśa at Udayagiri were used as dramatic halls (Ind Ant. Vol. 34, P. 199).

P. 115. Excavation of rock-cut caves first introduced into South India about the first quarter of the 7th century A.D. by Pallava king Mahendravarman I. No caves in South India before the 7th century A.D.*

Pp. 115-16 Rock-cut caves are sometimes found side by side with caverns known as *Amanpali* (i.e., Jaina caves resort, as at Tirupparankuniam, Virasikkhāmani, Kunnakudi, Trichinopoly, Sittannavāsai etc. Besides beds and inscriptions, these caverns have drip—lines, on their brows to prevent rain water from getting inside, thus indicating their occupation by recluses, evidently of the Jaina sect. The Pallava king Mahendravarman I, was first a Jaina and was converted to the cult of the Linga by the Śaiva teacher Tirunavukkarasar.

P. 116. The rise of Śaivism found an echo in the Pāṇḍya country which was the nucleus of Jainism prior to 7th century A.D. just like the Pallava monarch (Mahendravarman I), the Pāṇḍya king Nīrasi Nedumārāṇ (8th century A.D.) apostatized to Śaivism from Jainism at the instance of the saint Tirunānasabandar.** Caverns in South India may be associated with Jainism and rock cut caves with Hinduism.

*P. 115. n. 2. The rock-cut caves of Malabar are dated much earlier and supposed to represent the Vedic age.

** This saint is best known as the opponent of Jainism—In the court of the Pāṇḍyan ruler of Madurai, he is given the title Paramanda Kōlari i.e. lion to the enemy faiths and Aruhasani i.e., Thunder-bolt to the arhats).

P. 117. Anaimalai is referred to in the Tewram by saint Tirunanasambandar as a stronghold of the Jaina and unstiges of this faith are even now found on a rock overhanging a cavern closely. A number of Jain figures on sculptures on the rock; one of these can be identified with the Jain teacher Ajjanandi* from a table below it. This cavern must have been occupied by the Jains prior to A. D. 770.

P. 119. At Sittannavāsai in the Pudukkottai State** which was included in the Pāṇḍya country in the 9th century A. D. there is a rock-cut temple assigned to the time of the Pallava king Mahendravarmā I, on account of its similarity and proximity to the rock-cut cave so far known in the Tamil country dedicated to the Jain faith and its patron might have been a Pāṇḍya king, not necessarily a Pallava king as has hitherto been supposed. The renovations and additions effected to this cave is noticed in an inscription (No. 368 of 1904) found in it of time of the Pāṇḍya king Śrīvallabha with the title "Avanipaśekharaṇa" who may be identified with the king of the name and the predecessor of Varagunavarman of accession 862 A. D.

P. 120. Not far away from the unfinished rock-cut temple at Kalugumalai in the Ramanad district, are sculptured on the rock, figures of Tirthankaras, over a hundred in number, with labels in old Vatteluttu Characters explaining their identity. Considering the existence of these images in the vicinity and the absence of any *linga* in the central shrine, a Jaina origin is ascribed to the rock-cut temple, But the images of Dakṣiṇāmūrti, Umāmaheśvara, Viṣṇu, bulls, etc. found on the *vimāna* prove that the cave is Hindu and not Jaina.

P. 121. The Śaiva Nayanmars and Vaiṣṇava Alvars were moving from place to place (in the Pallava and Pāṇḍya territories) preaching Hinduism among the masses and condemning Jainism

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. MARSHALL, Sir John and Alfred FOUCHER. *The Monuments of the Sanchi*.

P. 22. (In the Bhabra Edict) Asoka laid stress on the *Dharma* not peculiar to Buddhism—it was the law of Piety promulgated by himself, and, though wholly consistent with the tenets of Buddhism, is hardly more distinctive of it than of Jainism or other Indian creeds

* Ajjanandi No. 67 of 1905; also in inscriptions at Aivarnalai (No. 692 of 1905); Uttampalayam (No. 729 of 1905); Vallimalai (Ep. Ind. Iv. P. 141); Alagarmalai (Ep. Rep. for 1909, P. 69), Kongrapuliyankulam (No. 54 of 1910); Kilakkudi (No. 64 of 1910) and Eruvadi (No. 603 of 1915).

** K. R. SHREENIVASAN—*Cave temples in the Pudukkottai State* "All India Oriental Conference, Hyderabad).

P. 49 (n). Aśoka first set the fashion of erecting memorial pillars and from the Buddhists this practice spread to the Jains and Hindus (Pillars of one kind or another were no doubt common in India from time immemorial P. 48).

P. 76. Cells for images as in Jaina temples.

P. 155. *Śīpa* cult among the Jainas

P. 179. The workmanship of the Brahmanic, Buddhist and Jain divinities originated from a common workshop

P. 251. In some of the Buddha images of the Gupta period, the draperies are barely indicated or entirely obliterated, and to distinguish it from the naked Jain image we find the mark where the edge of the garment cuts the arms and legs above the wrists and ankles and folds on the pedestal.

Pp. 264, 266, 275, 277, 280—Kharavela, Hāthigumphā inscription.

P. 280. The ablative *matō* is found in the Jaina inscriptions from Mathura.

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K. R. SRINIVASAN. *The Megalithic Burials and Urn-Fields of South India in the light of Tamil Literature and Tradition* (Ancient India, No. 2. Delhi, 1946),

Pp. 9-10. Pāṇḍavakkulī—The burial of those who performed useless penance i. e., the Ājivikas or Jains were buried in pots.

The natural caverns in the hills, with drip-ledges, beds and inscriptions, are the earliest monuments extant. These religious resorts were mostly associated with the Jaina ascetics.

Pp. 11-12. The earliest stratum of Tamil literature shows the influence of the growing religions of the North, and the date of this active penetration of Brahmanical, Buddhist and Jaina religions into the South may be placed in the last three centuries before Christ. We have Jaina caverns of this date in the Tamil country.

P. 14. The *Takkaya-kapparaṇi* of the poet Ottakkuttar of the twelfth century A.D. mentions paḷi—natural caverns where useless penance was performed—meaning thereby the Jainas or Ājivikas.

P. 15. Naccinārkaṇṇiyār (c. Fourteenth century), in his commentary on the earliest extant Tamil work *Tolkappiyam*, attributes to the Ājivikas the practice of entering the *tolis* for penance until death.

498

S. PARANAVITANA. *Stūpa in Ceylon* (Memoirs of the Arch. Svi. of Ceylon Vol. V.) Colombo, 1946.

P. 2. Jainism, a religion founded by an older contemporary of the Buddha, had, in early times, its own *stūpas* which, from an architectural point of view, did not differ much from the Buddhist *stūpas* of the same age. Actual remains of pre-Buddhists *stūpas* have been found at some places in North India; both the Buddhists and the Jains adopted the *stūpa* from earlier cults.

P. 7. The reign of Vattagāmaṇi Abhaya (circa. 44—17 B.C.) is a memorable one for the development of *stūpa* building in Ceylon. Shortly after coming to the throne, this monarch lost his kingdom to some invaders from South India, and, while he was flying before his victorious enemies, he was insulted by a Jain ascetic who lived in a monastery near the north gate of the city. After about 15 years spent in exile, Vattagāmaṇi succeeded in regaining his throne and remembering the slight offered to him by the Jain ascetic, demolished the latter's hermitage and founded a Buddhist Bihāra to which was given the name of Abhayagiri. The centre of this foundation which, in later times, was inclined towards heterodox doctrines, was, as usual, a great *stūpa*. The *stūpa* of the Abhayagiri-bihāra, now erroneously called the Jetevana (Plate II, b, Abhayagiri Dagoba, Anuradhapur), The Abhayagiri, in the estimation of the modern Buddhists, has no sanctity. No mention is made of any particular relic enshrined in this *stūpa*.

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Ancient India—Number 2, Delhi, July, 1946.

P. 110. Fig. 45—Palaeographical chart of select letters from early South Indian Inscriptions.

Includes 14 Sittannavāsai letters.

500

A. V. NAIK—*Structural Architecture of the Deccan*. (N. I. A. Vol. IX,—1947, Bombay).

P. 302. The Jain temples Group (H).

Remains of the Jain structural temples widely scattered over the Deccan have an amazing simplicity which, though harmonious with their puritanic creed, offers a remarkable contrast to the rich ornamentation of the contemporary cognate temple in Gujarat.

P. 303. Jainism flourished during the medieaval period, more in the southern parts of the Deccan than in its other parts. The earliest date that could be obtained for a Jain Temple in the Deccan from the known Epigraphic evidence is Śaka 1030 (=1108 A. D.) and the stylistic evidence offered by the existing Jain Temples, suggest that none of them was probably erected before the 12th century. The Jains in the Deccan were the last to build structural temples as they were the last to excavate the cave temples. The topography of the Jain Temples (*see* map) in the Deccan indicates that geographically the sect was spread all over the Deccan. But numerically they are even less than the Vaisnava temples—may be due to poor economic conditions of the sect or to insufficient following and royal patronage.

The Jain structural remains are found at :

(a) in Berar :

1. Sirpur
2. Mekhar
3. Satgaon.

(b) in Khandesh district :

1. Patne
2. Nizampur.

(c) in Nasik District

1. Anjaneri
2. Pinnar.

(d) in Ahmednagar District

1. Ghotan
2. Pedgaon
3. Mehekri
4. Mira.

(e) in Thana district

1. Karoli.

(f) in Sholapur District :

1. Velapur.

(g) Kolhapur State

1. Kolhapur
2. Honnur
3. Herle
4. Terdal.

Pp. 303-305. Temples at Anjaneri (H. Covsens—Medieaval Temples of the Dakhan Pp. 44-45, Pt. LIX).

The group at Anjaneri is most important as it is in a better state of preservation and consists of temples, rest houses or *Dharmasālas* and *mathas* in a walled enclosure. The earliest of these is temple No. 2 which bears an inscription dated Śaka 1063, dedicated to Chandraprabha (List of Inscriptions of the Deccan). Fully described—temples Nos. 1 and 2 and 3. All Digambaras.

P. 305. Temples at Patne The Jain remain at Patne of the same age as that of at Anjaneri.

P. 306 Temple at Sirpur : Dedicated to Pārśvanātha. Inscription seems to read Samvat 1334 (1276 A.D.).

Temple at Ghotan Inspite of its present Hindu name, was a Jain temple. (Ar. Sr. Ind. W. Circle 1920-21, P. 72).

Dharmasālā at Mekhar. Description given.

P 307. Jain remains in the Kolhapur Territory—see—Honnur Temple, I A. 12. 102, Kavade-golla, E. I. 1932; Terdal Temple, B. G. 24, 376; Herli, B G. 24, 298.

Remains at other places : see—Sinnar, M.T.D., 41, B. G. 16. 648 Padgaon, MTD, 57, Mehekri, B. G. 17. 728; Nizampur, Rev. LARBP. 55 (J. BURGESS. Lists of Antiquarian in the Bombay Presidency.)

APPENDIX

The Western Chālukyas of Badami

P. 315. No. 1 Ref LID No. 3—A Jain temple, in the city of Alāktaka in the Kuhndi Visaya S. 411. Ālte (12 miles NE of Kolhapur)—A cave temple of Rām-linga—Originally Buddhist or Jain. (B.G. 24. 292). 1A. 7 212.

No. 4. Ref LID. 14—A Jain temple; Aihole, Hungund Tāluka, Bijapur District Palkesin II, Ravikīrti, S. 556. An old temple called Meguti. COUSENS—*Chālukyān architecture*

No. 6. P. 316. LID 20 —A Jain Temple (Caitya of Śankha-Jinendra) at Pulikaranangara (Lakshmesvar, Miraj State, Dharwar Dist.) 1A. 7. 101-106. Shankha basti.

No. 8. LID No. 34.—A Jain Temple of Sankha Jinendra at Pulikaranagara; Vijayāditya S. 610. See—No. 6 above.

No. 12. LID No. 56.—Jaina Temple of Śankha Jinendra at Pulikaranagara , Vijayāditya S. 651. See—No. 6 above.

No. 16. P. 317. LID No. 61. (1)—Jain Temple—Śankha-Tirtha-Vasati at Pulikaranagara—See—No. 6 above. (2) Jain temple—White Jinālaya—S. 656.

No. 22. LID 72 (1)—Jain temple, perhaps at Pāndipura (Adui, Hangal Tāluka Dharwar Dist.) 9A. Plate XI P. 69.

(2) A *caitya* at Paralfūr (Harlapur, 5 miles to the north of Adui). I.A. LID No. 74 P. 69. Jain temple *cediya*, at Jebulageri (A Part of Aunigeri Navalgund Tāluka, Dharwar Dist.)

No 23. P. 318.

E. I 21 206 and B. G. 22. 651

(2) A sculpture in front of above—6th year of the reign of Kuttuvaraman II).

The Rastrakutas

No. 31. P. 319 LID No. 120 —Jain Temple at Siligūma, on the western side of Mānyapura (Manipuri near Chāmirjurgar in the South of Mysore) Govinda III—S. 734. E I 4 340, I A 12 13

No. 32. LID No. 128.—Jain temple at Kolanura (Konnur, Navalgund Taluka Dharwar Dist.) E I. 6.25, B. G. 22. 765.

No. 37 LID 138.—Jain Temple at Sugandhavarti (Saundattu Paragad Tāluka, Belgaumi Dist.), Kṛṣṇa II. S. 797 JBBRAS 10 194 and B G 21 603.

No. 39. P. 320. LID No. 144—Jain Temple at Mulgunda Dhavala Dist (Mulgund, Dambal Tāluka, Dharwar Dist.) Cikkarava S. 324 JBBRAS. 10, 190 and B G 22 773

No 40. LID. 146 — Cave called Mombhatva (near the temple of Galiganātha at Aihole, Kṛṣṇa S. 831—I A 12. P 22

The Śilāhāras of Kolhapur

No. 69. P. 323. LID. 230.—Jain Temple Honnur, 2 miles S. W. from Kāgal near Kolhapur about S. 1030. Gaṇḍarāditya and Bammagāvūṇḍa Ballāḷa, I.A. 12. 102.

No. 70. LID No. 231—Temple or image of *Arhat* in the vicinity of Gaṇḍasa-mudra a Tank in the village of Irukudi in the district of Mirn̄ja (Rukḍi, 9 miles East of Kolhapur). JBBRAS. 13.3. B.G. 24. 317

No 72. LID No. 235 (a) Temple of Pārśvanātha in the market place of Kavadeḡolla. S 1058. Nimbadevaṛasa, a Mahāsāmanta of Gaṇḍarāditya. E. I. 1930

(b) Jain Temple of Rūpanārāyana in Kolhapur, prior Śrutakīrti, Traividyadeva

No. 73. P 324 LID No 237 —Temple of Pārśvanātha (a) in Havina Herillage a village in Ājirage-Kholla (Herle, Kolhapur State). S 1065 P. Vjayādityadeva E.I. 3. 209. N. 3 (b) Jain temple of Rūpanārāyana in Ksullakapura (Kolhapur, Kolhapur State) Priest Māghanandi Siddhantadeva

No 75. LID No. 239—Temple of Pārśvanātha with village of Madalura. S. 1073 E I 3. 312

No. 76—Jain Basadi. S. 1078.

The Yadavas.

No 83. P 325. LID No. 269.—Temple of *Arhat* In the Indi country (Country comprised by the present Indi Tāluk, Bijapur District.)

No. 86. P. 326. LID No 271 — Jain *Basus* at Jugula and Siriguppa (Jugal 8 miles S.E. of Kurundwad of Wādi Siriguppa, 3 miles from Jugal) JBBRAS 12.7.

No. 102. P. 329. LID No. 327 (1) Five *Maṭhas*—Kolhapur. Many Jain *Basus*, (2) The *Basus* of Nemadevi, Kolhapur S. 1187, (3) *Basu* with Mandapa at Jagari.

No. 105. LID No 340—Lakshmi *Jinālaya* in Betura. S. 1193. E.C. 11.45.

No. 108. LID No 361 —Prathamaseṇa *Basu* ASIAR. 1930, 34. P. 231.

501

Chhotelal JAIN. *Khandagiri Udayagiri Caves and Khāravēla inscription* (2nd century B.C.) Calcutta, 1948, Pp. 10.

A short guide to the monuments, sculptures and Hāthigumphā inscriptions.

502

K. R. Venkatarama AYYAR *Forgotten Jain Monastery of Tiruppali-Malai or Tirumanamalai* (Ind. Hist. Cong. IIth Ses. Delhi, 1948)

Pp. 139-141. Within the Pudukkottai territory are more than fifty Jain vestiges, the low hills were the natural abodes of monks, one such was Narthamalai, 10 miles to the north of Pudukkottai town. A natural cavern on the Alurutimalai contains four polished beds, nearby is a broken sculpture of a Tirthankara. On the rock overhanging the cave are two figures of Tirthankaras cut in relief. These are of the 7th to 9th centuries A.D. This monastery was called Tirumanamalai or Tiruppallimalai.

On the Melmalai or western hill are two cave temples, the larger is known as Samanarakudagu. Two inscriptions record grant for the daily offering for the Alvai, or the Tirthankara of the monastery of Tiruppallimalai. The beginning of the 13th century marks the decay of this Jain settlement when it was added to a Śiva temple, Kanakachandra and Dharmadeva were the last Ācāryas who lived and taught in this monastery. The Samanarkudagu on the Melmalai was converted into a Visnu Temple in 1228 A.D.

503

D. R. PATIL *The Monuments of the Udayagiri Hill, Gwalior, 1948.*

Pp. 1-2. The Udayagiri hill stands $4\frac{1}{2}$ miles north-west of the Bhilsa Station. The caves of Udayagiri are one of the several groups of ancient monuments that are situated within a radius of dozen miles about the town of Bhilsa. The region was in ancient times known as Dasarna.

Pp. 4-5. The hill is about $1\frac{1}{2}$ miles in length. Its greatest height is about 350 feet at the north-east end near which the caves Nos. 19 and 20 are situated. The south-east end of the hill is also high and on its top is situated the cave No. 1.

P. 9. Description of the caves and their Architectural features—Cave No. 1. The Jain community of the region claim it to be an ancient Jain temple. Description

P. 20. Cave No. 20, CUNNINGHAM numbered it as his cave No. 10 and called it a 'Jain Cave'; because the inscription on the left of the entrance of the sanctum declared it to have been dedicated to Pārśvanātha. Description.

The Architecture of the Udayagiri caves as compared with that of the structural temple of the Gupta period.

P. 22. Cave No. 1.

P. 23. The Sculptures in the caves.

Cave No. 1 :

P. 41. Cave No. 20. Image of Pārśvanātha and inscription of 426 A. D. The inscriptions of the Udayagiri caves.

Pp. 48-49. The Third inscription of the Gupta period found in the Cave No. 20. It refers to the year 106 of the Gupta era (i. e. 425-6 A. D.). It is one of the few Jain inscriptions of the Gupta period so far discovered—in this period Jainism was on the decline. This is the earliest Jain inscription so far discovered (Note BANERJEE, *Age of the Imperial Guptas* P. 103) apparently missed this inscription and stated that the Mathura inscription of the G.I. 113 was the earliest known Jain inscription of the Gupta period.

It records how Śāṅkara, a devout ascetic, caused to be made "this image of Pārśvanātha." Śāṅkara, a disciple of Āchārya Gośarman, "an ornament of the lineage of Āchārya Bhadra".

Conclusion

Pp. 50-51. The majority of the monuments belong to the time of Chandragupta II, the only exceptions being possibly the cave No. 1 and certainly the cave No. 20, the former indicating probably a slightly earlier date and the latter a later date of 426 A.D., thus belonging to the time of Chandragupta's successor Kumar Gupta I. Jainism had some adherents in the city, as there are some of them even now in the modern town of Bhulsa.

P. 52. Text of the inscription in Cave No. 20 given in Nāgari.

Plate I—Udayagiri and its environs : Plate II—Udayagiri Caves site Plan. Plate. III Cave No. 1.

504

MOTICHANDRA. *Architectural Data in Jain Canonical Literature* (J.U.P.E. Soc. Vol. 22, 1949) Allahabad, 1949.

Pp. 64-80.

The Jain canonical literature—Sūtras, Nirvyūktis, Bhāṣyas, Chūṛṇis and ṭīkāś impart encyclopaedic information about the life and culture in ancient India—Cities, townlets, villages, palaces, temples, and forts and about their mode of constructions, architectural terms, decorative motifs

The *Rāyapaseṇīya* and *Bṛhat-Kalpasūtra Bhāṣya* tell about the Civil and religious architecture. Details given.

505

MOTICHANDRA. *Jain Miniature Paintings from Western India*, Ahmedabad, 1949.

With 262 illustrations

Contents : Introduction, Preface, Historical Background, Nomenclature, Miniatures on Palm-leaf; Miniatures in the Paper period (C. 1400-1600 A D); Painting on cloth Painted Wooden Book-covers.

Carriers and other implements; Pigments, Brushes, Pencils, etc. Technical Process and the treatment of the Human Figure and Landscape; Costumes and Ornaments; Aesthetic considerations in Western Indian Paintings; Description of the Plates, List of Plates.

P. 10. The Sittannavāsai wall paintings, earliest published documents of Jain Painting; not different from the contemporary paintings of Ajantā, belong to a Digambara temple

Pp. 10-11 Sittannavāsai wall paintings description given

P. 13. Ellorā-Kailasanāth a Hindu Temple, its occupation by the Jains in the 12th century—a scene depicting a group of women with water pitchurs and soldiers, welcoming a Digambara Jain monk on a palanquin

P. 13. Thirumalai (S. India) Wall paintings between 10th and 14th centuries. Description given.

P. 25. The Palm-leaf manuscript of the *Shatkhanda-gama Dhavalā Tika* datable between 1113 and 1129 A.D. contains miniature paintings.

P. 26. *Dhavalā Tika* MS lying at Mūla Bidri, the earliest known minatures of the Digambaras.

Pp. 59-62. The story of the disputations (1124 A.D.) between Devasūri (the author of the *Pramāṇanayatatvālamakāra* treatise on Jain Logic) and Kumudachandra (the great Digambara Scholar); story illustrated in a painted wooden book cover. Incident narrated in *Prabhāvākacharita* Prabhanda-cintāmaṇi, *Mudrā Kumada-chandra* (a drama), Devasūri was victorious. Illustrations (193-198) described.

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T. N. RĀMCHANDRAN. *Jaina Monuments of India*, Calcutta, (1950) Pp. iv-71 and Plates XLI.

Jaina monuments and Places of first class importance in north and south India.

Rājagraha, Barābar hills, Mathura, Orissa, Khajurāho, Mount Ābū, Tārāṅgā, Gīrnār, Śatruñjaya, Rāmpur, Pāśvanātha, Pāwāpurī, Trichinopoly, Tiruparuttikunaiam, Sittamavāsai, Tirumalai, Śrāvana, Belgola, Jainism in East Bengal. History of Jainism in South India Painting. Painted Manuscript covers, Jaina Iconography. The birth and Nirvāṇa places of the 24 Tīrthankaras.

507

Kamta Prasad JAIN *Mohenjodaro antiquities and Jainism* (Jain Ant., Vol. XIV, No. I) Arrah, 1948, Pp 1 to 7.

Indus civilisation is a creation of Aryans whose home was nowhere else than India. Viewing the numerous seals, terracotta figures and icons of the Mohenjodaro and Harrapa antiquities, which form the concrete evidence to determine about the religious belief of the people, it seems that there existed a more civilised and cultured society of people who were true followers of *Ahimsā* and *Yoga*, that they had a religion which was more akin to the religious observance of a Jaina *Yogi* and that they were followers of Rishabha cult of yore, which afterwards came to be known as Jainism. A copper-plate grant of the Babylonian king Nebuchadnezzar I (Circa 1140 B.C.) found in Kathiawar which records that the King paid homage to Tīrthankara.

According to some of the Indus people were of Dravidian stock. The Jaina tradition claims that the progeny of Prince Dravida, who was the son of Rishabha, the first Tirthankara came to be known as Dravidas among whom Jainism played an important role. The antiquities of Mohenjodaro and Harappa betray evidence of the Jaina influence in the following aspects :—(i) Nudity—people of Mohenjodaro also held nudity with esteem and as sacred. (ii) *Yogadharma*—A number of statuettes characterised by half shut people worshipped the images of the *Yogis*. The bull is the emblem of Jaina Rishabha. The standing diety figured on seals three to five (Pl. II) with a bull may be the proto-type of Rishabha (iii) Adorable dieties—Prof PRAN NATH deciphered the inscription of the Indus seal No. 449 and he read on it the word '*Jinēvara*'. (iv) Mode of worship—Indus people observed the *Ārati* worship like Jains. (v) Sacred symbols—Mohenjodaro seals and tablets contain representations of the bull, buffalo, rhinoceros, tiger, elephant, crocodile, goat, *svastika* and tree. These are the very representations which are found on the images of the Tirthankaras as their respective emblems. (vi) Traditional data—Seal No. 1, on plate cxvi, and 7 on pl. cxvii, represent six nude human figures. The nudity and *Kāyotsarga* posture of these *Yogis* are essential characteristics of Jaina Sramanas. (vii) Images—A terra-cotta figure represents a nude man standing full front which probably represents a naked Jaina *Yogi*. A statuette from Harappa (Pl. x) represents a Jaina *Yogi* in *Kāyotsarga* posture.

508

S. B. DEO, *Jain temples, monks and nuns in Poona (city)* (Jain, Ant., Vol. XVI, No. I) Arrah, 1950. Pp. 17 to 33.

There are seven Śvetāmbara and four Digambara temples in Poona. The Sthānakawasis, a non-idolatrour sect of the Jains, have one *Sthānaka*. The idolatrour Śvetambaras are in majority in Poona. Forbidden to wander in rainy season the Jain monks wander throughout India in the remaining eight months of the year. Different temples described. Śvetāmbara monasteries, Śvetāmbara monks, Sathānakavasi, Sthānakavasi monks, Digambara Jain temples described, Digambara Jain monks. (i) The Svet. worship the whole idol while the Dig. worship only the fact. (ii) No ornaments on the Dig. idols while the Svet. have.

(iii) The Dig. idols are naked while the Svet. idols have loin-cloth. (iv) The Dig. idols have their eyes cast down as if in meditation while Svet. idols have staring glass eyes looking in front of them.

There is no monastery for Dig. monks in Poona while the Svet. have two.

Devala, MITRA. *Some jaina antiquities from Bankura*, West Bengal (of A. S. Batters, Vol. xxiv, No. 2, 1958), Calcutta, 1960, Pp. 131—134.

Bankura was a stronghold of the sect of the Jains. The mediæval Jaina remains will be submerged when the Kangsabati dam Project is completed. The sculptural and architectural pieces should be removed to a place of safety so that they may be studied by future scholars.

Ambikānagar—The village (in Ranibandh and P. S.) is situated on the confluence of the Kangsabati and Kumari, 36 miles south-west of Bankura railway station. The village owes its name to its presiding deity, Ambikā, who is now worshipped in a modern brick temple, built over the ruined plinth of an image (ht. 4½'). Description given. Pl. 1-A. The deity, though worshipped as a Brahmanical goddess, is Ambikā, the śāsana-devī of the 22nd Tirthankara Neminātha.

At the back of the temple of Ambikā is a ruined sandstone temple standing to a height of 11'8" (Pls. I-B and II), originally Jaina but now appropriated for the worship of the Brahmanical god Śiva. The temple resembling architectonically the Salleśvara and Sadeśvara temples of Dihir may belong to the 11th century A. D. Description given. The *linga* within the temple was most probably dedicated to Rishabhānātha, whose image (ht. 3'2", br. 1'6") now lies by the side of the *linga*. The image belongs to a period not later than the 11th century. Description of the image is given. The back-slab is relieved with miniature figures of twenty-four Tirthankaras. Inside the temple has been found the head of a Jaina Tirthankara. Near the temple was found, under a tree, another image of a Tirthankara. That the village was a thriving Jaina centre is proved by the existence of a few more mutilated Jaina images. Two of them, one headless and the other fairly complete, are now in worship in the house of a local villager.

Chitgiri—Immediately opposite Ambikānagar is Chitgiri, situated on the north bank of the Kangsabati at its confluence with Kumari. A red sandstone temple, now dunuded completely, contains an image of a Tirthankara (Pl. III-B), now lying over the scanty remains. Description of the image is given. The back slab is relieved with four more Tirthankaras. The image may be of the 16th Tirthankara Śāntinātha. The date of the image seems to be earlier than that of Rishabhānātha at Ambikānagar.

Barkola—About 2½ miles east of Ambikānagar is the village of Barkola, where once stood a Jaina temple, made of bricks. Forces of nature, aided by the vandalism of a man, have brought about virtually a complete destruction of the temple. Its foundation has also been disturbed by brick hunters. From the ruins, a local person has collected : (1) a stone pedestal, (2) three stone complete images, (3) two

monolithic miniature votive shrines, and (4) the pedestal portion of a stone Jain image. Of the three Jain images, the female one is Ambikā (Pl. III-C), above whose coiffure is a seated miniature figure of the Jina, Neminātha. The other two images are identical with each other in size (5"×6"). Each depicts a Tirthankara. The cognizance of one is indistinct and that of the other is a *makara* or elephant, thus indicating either Suvīdhinātha or Ajitanātha. Of the two miniature shrine one is in a perfect state of preservation (Pls. IV-B, IV-C, V-A and V-B). Commonly known as *Chaturmukha* or *Chaumukhā*, it depicts on each of its four faces the figure of a Tirthankara within a trefoil-arched niche. The cognizances of Rishabhanātha, Chandraprabha and Śāntinātha, namely, bull, moon and deer, are easily recognizable. Description of the temple stating that it was a specimen of the North Indian rekha type, given. The pedestal contains a foot of a Tirthankara a *ghaṭa* is shown below, from which issue two, *nāgī* figures. The image was thus of Pārśvanātha.

Pāreshnāth—Two miles north-west of Ambikānagar is Pāreshnāth on the north bank of the Kumari. The village is no doubt named after the shrine of the 23rd Tirthankara Pārśvanātha. The temple is made of red sandstone. On the plinth lies the image of Pārśvanātha now in three fragments (Pls. V-C, VI and VII-A), a deplorable prey to the wanton damage caused by the local people. The total height of the image, without tenon, is 6'-8½". The Tirthankara stands under a seven-headed canopy of a serpent. On the back slab there are images of twenty-four Tirthankaras. Over the serpent head is the *Kṛvāla*—tree. Description given.

Chiada—Almost immediately opposite Pāreshnāth is Chiada on the South bank of the Kumari. At the western end of the village, there are three sculptures lying in the open. One of them represents a Tirthankara (Pl. VII-B).

Kandua—On the bank of the Kangsabati, half a mile from the village of Kendua and seven miles north of Ambikānagar, once flourished a Jain establishment, the edifices of which are now reduced to the last stage of decay and disintegration. Description of the ruins given. The whole area is strewn with lithic architectural fragments. A large number of the stones have been recently utilised in the construction of an ablong roofless structure for the enshrinement of an *linga*. The stone temple was most probably dedicated to Pārśvanāth, as an image of that Tirthankara (Pl. X) lies near it. Description of the image is given.

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M. H. RAMA SHARMA. *Vestiges of Kummata* (QJMS Vol. 20. No. 4, 1930. Bangalore).

P. 261. Kummata—This place, about 6 miles from Anegondi; is easier of access from Ginigere, a railway station between Hospet and Kopbal, on the Guntakal-Hubli line.

P. 269. To the north of the citadel is a deserted Jain temple in a ruined condition with a fine running verandah in front. Plate facing.

P. 262. (The Jain Temple).

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V. RAGHAVENDRA RAO. *South Indian Temples* (QJMS Vol. 23, No. 1, 1932, Bangalore).

P. 5. Caves of Kalegumalai, Madura Dist.

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K. R. VENKATARAMAN. *Jain Vestiges in Pudukotta*—(A. I. O. C.—VIIth Session, 1933).

Viśākhačārya, a pupil of Bhadrabāhu introduced Jainism there and that Mahendravarman's cave temple, which is the earliest monument, has paintings of the type met with at Sittannavālai.

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Manoranjan GHOSH. *Pataliputra Excavations*—(A.I.O.C.—VIth or VIIth Session, 1933)

P. 629. Vedic religion was dying out—Jainism & Buddhism were in ascendancy—Pre-Mauryan period—The spread of Jainism among the *Kṣatriya* class

514

K. R. VENKATARAMAN. *More about the Aihūruvar* (A.I.O.C.—Session X, 1940).

Pp. 350-51. Reference to Jain cave and a fragmentary inscription at Tiruvenṇāyil now called Ceṭṭipattī—the Jain temple and monastery.

515

S. R. BALASUBRAHMANYAM and K. VENKATARAMAN RAJU. *Jain Vestiges in the Pudukotah State* (QJMS. Vol. 24, No. 3, 1934, Bangalore), Pp. 211—215 ff.

P. 211. Jainism is known to have existed in Southern India since historical times. The natural caverns, which have been discovered, sometimes with a few inscriptions in Brahmi script, are connected with the Jains and from the earliest stone monuments of the Tamil land.

Till about the 7th century A. D., Jainism had a large following in Southern India; the Hindus, by absorbing the main features of the rival religions, drove the Jains to a comparatively insignificant place in the Tamil land. In spite of the persecution in the days of Jñānasambhanda, Jainism survived in sufficient measure and strength so as to play distinguished role in the history of Southern India till almost the end of the 13th century.

P. 212. The Muhammadan invasion had a large share not only in the destruction of the Jain monuments, but also in the suppression of the individuality of the Jain religion. There are nearly 16 centres in the Pudukotah State where Jain vestiges can now be traced. The Plate of 24-Tirthankaras, found in the compound of the Raja's college. Another Jain idol near Tirugokaranm, on the top of the hill called Sadayārpāra.

Pp. 213-14. The plate and its description

P. 215. Appendix—The 24-Tirthankaras, their colour, cognizance, attendant spirits, places of birth and death.

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M. V. KRISHNA RAO. *Architecture in the Ganga Period* (QJMS, Vol. 25, Nos. 1, 2, 3—1934-35, Bangalore).

P. 161. Gangavadi from the early centuries of the Christian era, a veritable museum of monuments, temples, sculptures and *stambhas*, splendid vitality and intellectual refinement of the people.

Pp. 166—69. Prevalence of an independent Jaina style. The Jains have preserved for us fine memorials of their early history. The religion of Jainas and Buddhist similar in several respects, so is the case with their style of the temples. The Jains had their *stupas* in the time of Asoka, different styles of temples *samavasarana* structure was the patent of the Vesara style, *Chaturmukha* or *Chaumukh* temples—the three celled temples—the Chalukyas, Kadambas and the Hoysalas were inspired from their original Jaina faith for planning their structure. The Kadamba structures suggest a Jain origin. The Hoysalas like the Chalukyas copied the existing Jaina models. Peculiar features in the Jain temples of the *Indra Sabha* and the Jagannātha Seva cave temples (Ellora) constructed under the patronage of the Chālukyan Kings.

Pp. 169—171. Lost specimens of early Jain Architecture inscriptions bear out the prevalence of *Jinalayas* or *Chaityalayas* and *basti* in Gangavadi and Banavasi made of wood and conforming to this style of architecture before the Pallavas came to dominate and transform its architectural motifs. Madhava the

founder of the Ganga dynasty, established on the hill of Mandali a *basadi* of wood (E. C. VIII, Sh. 41). Avinita and Durvinita benefactors of temples (I. A. Vol. I. P. 136). Marasimpha's general Śrīvijaya established Jinendra temple at Manne (E. C. IX, MD. 60). Grant by Śrīpurusha to a Jain temple of Kandachchi at Gudulur. Hindu temples, plan identical with the prevailing style of the Jainas (M.A.R. 1921, Pp. 38-39). Some essential features. Characterizing Jain structures in the country.

Pp. 171-72. Great upheaval in religious thought about the 7th century with the rise of Vaishanava and Saiva saints who carried on propagandist activities to suppress the nihilistic tendencies of Jainism and Buddhism. This period witnessed also the beginning of temples in stone.

Pp. 174-75. Later Jain temples : Between the 7th and 10th centuries when the Jaina Acāryas were at their height, some of the more elegant specimens of architecture were raised in all important Jain centres as Javagal, Kuppattur, Algodu. Ankanāthapur, Chikkahana—soge, Heggadadevarnakote, Kittur, Humcha and above all at Śravanabelogla, where both the "historic and the picturesque clasp hands".

The Chandranātha *basti* at Hanagal (M.A.R. 1911) the Śāntinātha *basti* at Kuppattur (M.A.R. 1912, P. 42), the Ādināth at Hanasoge (M.A.R. 1912, p. 13), the Pārśvanātha *basti* at Kittur, the Guddada *basti* of Bāhubali, built by Vikramāditya Sentara in 898 A. D., the *Pancha basti* built by Chaṭṭala Devi, the Pallava queen and the adopted daughter of Rākāsa Ganga, the Makara Jinālaya at Angadi with vestiges of old Jain *bastis* and the ruined figures of Tīrthankaras (E. C. VI, Mudigere 9), all bear testimony to their construction in the early Dravidian style. Description given.

P. 175. Chandragupta *basti* on the Chandiagiri hill in Śravaṇa Belgoḷa considered to be one of the oldest temples on the hill. Chaundarayya's son Jinadevanna adorned his father's *basti* (982 A. D.) by adding an upper storey. Description given.

Pp. 175—78. Ganga sculpture *Stambhas*, Jain *maṇḍapas*, *Mānastambhas* and Brahmadeva pillars. *Virakals*, *Beṭṭas* (hills).

Pp. 176-7. Gomata Images, Lakshmi, Sarasvatī, Indra, *Aṣṭa Dīkṣālakas*, Indrāni, *Takṣas* and *Takṣiṇīs*, *Navagrahas* or 9 planets.

M. RAMA RAO. *Antiquities of Chebrolu* (A. I. O. C., Session X, 1940).

Pp. 354-5. Controversies regarding the antiquities of Jain & Buddhistic remains.

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C. R. KRISHNAMACHARLU. *Archaeology—Siddhalakonda* (Nellore District) A. I. O. C., Session XI; 1941.

P. 166. Convents are definitely Jain in character as is established by the early Jain images installed in them.

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B. C. LAW. *Ancient Historic Sites of Bengal*—(ABORI, Vol. XXVI; 1945).

P. 187. Found at Mahasthāna—a battered Jain Statue.

K. P. Padmanabhan 'TAMPIL'. 'The Chitalar Rock Temple' (A Jain vestige of ninth century in Travancore)—(Jain Ant., Vol. XIII, No. 1) Arrah, 1947, Pp 29 to 31.

The Chitalar Rock shrine is situated five miles to the north of Kuzhithura, a village on the Trivandrum—Nagercoil Road, in south Travancore. The place was most sacred to the Jains. The temple at Chitalar which was originally a Jain shrine was later on, converted into a Hindu temple and an image of Goddess Shree Bhagavati was installed there. A number of old epigraphs in the Tirnevelly District go to show that Jainism was once prevalent in South Travancore and the adjoining Districts and that some of the well known Jain teachers and devotees hailed from Chitalar, a place which was then famous as Tirucharaneam and the seat of a thriving Jain Monastery. The Chitalar shrine has been ascribed to the 9th century A. D. On the face of the rock are sculptured images, Jainistic in origin and some of them are inscribed.

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K. S. VAIDYANATHAN. *Hero Stones* (QJMS, Vol. 38 No. 3, 1948, Bangalore).

Pp. 128-132. Procedure adopted in planting hero stones described in Silappadigaram etc. The story of Kovalan and Kannagi given.

521

Hermann GOETZ. *The art and architecture of Bikaner State*, Oxford, 1950.

P. 18. The Jain and Hindu bankers and merchants settled their families and constructed temples and *upāsaras* (Monasteries) in Bikaner.

P. 30. During the Scythian invasions the Jains of Mathura and Ujjain had been zealous missionaries, and also amongst the newly inmigrated Rajputs, Jains mostly from Vallabhi, made converts. Under the Pratihāra dynasty (8th-10th centuries)

important Jain communities sprang up all over Rajputana, at Śrīmal, Jalor, Osia, Chitor, Arbuda (Mt. Ābū) Patan-Anhilavāḍa, etc. and in the time of Udayotana śūri (early 10th century) all the 84 gachhas of the Śvetāmbaras had already come into existence.

P. 30. The cult of Durgā Mahishmardint (or Chamuṇḍā) is the oldest still existing in Rajputana, though in Bikaner proper it was superseded by Jain adaptations like Ambikā or Sūsānt. Sūsānt.

P. 31. Several Jain temples at Pallu in the Solanki style belong to the 12th century—reconsecration of the Śivālaya of Morkhāna as a Jain sanctuary; the Surana Rajputas (a branch of the Paramaras) attribute their conversion to Hemachandra; the Jain settlements survived all disasters.

P. 42. Akbara's interest in Indian religious life attracted Sura-sundara Śūri to the court in 1562, Hiravijaya Śūri's influence over the emperor; activity of the Gujarati Jain community at Bikaner; return of 1050 Jain idols, looted from Sirohin 1576 and dedication to the Chintāmani temple at Bikaner (P. 90) Jinacandra Śūri's introduction at Akbara's court.

P. 43. Restoration of the old Jain temples at Morkhāna, Tārānagar or Bhinasar and building of new ones like the gigantic Bhandasar (Fig. 22), rich temples of Ādinātha and Neminātha (Fig. 23) at Bikaner, Padmasundara Śūri, the author of the *Akbarshahi-īringāra darpana*.

P. 47. The Jain Śūri's lost their influence in the reign of Sur Singh.

P. 54. The Muslim invasions a worst disaster to India—The ossified tradition preserved and encouraged by the Jain merchants, Jain types in sculpture and painting.

P. 58. Jain temple at Morkhāna (Figs. 11, 12) 22 miles S. E. of Bikaner town, dedicated to Susāni, the *kula-devī* of the Suronas; the story of Sūsānt, the sculptures of the temple are Śaivante.

P. 59. Jain temples at Tārānagar (Reni district) (942 A. D.); at Nohar (1027 A. D.); at Bhinasar (1148 A. D.); at Palth in the South Western corner of Nohar district after the Muslim invasion, it was the Jains who first resumed the construction of temples; the Bhandasar temple (fig. 22).

Pp. 60-61. The Chintāmani temple (fig. 25) 1505 A. D.—its style; the Neminātha temple (fig. 23), dedicated in 1536 A. D.—the most beautiful temple—its styled placed.

Pp. 86-87. Ambikā borrowed by the Jains from Śāktism; Pallu sculptures come from Jain temples of the Cahamana period, Sculptures—the Gujrat style was carried to the north by the traders of the Jain community, statue of the Jain goddess Sarasvatī fully described.

P. 93. Jain iconography began to give way after the middle of the 18th century.

P. 97. The actual beginning of pictorial art at Bikaner probably formed part of the Jain cultural renaissance in the 15th and early 16th centuries; Several very beautiful illustrated palm leaf manuscripts in the possession of the Jains at Bikaner, treatment of the figures (Chamara, bearer) and the heads with the exaggerated eyes and pointed nose—a Jain tradition

P. 104. Jain book covers in gold lacquer the scene, Jain *āchāryas* preaching, dancing girls, processions, auspicious symbols etc. a conventional style; persecution of the Jains by Jahangir made an end to this luxury art.

P. 107. Protruding almond-shaped eyes, the heritage of 15th century Jain painting.

P. 119. In Jain art too are portrayed not only the favourite Jina legends, such as the Renunciation of Nemināth, but also popular subjects, e. g. girls dancing before a Tirthankara idol.

Plates · 9 Sarasvatī Jain marble statue from Pallu—12th century

10. Detail from No. 9.
11. Ambikā image Susāni temple, Morkhāna.
12. Relief and inscription—Susāni temple, Morkhāna.
22. The Bhandasar (Sumatinātha) temple, Bikaner town 1514.
23. Porch of the Sanctuary. Nemināth temple. Bikaner Town.
25. The Chintāmani temple, Bikaner Town.

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M. R. MAJUMDAR. *Treatment of goddesses in Jaina and Brahmanical Pictorial Art*—(J. U. P. H. S., Vol. 23, 1950), Lucknow, Pp. 218-227.

P. 218. Coloured miniature representations of the super woman are met within Palm-leaf MSS. The Palm-leaf MSS dated Sam.1218 (1162 A.D.) in the Jain Bhandara at Chhami (Baroda) gives miniatures of 16 *vidyādevīs*; the same in stone in Vimala-

vasahi temple at Dilwara (Ābu). The conception and imagery of the 16 *Śruta Devīs*, 24 *Yakṣinis*, disclose points of identity with those of the Brāhmanical Nava-Durgās.

P. 219 The Digambaras do not admit women into the holy order, as do the Śvetāmbaras.

The Jain religion places some of the Hindu deities in a subordinate category and makes them waiting upon the Tīrthankaras e.g. Balarāma, Vāsudeva, Ādinātha, *Yakṣa* Gomuṭha. Tīrthankaras are superior to Gods.

P. 220 When the *Śāsana devatā* appears in individual sculpture the Keynote to recognise is the presence of a small Jina figure either at the head or at the top of the statue. The association of the *Yakṣas* with Kubera, with the Tīrthankaras.

P. 221. Jain Goddesses divided into three classes according to the text of *Āhāra-dinakara* viz (1) *Prāsāda-d* viz or installed images, (2) *Kuladevis* or tāntrika Goddesses, (3) *Sampradāyadevis* or class—Goddesses. A great many Tāntric Goddesses found a room in the Jain pantheon—names given.

P. 222 According to the *Rūpamandana* (अध्याय ६, श्लोक २६) the images of Ādinātha, Neminnātha, Pārśvanātha and Mahāvīra and their respective *Śāsana Devīs* Chakrīśvārī, Ambikā, Padmāvatī and Siddhayakā especially venerable and are endowed with great power.

Pp. 222-23 Lakshmi or Śrī (the Goddess of wealth) and Śārādā or Sarasvatī (the Goddess of learning).

523

V. S. AGRAWALA. *A review of Jain Monuments and places of First Class importance* by T. N. RAMACHANDRAN (J. U. P. H. S. Vols. 24-25, 1951-52), Lucknow.

Pp. 292-93.

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T. N. RAMACHANDRAN. *Śisūpālgarh*. (*The Andhra Historical Research Society*, Vol. 19, 1951, Pp. 140-153, Rājahmundry).

Śisūpālgarh, the fort $1\frac{1}{2}$ miles south-east of Bhuvaneśvara, Khandagiri-Udayagiri (about 6 miles to the north-west of Śisūpālgarh) the king Khāravela and Hāthigumphā inscription—Jainism, the state religion of Kalinga, Kalinganagar, the capital of Khāravela. Possibility of Śisūpālgarh being identical with Kalinganagar.

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T. N. RAMACHANDRAN and Chhotelal JAIN. *Khaṇḍagiri-Udayagiri Caves*, Calcutta, 1951. P. 20 with 6 plates.

Description of different caves and inscriptions of Udayagiri and Khaṇḍagiri (Orissa).

526

U. P. SHAH. *A note on Stone Umbrellas from Mathura* (U. U. P. Hist. Soc Vols. 24-25, 1951-52), Lucknow.

Pp. 206-08—Description of a *Chhatra* in the Jain *Panhavāgarana Sūya* (Prajñavyākaraṇa Sūtra) (C. 300-313 A. D.).

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V. S. AGRAWALA. *Catalogue of the Mathura Museum : Architectural pieces*—(J. U. P. Hist Soc. Vols. 24-25, 1951-52), Lucknow.

P. 53. Fragment of a cross bar found at the Chaurasi Jain temple in 1910.

P. 108. Miscellaneous Architectural pieces : Brahmanical. R. 50. Fragment of a door Jamb carved with Jain *Taksha* and *Takshu*.

Pp. 120-121. Jaina

U 40. Headless Tirthankara, Kushāna period.

U 45. A four-armed male and a goat-headed female. Kushāna period.

U 50. Goat-headed God Nāgamesha, Kushāna.

Inscriptions

P. 131. Pañchaviras—five Mahāvīras, according to the Jain *Harivamśa-purāṇa* and *Trishashtśalākā-purushacharita* (VIII, 7, 155-193).

Pp. 145-46. Jain inscriptions A tablet of homage (*āyaga-paṭa*) on the back a fragmentary inscription; 1st cent. B. C. "Gift of Pusa, the wife of Puphaka, the son of Mogaḥi ... (Growse—Mathura Pp. 177 F; In. Ant. Vol VI, P. 218, No. 4, and J. A. S. B. Vol. XLVII (1878), Pt. I, P. 119, Luders In. Ant. Vol. XXXIII, P. 151, No. 28).

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MOTICHANDRA. *Technical Arts in Ancient India* (J. U. P. Hist. Soc. Vols. 24-25, 1951-52), Lucknow.

P. 165. The Jain *Praśna Vyākaraṇa* (Pp. 193-94) enumerates the names of 18 professional guilds; the names of 18 *śrems* given.

P. 168. Indian arts and crafts—traditional lists of 64 *Kalās* in the *Kāmasūtra* and 72 *Kalās* in Jain literature. The Jain list is modelled more or less on that of the *Kāmasūtra*.

P. 172. The Jain canonical literature is full of references to ornaments; most of the terms explained in the commentary. List given

P. 175. For House hold furniture and utensils—see *Rāyapaseṇiya Sūtra*.

P. 177 Architecture See Dr. MOTICHANDRA's *Architectural data in Jain canonical literature*, the author of *Rāyapaseṇiya* was an eye witness to the Jain Stūpa of Mathura, his description of the Jain Stūpa tally with the architectural remains found at the Kankālī Tilā at Mathura. His descriptions of *Śalabhanjikās*, dragon Motifs, *mithuna*, rosettes etc.

P. 183. The Jain *Āvaśyaka Chūṛṇa* (7th century) mentions 16 kinds of winds.

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K. D. BAJPAI. *Tīrthankara Munisuvrata in an inscribed Mathura sculpture in the Lucknow Museum*. (J. U. P. Hist. Soc. Vols. 24-25, 1951-52), Lucknow.

Pp. 219-20. Sculpture No. J-20—Description given. The pedestal is inscribed in the Brāhmi characters of the Kushāns period. Text and translation. Śaka era 79 (157 A. D.). It refers to the old stūpa at Kankālī Tilā. The image installed at the instance of Arya Vṛiddhahastin was that of Munisuvrata or Suvratanātha, the 20th Tīrthankara, and not that of Aranāth.

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T. N. RAMACHANDRAN. *Historic India and Her Temples*. J. O. R. Madras, Vol. XIX, Part-III, Madras, 1952.

Pp. 175-78. Jain Temples.

Lord Mahāvīra; his Ahimsā doctrine; Jainism centres of activity. Lomas Rishi, Khandagiri, Udayagiri and Ellora caves. Girnar, Ābū and Palitana etc. reveal an

architecture of immensely rich congregations—marble, precious materials, careful and intricate work with a sense of proportion, but lacking the lyrical spirit which animates stone. Khajurāho has a group of Jaina (950-1050 A. D.) temples.

P. 189. Jain Bronzes.

South Indian Jaina bronzes, some of them of the 10th century A. D. of East and West Bengal 11th century A. D., Gwalior (9th-11th century A. D.).

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Odette MONOD-BRUHL. *Indian temple*, 1952, preface by Sylvain LEVI.

Pp. vi-vii. Mahāvīra founded an ascetic brotherhood, his fundamental doctrine of the absolute sanctity of life and Ahimsā, the famous "non-violence" upon which Gandhi trying to build a new India. He taught a peculiar method of discussion, and a cosmology in which mathematics has a large place. Rejected the idea of a supreme God. The Jaina cult still pursues its dim destiny, it spread all over India, but its ancient centres of activity are still maintained in Gujrat, Bengal and the Deccan. Its adherents came chiefly from the merchant class who never ceased to erect, with unrivalled generosity, admirable monuments of their faith. Mathura revealed the splendour of their temples at the beginning of the Christian era and Girnar, Palitana, and Mount Ābū are some of the glories of the religious architecture of India. It is an architecture of immensely rich congregation—precious materials, delicate, and careful work with a fine sense of proportion, but lacking the lyrical impulse which animates and transforms stone, plates and notes. P. 5.

Nos. 47—Mount Ābū—Jain Temple.

48—Ahmedabad—Temple of Hathisingh.

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Department of Archaeology—*Annual Report on South Indian Epigraphy for the year ending 31st March, 1939*, Calcutta, 1952.

P. 2. Para. 4. The so-called Jama temples near the Pampapatu temple at Hampi were examined in close detail, and found that they are Brahmanic temples of the *Trikuṭa* style meant for enshrining Śiva, Viṣṇu etc.

P. 3. Para. 4. In the Jamkhāndi State, between Asangi and Kulhalli is a hill called Gombugudda, there is a much weathered rock-cut cave near the Śambhulinga temple at Kundgol excavated about 25 feet below the ground level.

This place as well as its neighbourhood is full of Jain vestiges and so was evidently occupied by Jain monks.

P. 215. No. 48—Jamkhandi State Karnātaka Alkur. Pedestal of the image of Ādinātha—Śaka (13) 66, Raktākṣa, Māgh, ba, Sunday. Kannada. Damaged, seems to record the installation of the image of Ādinātha.

Jamkhandi State

P. 217 No. 79—Kundgol Tāluk, Kundgol—Pedestal of the Tirthankar image built into the wall of the A. V. School. Kannada, damaged and worn out. Refers to the Mūla Sangha.

P. 219. No. 98—Shurur—Pedestal of a Jain Tirthankar image. Kannada. States that the image of Pārśvanātha was presented by Kalisetti for the *Kusuma-Jinalaya* of the Yāpaniya-sangha and Viśha-mūla-sangha. Seems to mention Oreyu(ru).

Miraj (Junior)

P. 220 No. 109—Gudigeri—pillar in the Jain *basadi*, Kannada. In character of the 13th century A. D. records gift of oil from all the oil mills of the village by Ketaya-Setti for the benefit of the Mu(r)leya—*basadi* of Gurigeri.

No. 110—Slab built into the wall of the Store-room in Jain *basadi*—dynasty western Chālukya—King Bhuvanaikamalla Śaka 994, Paridhavi Pushya. Su. 12. Monday, Uttarāyana Samkrānti Kannada. Informs that Kanchala—Mahādevī was carrying on the Government from the headquarters at Mulugunda, with Mahāpradhāna Daṇḍanāyaka Rudrabhattopādhyaya, administering the endowment of Gudigeri etc. (It does not mention any Jain object).

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MUJUMDAR, R. C. *Ancient India*, Banaras, 1952.

Pp. 136—38. Kalinga—detailed biography of King Khāravela.

Pp. 176-80. Jainism. Pārśva had a real existence, his life; died eighth century B. C.; Mahāvira born 540 B. C.; his life; died 468 B. C.; the Jain doctrine; resemblance and contrast between Buddhism and Jainism; history of Jainism; the great schism.

P. 229. Ānanda a Jain laity possessed a treasure of four crore measures of gold and forty thousand heads of cattle.

P. 393. Both Marasimha and Indra (10th century A. D.) became Jain monks.

P. 399. According to one tradition Bijjala (Kalachuri) a patron of the Jains was killed by his minister Basava, the founder of the Lingāyat sect, according to another Bijjala abdicated the throne in 1168 A. D. in favour of his son Someśvara.

P. 445. Religion—While numerous inscriptions of the pre-Gupta period, refer to non-Brahmanical religious sect like Buddhists and Jains, the great majority of the inscriptions of the Gupta period refer to Brahmanical religion

P. 457. The Buddhist and Jain doctrine of ahimsā of abstention from the slaughter of animals made such a profound impression, that even today the high class Hindus of the greater part of India are strict vegetarians.

P. 458 Jainism—The early Chālukyas and the Rāshtrakutas, as well as the Gangas and Kadambas, patronised the Jain religion, and it made great progress in the south during their rule; Jainism began to decline in South India from the 7th century A. D. owing to the influence of Śaiva and Vaiṣṇava saints. The Hoysalas, too, were Jainas; the Cholas and Pandyas were bigoted Śaivas and persecuted the Jainas. Sandara Pāṇḍya impaled 8,000 Jainas—pictures on the walls of the great temple at Madurai represent their torture. Jainas, unlike Buddhists, not extinct in the land of their birth.

P. 463. Vaishnavism—At first the total number of the *Avatāras* was four or six, but later even Rishabha, the first Tirthankara of the Jainas came to be looked upon as *Avatāra* of Vishnu.

Pp. 472-78. Jain canonical literature—*Angas* of the Śvetāmbara sect finally arranged in a council at Valabhi in the middle of the 5th century A. D., but the texts were based on those compiled in the council at Pataliputra at the beginning of the 3rd century B. C., The twelve *Angas* and their descriptions; the 12 *Upāṅgas*; the ten *Prakīrṇas*; the six *Chhedasūtras*; the four *Mulasūtras*, The non-canonical Jain literature, commentaries; stories; the Digambara literature; *Kāvya*s and lyrics; famous writers.

P. 479. Kannada literature—Pampa—Ponna—and Ranna's poetical works on the lives of Jain Tirthankaras attained distinction.

P. 525. If we exclude Jainism, we find in the far off Indian colonies in far east, an almost exact replica of the religious system that prevailed in India during the first millennium.

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RAMACHANDRAN, T. N. *Asvamedha Site Near Kalsi*, (Journal of Oriental Research Vol. XXI). Madras, 1953.

P. 27. The Jaina King Khāravela of Kalinga said to have performed Vedic sacrifices of *Rajśūya*.

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Surendranāth Shripālji JAIN. *Colossus of Shravana Belgoḷa and other Jain Shrines of Deccan*, Bombay, 1953, Pp. iv+64 with 40 plates.

This book is a guide to the Jain shrines in and around Śravana Belgoḷa and some other Jain shrines in South India, profusely illustrated.

Contents : I. Prologue—Shravana Belgoḷa, Vindhyagiri, the colossus, Chāmundaṛāya. II *Mahāmasta—Kabhṛṣeka*—its ritual, III. Chandragiri—its temples. IV. Other Jain shrines in the Deccan—Jain Mutts of Jambidri, Gommatgiri, Humacha, Maleyūr and Narasimharājapura. V. Famous Jain Temples in the Deccan—Halebid, Kārkēl, Venun and Moodbidri. VI. Historical Jain Kings—Ganga Dynasty, Mysore Maharājās. VII. Epilogue.

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K. K. PILLAY. *The Śucīndram Temple*. Madras, 1953.

P. 1. Śucīndram, 8 miles to the north-west of Cape Comorin, in Travancore.

P. 39. Bhūtala Śrī Vīra Udayamārtanda, a Venad sovereign (of Nancinad); 1516 A. D., he bestowed liberal gifts of lands on the Jain temple at Nagercoil (T. A. S., VI, Pp. 157 ff.)

P. 103. Trimurti Hills in the Munar range of mounts in North Travancore—the figures popularly believed to represent the *Trimurtis* (Brahmā, Viṣṇu and Śiva) are really three Jain figures, in relief, seen on the eastern face of the rock.

Pp. 201-2. Ānavāl a group of temple servants, their duty in the Śucīndram temple is staging of the execution of the Jaina disputants, Theological triumph of the Śaivites over the Jainas.

Pp. 223-4. The 6th *Utsava* represents the contest held between the Śaivites and the Jaina devotees—a commemoration of the contest between the *Advaitins* represented by Tirujrāna Sambanda and the Jainas. The tradition is that, at the

contest, the two parties were to divine by intuition the particular article kept sealed within pitcher. The members of the vanquished party were to be impaled on stakes. Here, the failure of the Jains and the consequent punishment (execution) are depicted.

P. 224. n 34. The impalement of the Jains is celebrated in Śuctndram on the 6th night of the *Utsava*. In Madura, the historical scene of its occurrence, and in several other temples, it falls on the 7th day. The *Uttarakāraṇāgama* demands it to be celebrated on the 7th

P. 238. The execution of the Jain disputants, bear the imprint of the district Tamilian features, conspicuous by their absence in the *Utsavas* of the Malayali Temples

P. 301. In the past the ordeal, as an avowed instrument of divine power was invoked for the detection of criminals and settlement of disputes. "Tṛuṭtakka Devai", the celebrated author of "*Jīvakāntamaṇi*" had to undergo the ordeal of handling a piece of red-hot iron in order to prove his purity. According to the Periya Purāṇa the respective holy books of the Jains and Tṛuṇṇanasambanda, were subjected to the fire ordeal in order to prove their sanctity, and the Śaiva cause Triumphed.

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A. GHOSH. *Indian Archaeology 1953-54* A Review, New Delhi, 1954.

P. 9. Kausambi, Dt. Allahabad—excavations—An almost life-size seated image of the Jaina Tirthankara Padmaprabhu, of the fourth-fifth century A. D., was found in a field nearby.

P. 18. Rajgir, Dt. Patna Preservation—Removal of decayed concrete from the floor of the Jaina shrine.

P. 23. Mudubidri, Dt. South Kanara—very fine wood-carving on the pillars and ceilings cleared.

P. 31. Tirumalai, Dt. North Arcot—Paintings on the ceilings and walls of the cells of the Jain temple, cleared.

P. 38. Sculptures from Rajasthan—26 Jain images from Tonk bearing fifteenth century inscriptions and four marble Jain images from Sudarsan, Didwana were discovered.

P. 39. Liladeva near Limdi, Dt. Panch Mahal—7 Jain images (bronzes) of the 10th to the 12th centuries were recovered.

KANCHI. *An Introduction to its Architecture.* Delhi, 1954.

Foremost among the sacred cities of South India, Kanchi or Conjeevaram.

Pp. 6-7. Jainism : Tiruparuttikunram, a suburb of Kanchi, has long been known as Jaina-Kanchi. Since the seventh century A. D., this place has been a stronghold of the Jains of the Digambara sect. They made significant contributions to literature and philosophy. An epigraph (fourteenth century) refers to Malliṣeṇa Vamanasasuri in terms of great commendation, his disciple, Pushpasena [and his association with Irugappa, the famous minister of Vijayanagaram, led to the addition of certain new structures to the temple at Tiruparuttikunram (Plate · Vimānas of the Vardhamāna Jain temple).

Pp. 28-30. Jain Temples :

The smaller of the two Jain temples in Tiruparuttikunram belongs to the Pallava period and the other to the early Chola period. The *mandapa* in the latter was added to the temple by the Vijayanagara kings.

The smaller temple devoted to the worship of Chandraprabha, is built of sandstone, it incorporates Pallava features, it has an upper story surmounted by a *Vimāna* of brick and mortar. The image is covered with thick stucco. Enshrined in the same sanctum are to images, one of Kunthanātha in marble and the other of Vardhamāna, in granite. This temple was built between 700 and 730.

Vardhamāna Temple :

An apsidal monument enshrines a wooden image of Vardhamāna. The *ardhamandapa*, constructed during the reign of Kulottunga I, (1070—1120). Its *sangha mandapa* has paintings on the ceiling; similar paintings in the *mukhamandapa*; these depict scenes from the lives of the Tirthankaras ; particularly those of Vardhamāna, Rishabha and Neminātha. The shrine was built during 1387-1388 by Irugappa, a general and minister of Bukka Raya II, as desired by Pushpasena, his preceptor. On one of the pillars is sculptured the figure of the builder, the great general, who is depicted as a humble, devout and ascetic figure.

Of the two other temples standing on either side of the Vardhamāna's shrine, one is dedicated to Pushpadanta and the other to Dharmadevi.

Plates : The *vimāna* of the Chandraprabha Temple. Frescoes in the Vardhamāna temple depicting scenes from the lives of Tirthankaras,

P. R. SRINIVASAN. *Some Interesting Antiquities of Tulunad*, (Tr. Arch. Soc. S. I. Vol. I, 1955) Madras, 1955.

P. 72. Mudubidre in charge of Jain Chiefs of the Chowthar dynasty who were originally Hindus.

P. 73. Jainism : Began to spread from the 11th century. Sources for the History of Jainism are the libraries at Mudubidre, the *busties* at Kärkal, Venur and Mudubidre and local traditions. The earliest *Ācāryas* came into the Tulu country only about a thousand years ago. Over the Ghats in the Mysore state and other places, Jainism very popular from about 300 B. C. Strongholds of Jainism in this country have been limited almost to the three important places namely—Mudubidre, Venur and Kärkal.

P. 79. The temples of the Tulu country are built in the multi-pole-roof style, best illustrated by the Guru—*bastis* of Mudubidre.

Square-Type :

The temple of Śāntiśvara of Venur, an example of this type, the entire building is of stone, sanctum over sanctum

P. 79. Rectangular type. it is exemplified by all the *busties* of the Jain temple group met within such places as Kärkal.

Pp. 79-80. Jain *Busties*. *Basti* Towns of the Tulu country—Kärkal, Mudubidre and Venur; Guru *basti* and Tirthankara *busti*; a *Mānastambha* in front. At Kärkal—*Chauṃukh* temple most interesting for its architectural features. The *mānastambha* at Hiriyānagadi, a beautiful specimen, the Gommatesvara Figure here the second largest in India

At Mudubidre—Chandranāth and Guru—*basties* are interesting, the former has along the basement of the *Mukhamandapa* friezes with sculptures.

At Venur. Śāntināth *basti*, noteworthy for its architectures. Tirthankar *busti* contains beautifully carved bas relief figures of all the Tirthankaras with their *yakshas*, *yakshinis*, trees, etc

The Gomatasvara of this place is the third largest. It bears the date of 1604 A. D. In a choultry are assembled a number of Jain metal figures—some are fine specimens of Vijayanagar times.

P. 83. Icons · Jain ; Available in plenty in the aforesaid centres.

Pp. 90-91. Wood carving : In the palace buildings of the ancient Chowtar dynasty at Mudubidri; noteworthy specimens of art of closing years of the Vijayanagar Dynasty *Navanāri* Kufjara, made up of nine women and entwined to form an elephant: a clever combination and workmanship of high order. The *saptanāri āśva* composed of seven women so juxtaposed as to finally give a figure of a horse.

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V. RAGHAVAN. *Indian Antiquities in European Museums*. (Tran. of the Arch. Soc. of S. I. Vol. I. 1955) Madras, 1955.

P. 62 The Hornumam Museum in Forest Hill, London (S. E. 23). Fine Jain images from Jaipur—one dated A. D. 1152 (See JRAS. 1898, Pp. 101-02 Kielhorn reproduces and notices this statue).

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Klaus FISCHER. *Caves and Temples of the Jains* Ahgany (Etah), 1956. Pp vii+39. With 72 plates and figures and a map of Jain places.

Contents :

- 1 Early Rock-cut Architecture—Barakar Caves, Khandagiri and Udayagiri Caves, Keedavahu and Rājagriha
- 2 Early Structural Temples—Udayagiri and Aihole and Pattadakal.
- 3 Final Phase of Rock-cut Architecture—Sittanavāsai, Badāmi, Ellora and Udayagiri.
- 4 Mediaeval Temples—Osia, Marwar Pillar, Sadri, Mount Ābū, Rānakapur Rājagriha, Khajurāho, Gyaraspur, Śravana, Belgoḷa, Kambadahalli, Humcha, Kundada Gudda, Lakundi, Jinarnāthapur, Halebid, Hampi, Tirumalai, Tirupati-thinkunram, Tiruppanamam Mudubidri, Kārkala, Chhattarpur and Patan.

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Cave Temples of Western India. New Delhi, 1956.

P. 22. Ellora · 5 Jain caves : The most interesting are the Indra Sabhā and Jagannāth Sabhā. The upper storey of the Indra Sabhā is considered to be the finest in Ellora and it is the earliest of the Jain group. Some description given of both. On the top of the hill in which the Jain caves are excavated is a rock-hewn statue of Pārasnāth, 16ft. high and protected by a building over 200 years old.

P. 24. Aihole : The Jain temple of Meguti constructed about 634 A. D. The Meguti temple and No. 39 Jain temple, show influences of the Dravidian style.

P. 24. Paṭṭadkal : Jain temples belonging to the Chālukyan and the Dravidian styles built between the 7th and 8th century.

P. 27. Badāmi . A Jain temple which dates back to 650 A. D. It (No. 4) has a platform; image of Pārasnāth: Gautama Swāmi attended by snakes, statue of Mahāvīra.

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Temples of North India. New Delhi, 1956.

P. 4. No structural difference between the Hindu and the Jain temples in the North except that the need for housing the various Tirthankaras dominates the disposition of space in the latter. The Jain temples achieve their effect from the grouping together of a number of shrines on such high spaces as the hills can provide, and are characterised by an air of seclusion and aloofness.

P. 14. Central India—the Khajurāho group : in Bundelkhand in Vindhya Pradesh.

P. 17 : Basically similar to the Brahmanical temples, the Jain temples grouped together on the south-east of the site are remarkable—complete absence of window openings, parallel friezes of statuary

P. 17. The Pārśvanātha is the largest and most beautiful Jain temple at Khajurāho. It is significant that this temple also houses images and sculptures of Brahmanical gods and goddesses. It speaks of a spirit of toleration.

A cluster of 12 pillars, standing a little apart from the main group, is all that remains of the Jain temple known as Ghanta, but these have attracted considerable attention on account of their Attic beauty, "evidently the handiwork of a group of the most accomplished craftsmen of the time".

P. 22. Rajasthan : the village of Osia is the site of some badly damaged temples. The temple dedicated to Mahāvīra, is the most complete example of a Jain shrine at Osia.

Pp. 25—30. Gujarat and Kathiawar

Vimala Shah, the minister of the Solanki ruler. Bhimadeva I of Gujarat, built the first Jain temple at Dilwara, Vimala-Vasahi temple—description given.

Vastupāl and his brother Tejpalā, the Ministers of Viradhavala built another famous temple at Mt. Ābū—Description given

Jain structures at Achalgarh near Mt. Ābū and the Jain temples at Kumbharia in the neighbourhood.

The Jain temple, the *Chaumukha*, at Rānapur in Jodhpur (of 1439 A. D.), it has eighty domes, supported by 400 columns.

The *Navalakṣā* temple at Ghumli and a group of the same name at Sejakpur in Kathiawar.

Palitana, a city of Jain temples, the hill has more than five hundred temples big and small and about seven thousand separate images. History of some of the temples given.

The Girnar hill in the south of Kathiawar, sacred to Neminātha. The Neminātha temple and the Mallināth temple.

P. 39. Bengal Calcutta Sheetalanāthji temple in Badridas Temple Street.

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Jyoti Prasad JAIN. *Jaina Antiquities in the Hyderabad State* (Jain Ant., Vol. XIX, No. II) Arrah, 1953. Pp. 12 to 17.

At Kadkal, 19 miles north of Maski some bronze Jain images were discovered.

The archaeological remains of Amba Jogai, the modern Mominabad contain one Jain relic and a Jain cave

At Negai, situated about a mile and a half to the South-west of Chitapur station, there is an image of a standing Jina Suparśwa Nāth(?) within a ruined Jaina shrine. There is another sculpture of a seated Pārśvanātha Rock—Hewn Architecture : Ellora—The final group of the excavated shrines at Ellora consisting of the *Indra-sabhā* and the *Jagannātha Sabhā* belong to the Jains.

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R. V. RAMAN. *Jain Vestiges Around Madras* (Q. I M. S. Vol. 49, No. 2. 1958, Bangalore).

Pp. 105—107. Jain temple of Neminātha at Mylapore (Taylor's Catalogue Raisonné of Oriental Mss. Vol. VIII, P. 372). Two Jain statues, forty inches in height, unearthed from the vicinity of San Thome in 1923. Another Jain sculpture

found inside the San Thome Cathedral (Antiquities from San Thome and Mylapore by Rev. Hosten. 1936, P. 182)

An invocatory verse in honour of Neminātha at Mylapore in *Neminātham*, a Tamil work of the 12th century A.D. (*Neminātham* by K. R. Govindaraja Mudaliar, (The Śaiva Siddhanta Publication). The Tamil work *Tonḍamandalasadaḥam* says (verse 32) that the author of *Neminātham* was a Jain poet Kalandai in Tonḍamandalam.

P. 106. Another Tamil work *Tirunurraṇḍaḍi* by Avirodhalvar (14th century) mentions the shrine at Mylapore Association of Jains with Mylapore dates even from the Tāvāram days. Tiruṇāṇa—Sambandai in his *Pumpāvaṭṭaḍikam* says, that the miracle that he performed was witnessed by the Jains. An ancient temple of Ādinātha at Pulai 9 miles north-west of Madras—(Madras Ter-Centenary Commemoration Vol. p. 358). Two stone images of Mahāvīra discovered in Villivakkam, about 3 miles north of Madras (A. R. E. 1911 p. 5). Another image of Mahāvīra from Ponnammalle (A S. Ind. An. Rep. 1926-27, p. 231). A Jain Palliat Kunnathur and Mangadu (Ins. No. 224 of 1929-30 and 358 of 1908).

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T. N. RAMACHANDRAN, *Cave temple and paintings of Sittannavasal* (Lalit Kala, No. 9, April 1961), New Delhi, 1962. Pp 30 to 54—Plates XI to XXI (coloured 4 and 24 figures and a plan of the temple).

Sittannavāsul—a village about ten miles north-west of the Town of Pudukkottai was a flourishing centre of Jainism from the 3rd century B. C. to the 13th century A.D. Tamil equivalent of this name is Siṭṭannal-Vayil means the abode of the great men or *siddhas* or *arhats*. 17 beds in a natural cavern locally called Eladipattam for Jaina monks as in Barabar hills, Khaṇḍagiri-Udayagiri caves, Uchchipilīyar rock caves and in Anamalai, Alagarmalai, Ivarmalai, Tiruvallam, Tirupparankuram and Alurttimalai in South India. Most of beds inscribed. The first bed contains a Tamil inscription in Brahmi of about 3rd and 2nd century B. C. This bed was used from 3rd-2nd centuries B. C. to 7th century A. D. by Jaina monks. Tamil inscriptions on other beds discussed. Text of all given.

On the western side of this hilly tracts in a Jain rock-cut cave temple reproducing the architectural features of the Pallava king Mahendra-varman I (7th century A. D.) whose early faith was Jainism. Architectural and sculptural details discussed. Paintings on Architerave, pillars and ceiling and its technique discussed. Date of the Paintings—7th and 9th centuries A. D.

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Debala MITRA. *Some Jain Antiquities from Bankura, West Bengal.* (JAS—letters, Vol. XXIV, No. 2, 1958, Pp. 131—134 with 10 plates).

Jaina relics in the district of Bankura—the area was a stronghold of the Digambara sect these mediaeval Jain remains will be submerged when the Kangsabati Dam Project will be completed. Ambikānagar (in Ranibadh P. S.), Ambikā temple with Ambikā image; Śaiya temple originally Jain (dedicated to Rishabhanātha—description given—Chitgiri (opposite to Ambikānagar) desolated Jain temple with an image of Śāntinātha, Barkala (2½ miles east of Ambikānagar) a Jain temple in ruins with images of Ambikā, Ajitanātha, (Suvidhinātha), Chandraprabha, Śāntinātha, Rishabhanātha, Pārśvanātha etc. fully described. Pāreshnath (2 miles north-west of Ambikānagar) red sandstone shrine, Pārśvanātha (6'-8½") description given.

Chiada (opposite to Pāreshnath)—Tirthankara figure (11½'). Kendua ½ a mile from Kendua) once flourishing Jain establishment Pārśvanātha temple—description given.

Plates showing Jain temples, miniature shrines, Jain Tirthankaras and fragments of Jain images.

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KRISHNA DEVA. *The temples of Khajurāho in Central India.* (Ancient India No. 15, 1959, New Delhi).

P. 43. Khajurāho, situated in Chhatrapur District of Madhya Pradesh. The tract round Khajurāho was known during ancient times as Vatsa, in mediaeval times as Jejābhukti or Jejākabhukti, and since the 14th century as Bundelkhand.

P. 44. Under the patronage of the Chandella princes, Jejākabhukti was blessed with prosperity and was swept between the 10th and 12th centuries by a cultural upheaval. Khajurāho (ancient Kharjjuravāhaka) the capital town was adorned by the Chandellas with lofty temples.

P. 45. During the reign of Dhanrga (c. 950-1002), the Pārśvanātha temple was built by one Pahlā, who was 'honoured by King Dhanga.'

P. 46. All temples of Khajurāho pertain to a cognate style and are manifestations of a distinctive and concerted architectural movement; in spite of divergent sectarian affiliations, the dominant architectural and sculptural schemes are uniformly homogeneous, so much so that, save for a few distinctive cult-images

there is nothing to distinguish a Vaishanava temple from a Śaiva one and Śaiva temple from a Jain one.

Distinctive peculiarities of Plans and elevation—described—*Jagati*, *Ardhamandap*, *Mandapa*, *antarāla* and *garbha-griha*. The elevation, the interior plan.

Pp. 54-55. Pārśvanātha (pls. XXVII and XXVIII)—probably built during the reign of Dhanga : the two inscriptions bear the same date viz., Vikrama year 1011 (A. D. 953-54). The inscription on the Pārśvanātha temple a re-engraved copy of a lost original record [epi. Ind. I (1892) Pp. 135-36], re-engraved after the lapse of more than a century. The same temple has numerous earlier pilgrim-records, assignable to Circa A. D. 950-1000. Numerous affinities of architectural and sculptural styles of the Pārśvanātha enumerated. Despite its Jain dedication, the Pārśvanātha bears a Kinship to the Lakshmana in displaying its sculptures a predominance of Vaishnava themes, such as *śankha-purusha* Paraśurāma, Balatāma with Revati and a group of Rāma, Sītā and Hanumāna, in addition to diverse forms of Vishnu. Besides the Lakshmana, this is the only temple at Khajurāho which depicts scenes from the *Krishna-līlā*. Its Architectural peculiarities, its individual features of design and composition, Date in circa 950-70. It is a *sāndhāra-prāsāda*.

P. 58 Ādinātha temple is a *nṛandhāra-prāsāda* of which only the *garbha-griha* and *antarāla* have survived with their roofs. In the elegance of sculptural style and in general plan and design, it bears Kinship to the Vāmana. Its Śikhara shows better proportions.

P. 60. Ghantāi Temple (pl. XXVII). The temple, locally called Gaṇṭāi on account of the chain and bell (ghanta) motif carved on its tall pillars; same design as the Pārśvanātha temple. As in the Ādinātha, the architrave surmounting the doorway of this temple is carved with the 16 auspicious symbols seen in the dream by Jain Mahāvīra's mother at the time of conception. Datable to the end of the 10th century.

Pp. 62-63. Iconography : The Jain temples of Khajurāho enshrine images of Jinas and depict Jain deities on the niches and doorways. For the rest they agree with the other local temples. The doorways of the Jain temple invariably represent Chakreśvari *Yakṣī* on the *lalāta-bimba*, while the door-jambs and niches show mostly other Jain deities including the *Vidyā devīs* and *Śāsana-devatās*, besides figures of Jinas. The sixteen auspicious symbols seen in the dream by Vardhamāna's mother, according to the Digambara tradition, are represented on the architrave above the doorway of almost all the Jain temples and shrines, except the Pārśvanātha. N. I. The symbols enumerated in the Jain texts and represented on the Ghantāi and Ādinātha temple given.

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C. SIVARAMAMURTI. *The Chola Temples*. New Delhi, 1960.

P. 38. Appendix . stories of Jain saint. Depicted at Dārāsūram Dārāsūram situated 3 miles to the south of Kumbakonam, Airāvateśvara Temple built by Virajendra (1063-69) or Rājārāja II (1950-73), in the main shrine the carving below the niche depicts scenes illustrating stories of Śaivite saints. The story of the boy-saint Tiruynānasambhanda, who overcame the Jinas, all shown impaled, by performing the miracle of floating a manuscript against the current of the stream. The saint is depicted as a very small boy with symbols in his hands. Three nude Jains, with flowers and other objects in their hands, are shown standing probably to throw them into the stream and perform a miracle. The king is in the centre of the panel and beyond him are impaled the defeated Jinas.

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K. R. VENKATARAMAN. *The Jains in Pulakkottai* (Journal of Oriental Research—XIII, Madras)

Pp 1-14. Describes the various temples and caves in Pudukkottai State, and shows by iconographic and epigraphic evidences of existence of Jainism in the State.

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C. SIVARAMAMURTI. *The Chola Temples*, New Delhi, 1960.

Airāvateśvara Temple, Daraswam (3 miles to the South of Kumbhakonam)—its illustrated miniature panels—The boy saint—Tiruynānasambhanda, three nude Jains and impaled Jains

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Debala MITRA. *Udayagiri and Khandagiri*, New Delhi, 1960, Pp. vi+65

History, Architecture, Art, Religion, Social life. The Udayagiri monuments (18 caves) and the Khandagiri monuments (15 caves) full description given. The Jaina temple and Deva Sabhā with 18 plates and a map.

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C. SIVARAMAMURTI. *Kalugumalai and Early Pāṇḍyan. Rock-cut Shrines*.—Bombay, 1961.

P. 27. Boulder carved with Jain figures at Kalugumalai : Close to the Vattuvankoil, a large rock carved with Jain figures of exquisite beauty—large panel

representing Tirthankaras—each under his respective tree. Other panels elaborately worked : *Yakshas* and *Yakshis* Dharanendra *Yaksha* and *Padmāvati*. The flexions in the case of these figures are indeed so charming that they add to the rhythmic poise to the whole composition. The panel of *Pārśvanātha* with the snakehood over his head is a gem of early Pāṇḍya art (Pl. 16).

There are long rows of seated Tirthankara figures repeating the complete hierarchy of Tirthankaras three times over.

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V. S. AGRAWALA. *A Survey of Gupta Art and some sculptures from Nachna Kuthara and Khoh*, (Lalila Kalā No. 9, 1961. New Delhi).

P. 21. In the Punjab, Gupta relics have not yet been systematically surveyed. But it is important to mention the Jain temple at Murti, near Choa Suidan Shah in the Salt Range which was visited by Sir Aurel Stein in the old town of Simhapura, the remaining antiquities are preserved in the Lahore museum.

P. 22. The depth and purpose of Gupta art can be perceived in the religious and philosophical literature of the Jains and others.

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Raymond BURNIER. *Visages de L'Inde Medievale. Paris Sculptures Du Temple Jaina De Parshvanatha*.

Khajurāho, Onzieme Siecle 15 plates. Temple facade; Vishnou, *Brahma*, Agni, *Pārvati*, Vishnou, *Sarasvati*, *Bhairava*, *Apsara*, *Lakshmi*.

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H. D. SANKALIA. *Indian Archaeology Today*, Bombay, 1962.

Pp. 26 & 72. The historical period in India begins from the 6th century B. C., the period of the Buddha and Mahāvira.

557

Y. D. SHARMA. *Remains of early Historical cities* (Archaeological Remains, Monuments and Museums, published on the occasion of XXVI International Congress of Orientalists, New Delhi, 1964). Part. I.

P. 57. Rājghat—ancient town of Varanasi, was one of the sixteen *mahājanapadas* or Major States and a great city from the earliest historical times.

P. 60. Rājgir. Mahāvira passed several rainy seasons here; birth-place of Muni Suvrata (20th Tirthankara). Jaina temples continue here till this day.

P. 77. Tāmluk—ancient sea-port on eastern coast; different names—Tamralipta, Damalupta, Tamralipsi or Tamraliptika.

P. 79. Bangarh (Dinajpur district) anciently known as Kotivarsha and Devikota.

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K. R. SRINIVASAN. *Rock-cut Monuments* (Do—as above). Part-I

P. 111. Barabar Hills, rock-cut canes for the Ājīvika monks.

P. 112. Rājgir—Sombhandar cave (3rd Century A. D.).

Pp. 121-22. Udayagiri and Khaṇḍagiri (Orissa) caves—Jain monastic retreats (100 B. C.).

P. 130. Udaigiri (Vidisha District)—the largest excavation, Jain cave.

P. 132. Badāmī (Bijapur district)—the Jain cave temple at the top of the hill.

P. 133. Aihole (Bijapur district)—Jain cave temple (C. A. D. 700) latest of the early Chālukya.

P. 136. Ellora—Jain Caves 30 to 34. (9th century A. D.). 32 and 33 double storeyed.

P. 147. Sittanavāsai (Thiruchchirappalli district)—Jain cave temple of the Pāṇḍyas (1st half of the 8th century A. D.)—the original cave temple—a century earlier, paintings.

P. 152. Ellora—Chhota-Kailāsa—a three storeyed vimāna, a later Jain version of the Kailāsa.

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KRISHNA DEVA. *Northern Temples* (do—do—as above) Part-I.

P. 116. Gyaspur (Vidisha District)—Maladevi temple (9th century) partly structural and partly rock-cut, row of standing Jinas and a figure of Chakreśvari.

P. 170. Ghanerao (Pali district, Rajasthan)—Mahāvira temple with three lays (*trika maṇḍapa*), characteristic of the medieval Jaina temple of Rajasthan.

P. 171. Kumbhariaji (Banas-Kantha district, Rajasthan)—Jain temples, Chālukhyas or Solanki style, Mount Ābū, Dilwara, Vimala—Vasahi and Luna—Vasahi marble Jain temples

P. 172. Rānakpur (Pali district, Rajasthan)—Jain *Chaumukha* temple (1430 A. D.).

P. 183. Taranga (Mehsana district, Gujarat)—colossal Jain temple.

P. 184. Girnar (Junagadh district), Śatruñjaya (Bhaunagar district)—Gujarat, Jain temples on these sacred hills.

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K. R. SRINIVASAN. *Southern temples* (do—do—as above) Part-II.

P. 205. Patadkal (Bijapur district)—Jain temple, the *antarāla* containing seated Jinas, lathe—turned pillars.

P. 207. Lakkundi (near Gadag, Dharwar district)—large Jain temple—earliest in this area (latter half the 11th century)

P. 225 Śravana Belgola (Harsan district)—Chandragiri hill, Jain Vimānas (9th century)—Chāviṇḍarāya *vasti* (c. 982-95), a three storeyed vimāna.

P. 226. Śravana—Belgola—Gommatesvara—colossal finely polished statue.

561

Y. D. SHARMA. *Islamic Monuments* (do—do—as above) Part-II.

P. 284 Bodhan (near Hyderabad) mosque consisting merely of some alterations and additions to a Jain temple

562

H. SARKAR. *Museums* (do—do—as above) Part-II

P. 342 Ajmer, Rajputana Museum, Jaina Sculpture Baroda, Baroda Museum, Jaina Bionzes.

P. 343. Dhubela (originally at Rewa) State museum—Jain images

P. 345. Madras Government Museum—Jaina antiquities from Danavulapadu, metal images Mathura, Museum of Archaeology, Jain images

P. 346. Patiala, Government Museum—Jaina antiquities, Patna Museum—two Jain torsos, Māmyan age

P. 348. Bjaapur, Arch. Museum. Jain Sculptures. Khajurāho, Arch. Museum. Jain Sculptures.

P. 352. Dharwar, Kannada Research Institute Museum—Jain images.

Section II

II—ARTS

563

RAJENDRALALA MITRA. *'Pictures of Tirthankaras' (Proceedings) of the Asiatic Society of Bengal*, 1879. Pp. 276—279).—Calcutta, 1879.

Note on two series of Jaina paintings issuing from Rajputana. One represents the 24 usual Tirthankaras, the other 48 forms of Jinas.

List of 24 Tirthankaras with indication of their colour. Their emblem and of the king under which they lived.

List of the 48 varied forms of Jinas.

564

T. N. MUKHARJI. *Art—manufactures of India*, Calcutta, 1888.

P. 18. The painting on paper is very widely prevalent at Jaypur. The mythological subjects are of easy sale. The Tirthankaras are represented in that way.

P. 45. The engraving on wood is largely encouraged by the Jaina merchants, with regard to the decoration of the temples.

565

M. MAINDRON *L'art Indien—Paris*, 1898.

Pp. 38-50. The Jaina architecture. Antiquity of the Jainism.

Characteristic of the Jaina art—its elegance and lightness.

The periods of the Jaina architecture.

Scheme of a Jaina temple.

Sculpture and decoration. Choice of this site for the construction of a temple.

The temples of the mount Ābū.

The temple of the South India. *Bastis* and *beṭṭus*.

The temple of Guzerat.

566

A. GRUNWEDEL. *Buddhistische Kunst in Indien*. Berlin, 1893.

A. GRUNWEDEL. *Buddhist Art in India*. Translated by A. C. Gibson; revised and enlarged by J. BURGESS. London, 1901.

Pages.

| <u>German edition</u> | <u>English edition</u> | <u>Reviews relating to the Jains.</u> |
|-----------------------|------------------------|---|
| | 1, note | Dependence of the Jaina art, considering of the Buddhistic art. |
| 30 | 29 | The sculpture on wood made it reappearance in the Jaina art in the middle age, under the Cālukya. The temples of the mount Ābū and others in the West India show its application. |
| | 43, note. | Classification of the gods <i>Vyāntaras</i> in the Jaina religion. Each Tirthakara is accompanied by a <i>Yakṣa</i> and a <i>Yakṣinī</i> . |
| | 181, n. 2. | Remark on the close conformity which exists between the 24 Buddhas of the past and the Tirthakaras. |
| | 198, n. 1. | The colossal Jaina statues. |

567

A. FOUCHER. *L'art gréco-bouddhique du Gandhara*. Volume I, Paris, 1905.

P. 420, note. The adoration of the 'pālra' and 'Uṣṇisa' of Mahāvira is a motive used in the Jaina art. One may see some specimens of them in the museum of Lucknow and Allahabad.

Pp. 529-533. Description and interpretation of two bas reliefs, one in the museum of Lahore and the other in the museum of Calcutta, in which the question is of a conflict between the Buddha and the naked Jaina heretics.

568

SMITH, Vincent A. *A History of Fine Art in India and Ceylon*, Oxford, 1911.

Pp. 267-270. Mediaeval Jain sculpture in all India.

569

KEITH, J. B. *The Indian Problem in relation to Indian art and Architecture*. (DSM; xvi, 1913, Pp. 89—192).

P. 89. India's architectural remains, such as the Buddhist and Jain, are the outcome of self containing communities who cared in the benefit of those free associations.

P. 95. n. The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura *Seths* (Jain Digambaras) in the dark days of the Mutiny.

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems.

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi.

570

HAVELL, E. B. *Indian Architecture*. London, 1913.

P. 197. Jain architecture.

571

COOMARASWAMI, Ananda K. *Notes on Jaina Art, the eight Nāyikas, ceiling-painting at Kelaniya Vihara*. Ceylon, 1914.

572

VENKATA SUBBIAH, A. and E. MULLER. *The Kalas*. (JRAS, 1914, Pp. 355—367).

P. 357. As regards the number of *Kalash* the Jain texts uniformly mention seventy-two.

P. 367. The commentary to Umasvati's *Tattvārthadhigamaśūtra* gives a detailed list of all the *siddhis* according to the Jain doctrine.

573

A. Foucher. *The Beginnings of Buddhist Art*—Paris & London, 1917, Translated by L. A. THOMAS and F. W. THOMAS.

P. 163. Wall paintings—5th-6th century. Cave XVII, Ajanta—On the right wall of the anti-chamber of the sanctuary—The right end of the Anti-chamber says Dr. BURGESS (*Frescoes of Ajantā* p. 69, xxxiii) at the right side representing a number of Digambar Jain *Bhikshus* helping forward an old feeble one, and carrying the *rajoharana* or *pichu*, a broom to sweep away insects, etc. Most of them are shaven headed and stark naked. One or two who wear their hair, are clothed. See GRIFFITHS Pl. LIII.

574

JOUEAU DUBREIL, G. *Pallava Painting*. (IA, lii, 1923 Pp. 45—47)

Sittannavāsai, a Jain temple, carved out of the rock in the time of Mahendrarvarman I, before his conversion by Appar.

575

KRAMRISCH, Stella. *The Expressiveness of Indian Art* (5) · Rhythm. (JDL, ix, (Pt. I) 1923, Pp. 116—130).

P. 126. Reference to a Jain rock-cut sculpture from Khandagiri representing a group of girls leaning round a well-fed lady.

576

COOMARASWAMI, Ananda K. *Catalogue of Indian Collections in the Museum of Fine Arts, Boston*, 1924. (Pt. 4 : Jain Paintings and Manuscripts).

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol. xxii, 1924. p. 54.

577

BROWN, Percy. *Indian Painting*. Calcutta.

Pp. 38, 51. Jain book—illustrations.

578

GHOSE, A. *A comparative survey of Indian Paintings*. (I. H. Q. Vol. II, 1926).

P. 302. Jain cave paintings at Sittanavāsāl near Puḍḍukottai (Madras) of 7th century akin to Ajantā Paintings in style.

P. 304. Plate—The birth of Mahāvīra (from *Kalpasūtra*) of 15th century A. D.

P. 305. Jain art in Western India of 15th century—fully described.

579

COOMARASWAMY, A. K. *History of Indian and Indonesian Art*, London, 1917.

P. 9. Bimbisāra (Śreṇika) and Ajātaśatru—Contemporary of Mahāvīra.

P. 15. Brahmanical, Jain or possibly Magian—early faith of Asoka.

P. 25. Khāravela—his occupation of Pāṭaliputra about 161 B. C.

P. 30. Śātakarni—3rd king of the Andhra dynasty—a contemporary of Khāravela.

P. 31. The three-pointed *Tiratna* symbol representing the "Three-Jewels" the Buddha, the Law, and the Order—occurs in Jain usage also. Its disappearance after 3rd century A.D.

Pp. 37-38. Mention of a Jain votive plaque at Sārnāth dedicated by Amohini—dated 42 or 72 of an unknown era—another dedicated by the courtesan Lonaśobhikā Q 2, Mathura Museum (fig. 72) without date—represents a Jain stūpa—two female figures leaning against the stūpa drum—two *stambhas* with *dharmacakra* and the lion at the sides resembling the Jain stūpa at Taxila.

Jaina establishment by the Kankālī Tilā of 2nd century B. C. with sculptures bearing inscriptions in Brahmi characters—image divinity connected with Mahāvīra.

Excavations at Udayagiri and Khandagiri—Hāthigumphā inscription of Khāravela 161 B. C.—Another inscription of Khāravela at Mañcapuri—Ananta, Rani; and Ganeśa Gumphā—150 to 50 B. C.—Figures of Ananta complimented by Māyā Devī with elephants—Doorway adorned with a pair of three headed *Nāgas*.

Rani and Ganeśa caves—two storeyed—scenes sculptured taken from Jain legends—style original and vigorous—'Shield' and 'Swastika' symbols prevalent at Rāni Gumphā Jayaviṇjaya and Alakāpuri caves inferior in style—*makara* lintel arch appearing here for the first time.

P. 47. *Yakkhacatiya* referred to in Jaina literature as the haunt of *yakṣas*—may have been sacred trees.

P. 52. Mention of the Jaina *stūpa* base at Sirkap of latter 1st century B. C.

P. 55. Jaina *stūpa* base in block F in the city of Sirkap—of a ksatrapa period—facade with niches of three types, Greek pediment, Indian *catiya* arch and *torāṇa*.

P. 57. High relief in mottled red stone of Sirkri or Rūp Bās; shaven head, absence of moustache, hands in *abhaya mudrā*, *simhāsana* etc.—peculiarities of Kuṣāṇa images of Jinas.

P. 58. Jina from Karkal Tilā site, J 39 in the Lucknow Museum. Jina represented in relief on several āyāgapatas from Kankālē Tilā now in Lucknow museum.

P. 63. Mention of pillars and cross-bars from Kankālē Tilā site of the Jaina Yaśa vihāra and *stūpa* of Vāsiska, existing in the Calcutta, Lucknow and Mathura museums.

P. 63(n). Jaina Guha—Vihāra (Mathura founded by chief queen of the Satrap Raṅgubhūla—1st century B. C. establishment of Jaina monastery with the Vodva *Stūpa* at the Kankālī Tilā in 2nd century B. C.

P. 75. Buddha, Brahmanical or Jaina images not of Greek inspiration as propounded by FOUCHER.

P. 89. Jaina paintings discovered by M. JOUVÉAN DUBREUL (at Sittanavāsai, Pudukottai state near Tanjore) of 7th century.

P. 95. Jain temple at Meguti dated 634.

P. 97. Mention of 200 Jain cave shrines in India—out of 1200 cave temples.

P. 99. Jaina *Indra Sabha* a monolithic temple.

P. 102. Reference of the Jaina Pallava painting discovered in a cave shrine at Sittanavāsai, Pudukottai state assigned to the reign of Mahendra Varman I.

P. 106. Mediaeval architecture—no Buddhist, Jaina or Brahmanical styles of architecture but only Buddhist, Jaina and Brahmanical buildings in the Indian style of their period

P. 109. Hindu and Jaina temples at Candela capital of Kharjurāho in Bundelkhand second in importance only to the mediaeval temples at Orissa—erected 950—1050 A. D.—Jaina Ādinātha temple resembling Vaiṣṇava *Caturbhūja*.

P. 111. Destruction of Jaina temples in Gujrat by Muhammadans, Jaina Tower at Chitore dates from 12th century Jaina temples at Mt. Ābū—of Vimala Sha and Tejapāla ca 1032 and 1232—Veritable dreams of Beauty (Consens) domical ceiling most remarkable feature.

P. 112. Taraṅga near Sidhapur a place of Jain pilgrimage—a temple of Ajitnātha built by Kumarapāla. Temple of Neminātha at Gīrnār older than 1278—another built by Tejapāla and Vastupāla latter of Cālukyan Fashion—Temple of Ādinātha in Kharataravāsi Tuk, built by a banker of Ahmedabad 1618. —another shrine built by *Nagar seth* of Ahmedabad in 1840—picturesquely situated Jain temples at Ranpur (specially the Gaumukha temple A. D. 1438) in Jodhpur and Pārasnāth in Bengal.

P. 116 Nāgara style Jain temples —Dharmanātha at Ahmedabad 19th century, Sonargarh and Muktagiri temples of 16th and 17th century.

P. 118 Śravaṇa Belgola Hasan Dist. S/India—chief seat of Jainas—innumerable shrines—some in villages and other on hills *cikka* and *doḍḍa* Bellas—beṭṭa a special form of shrine with courtyard open to the sky, cloisters round about and in centre a colossal image not of a Tirthankara but of a saint—great image of Gommateśvara on the Doḍḍa—beṭṭa—57 ft. high largest free standing images of the world carved in situ for Cāmuṇḍa Rāja about 983 A. D. A 20 ft high figure at Hivālā—statues of Bharateśvara.

Bastis of Cola Dravida style of 11th and 12th century—Jain maṭha in the village decorated with paintings from the life of certain Tirthankara and Jaina Kings.

P. 118(n). Jaina bronzes include one published by Nahar and Chose 'Eplome of Jainism' and one in Barto Museum Bhavanagar A Jaina painting preserved on the ceiling of a Jaina temple at Kāncīpuram, another, ascribed to the eleventh century at Tirumalai N. Arcot, Dist. (E. I lx 229).

Kannada (Kanara) Jain temple at Mudabidri near Mangalore of Vijayanagar style. Kannada style closely resembling the style of Nepal.

Gommateśvara figures not found in northern India —colossal imagas at Gwalior.

Gujrat paintings—illustrations of Jaina texts influenced by *Kalpa sūtra* and *Kalikacārya kathā*. *Kalikacārya Kathā*—Jain work describing Kālīka's (a Jain monk) dealing with king Gardabhilla.

XI—36 Rani Gumphā, Khaṇḍagiri ca. 100 B. C. (Sunga).

XIII—45. *Dhamma cakka* shrine.

LXVIII—221. Tejpāla's temple, Dilwara, Mt. Ābū ceiling, 1232 A.D. (Cālukya).

LXXII—234. Pārśvanātha, Kannada 10th century (Pala and Cālukya).

LXXX—255 (a & b). Two leaves of a manuscript of *Kalpa sūtra* Gujrati, 15th century (Boston). Late Mediaeval.

LXXX—256. Jaina ceiling painting, Kāncīpuram, 8th century, Late Mediaeval.

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S. M. EDWARDES, *Studies in Indian Painting by N. C. Mehta*—Book—notice (Ind. Ant. Vol. LVI, 1927. Bombay).

P. 119. Pallava frescoes of Sittanvāsai, Gujarat and Rajputana style—"Jain".

581

GHOSE, D. P. *The Development of Buddhist Art in South India*, (I. H. Q. Vol. IV. 1928).

P. 728. The Rail—the most singular feature of the early Buddhist and Jaina stūpas is the rail, upon which the artist devoted his most scrupulous attention and lavished all the splendour he could conceive.

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HERAS REV H. *Three Mughal paintings on Akbar's religious discussions* (J. B. B. R. A. S., 1928, Vol III, Pp 190—202)-

Pp. 198-99 Jaina at Akbar's court—Akbar's acquaintance with the Jain guru Hiravijaya sūri—his influence on Akbar's actions—Jain influence at Akbar's court continued till 1584—Vijayasena Sūri, Shānti Chandra Sūri and Bhanu Chandra Sūri continued Hiravijaya Sūri's work.

583

ACHARYA, P. K. *Fine Arts* (I. H. Q. Vol. V, 1929).

P. 212. Buddhist and Jain stūpas surrounded with stone railings and decorated with gateways but these were obviously incongruous and later additions, and formed no essential parts of the main structure just like the other accessories such as stone umbrellas elaborately carved pillars and abundant statuary usually in the form of reliefs, representing scenes connected with their religions and showing the conversion of Buddhism and Jainism to idolatry.

584

J. Ph. VOGEL. *The Woman and Tree or Śalabhanjika in Indian Literature and Art, Acta Orientalia*— Vol. VII, Lugdun: Batavorum, 1929.

Pp. 222—226. Mathura a stronghold of Buddhism & Jainism during the early centuries of our era. Situated on the main route connecting the North-West & Eastern India was exposed to the vicissitudes of war and foreign invasion.

P. 223. *Stūpa*—The *stūpas* of both (Buddhist and Jain) communities were so similar in appearance that according to a curious legend preserved in a Chinese text, even the great king Kanishaka, who was a fervent Buddhist, could mistake a Jaina *stūpa* for one belonging to his own religion.

Pp. 223—226. Railing pillars and their figures; the Śālabhanjikās in Mathura

585

BARUA, B. M. Dr. *Old Brahmi Inscriptions in the Udayagiri and Khandagiri caves*. Calcutta, 1929

Pp. 43-44 Khāravela Inscription — records offer of food and drink for entertaining *Arhata* (Jain) recluses—by Khāravela after conquering Mathura.

P. 157. *Ardha Māgadhi*—the language of the extant Jaina *Āgama*.

P. 163. Brahmi inscriptions drafted by Jain recluse who came to live in the Udayagiri and Khandagiri caves from Guzrat.

P. 167. Three important centres of Jainism during the reign of Khāravela viz. Udayagiri—Khandagiri caves in Orissa, Mathura and Ujjeni—Girinagara.

P. 177. Excavation of 117 caves on the thirteenth year of Khāravela's reign for Jain saints.

P. 186. 'Throne of Jina' belonging to Kalinga—carried off by Nanda (Nandarāja—ntam Kalunga Jināsanam).

P. 189. Reference of a tank on the eastern face of Khandagiri saved to Jains—caves with images of 24 Tirthankaras.

P. 197. *Uttarādhyana sūtra* a Jain work.

P. 224. *Giri*—name of a Nigantha or Jain contemporary of king Vattagāmani of Ceylon. *Mahāgiri* and *Simhāgiri*— names of two Jain apostles.

P. 237. *Āyāraṃga—Sutta* a Jain work.

P. 260. Jainism—religious faith of king Khāravela—the excavators of the caves of Kumari hill—Hāthigumphā inscription. Bringing back of Throne of Jina to Kalinga signalled the conquest of Anga Magadha by Khāravela.

P. 261. Co-existence of Hinduism with Jainism during and before Khāravēlas reign.

P. 263. Jain recluses specially mentioned as representatives of *Śramanas*—no recognition of Buddhist Ājivakas (Khāravela inscriptions). Co-existence of Jainism and Buddhism during Kuṣaṇas. Khāravela a Jain since birth—criticism of his life and work.

P. 280. The Jaina *Bhagavati Sūtra* mentions king Jayasena Vimalavāhan Mahāpadma of Satadvāra—Mahāpadma a persecutor of Jains (n).

P. 305. Rāni gumphā cave in Orissa—ornate friezes illustrating episode of Jain religion—resemblances of Jain relief of Mathura temples

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SAMSOOKHA, P. C. Dr. ĀCHARYA. *On Fine Arts* (I. H. Q. Vol. V, 1929).

P. 784. The arts and sciences of Jain *Sūtras*—discussed.

587

ARAVAMUTHAN, T. G. *South Indian Portraits in stone and Metal*, Madras, 1930.

P. 2. In the caves at Udayagiri and Khandagiri we come across sculptures which cannot but be portraits of devotees.

P. 3. In a rock-cut cave temple at Trichinopoly two inscriptions say that Mahendravarman I had a statue of himself installed in the temple.

P. 8. The earliest Tamil literature contains indications of sculptures portraying human beings *Silappadikaram*—a great epic poem not later than the 3rd century A. D.

P. 11. Plate—Mahendravarman I (C. 600—25 A. D.).

P. 14. In the rock-cut cave at Sittannavāsai famous for its ancient frescos, a painting plate (page 17) of a head on one pillar bears a close resemblance to the sculptured head of Mahendravarman at Mahābalipuram plate (page 16). The cave being associated in many ways with Mahendravarman I, the painting has been taken to be a portrait of that King.

P. 25. Portraits of Mahendravarman I were carved in his life time in the rock-cut caves of Trichinopoly and Mahābalipuram, and a portrait was painted at Sittdhavasal : all of 7th century A.D.

P. 47. Plate. Devotee below Jina—Memorial temple.

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J. HACKIN. *La Sculpture Indienne ET Tibetaine Au Musee Guimet*. Paris, 1931.

P. 14. Planche XXXV. Munisuvrata, 20th Tirthankara.

Plate XXXV. Bronze, Inde, XVI siecle. Hauteur, OM28.

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V. S. AGRAWALA—*Pre-Kushana Art. of Mathura* (I. U. P. H. S. Vol. VI, 1933).

P. 110. The *Vedikā* or railing was the most important product of the early art and was cherished as the main object for display of the sculptor's decorative skill. Instances of Jaina railings have been unearthed at one of its most ancient sites, the Kankālī Tīlā (Mathura). The Jains were settled in Mathura in the second century B.C.

An ancient Jain *stūpa* existed in Mathura, which in A. D. 167 was considered to have been built by the Gods, i. e. was so ancient that its real origin had been completely forgotten (E.I. Vol II, P. 198). There were two temples (*Prāsāda*) on the site of the Kankālī mound, one of these existed in the middle of the 2nd century B. C.

Pp. 111-112. For an example of the ancient Jaina *stūpa* (Smith's Jaina *stūpa*, Pl. 72 Fig. 1.)—Dr. BHANDARKAR has described this as an example, of a square *stūpa* (Excavations at Nagari, Arch. Memoir No. 4, P. 136). The structure is surmounted by a *Dharma-chakra*. The *stūpa* was a monument raised by the followers of Jainism and Buddhism for enshrining the relics of their saints. As example of the Jain *Dharma-Chakra* and *stūpa* we have reference to the *Wheel and the Relic Memorial* in line 14 of the Hāthīgumphā cave inscription (E. I. Vol. XX, P. 80). Kāya Nisīdi—an equivalent of *stūpa*. Nisādyā (Nisīdi, Nisidhi, etc.) was the common name for a *stūpa*. Dr. BUNSEN remarks "that the ancient art of the Jains did not differ materially from that of the Buddhists (Ref. Ind. Vol. 11, P. 322)—Fig. 22. Jain *Dharma-chakra* from Kankālī Tīlā, now in Lucknow Museum.

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Journal of the Indian Society of Oriental Art, Vol. I, 1933.

P. 52. (*The Kirtistambha of Rana Kumbha* by D. R. BHANDARKAR) mention of Jaina Tower on the eastern crest of Citorgarh.

P. 64. (An illustrated Sālibhadra ms.—by P. Nahar).

Mention of the composition of a '*Chaupai*' by Matisāra a disciple of Jina-simha Sūri in accordance with the wishes of Sri Jinārāja Sūri. Jinārāja Sūri II—pontifical head of the Kharataragaccha (1618—1642) A. D. and was the 63rd in descent counting from Lord Mahāvira. Mention of Salivāhana as an artist (*citrakāra*) of a Jain pictorial roll—his greetings to Ācārya Vijayasena Sūri mentioned.

P. 73. (Cola Painting—S.K. Govindaswami) Buddhism and Jainism taking strong foothold in South India at the time of the Sangam literature of the Tamils (1st-5th century A.D.).

Plate XXI (1) Tirthankara Dharmanātha outside shrine of Pārsvanātha temple.

(2) Converse between two Ācāryas, Śāntinātha temple.

P. 142. (Nepalese Paintings—St. Kramrisch). Mention of the presence of *Samavasarana* in many Jaina temples—fully described.

Journal of the Indian Society of the Oriental Art. Vol. II, 1934.

Nothing.

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M. R. MAJUMDAR. *Gujarat School of Paintings*—(A. I. O. C., Session VII; 1933).

P. 830. Jain Manuscripts paintings etc.—discussed.

592

COOMARASWAMY, A. K. *The Transformation of Nature in Art Massachusetts*, 1934.

P. 102. From a monastic point of view; usually but not exclusively Buddhist or Jaina, the art are rejected altogether as merely a source of pleasant sensations.

593

CHATTERJEE, S. C. *Indian Arts and Industries*. Calcutta, 1934.

P. 3. Mention of renovation of Dilwara temples at Mt. Ābū.

P. 5. The church of St. Stephen's, Walbrook—its architect following the idea of the Jaina dome builders.

594

Dr. W. N. BROWN. *Miniature painting of the Jaina Kalpasūtra with 54 Plates*—Washington, 1934.

Pp. IV & 66. Introduction, list of illustrations and description a descriptive and illustrated catalogue of miniature paintings of the Jain *Kalpasūtra*.

595

Telangana Inscriptions—(Lakshmanraya Parisodhaka mandali). Hyderabad, 1935.

P 202. Kakatiya inscription at Karimnagar in Karimnagar Dist. in Telegu of S. 1092 records prevalence of Jain cult in the time of Prola 11th century.

P. 211 Chālukyan inscription at Padur in the Mahabood Nagar Dist. in Canarese (C. V E 29 during the reign of Tribhuvanamalla) records registration of gift of *Padura Hallaharasa* to his Jain teacher *Kanakasena bhattachāka* of the Pallava Jinālaya.

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O C. GANGOLY *Ragas and Raginis*, Bombay, 1935.

Pp. 34-35. *Sangita-samayasāra* a work on music and dancing in verses composed by Paravadeva a Jain (1250 A. D. about).

Pp. 187-188. Appendix 10 Classification of Ragas according to that work.

Published in Trivandrum Sanskrit Series No. LXXXVII in 1925, edited by T. Ganapati Sastri. Ms. also in Madras Oriental Library being No. 13028. V. Raghavan in "Some names in early Sangita Literature"—Journal Music Academy of Madras, Vol. III, Nos. 1 & 2, 1925, P. 30 suggests his date between 1165 and 1330 A. D.

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S. R. SHARMA. *Jaina Art in South India*. (Jain Ant. Vol. I; No. III; 1935; Pp. 45-62 and No. IV; 1936; Pp. 87-19).

Pp. 45-62. Jains appear to have carried their spirit of acute analysis and asceticism into the sphere of art and architecture. Description of Jaina image

according to the Hanasaga given. According to Smith, Jaina images differing in age by a thousand years are almost indistinguishable in style. Three colossal of South India—The statues of Gomamata or Bāhubali—a detail discussion; Legend. The *bastis* or Jain temples their plans described; the *stambhas*, sculptures.

Pp. 83-89. Painting—Mural painting. The task of the Jainas in selecting the best views for their temples and caves.

598

ADRI BANERJI. *Some Sculptures of Quto Mosque. Indian Culture*, Vol II, Calcutta, 1936.

Pp. 780-85. Qutbuddin Aibak occupied Delhi in 1193, the mosque of *Qawat-ul-islam* (the might of Islam) built on the site of an ancient temple; column shafts bases, and capitals obtained from the ruins of demolished Hindu and Jaina temples. Bas-relief on a lintel in the domed chamber at the South-west corner, quto Mosque—show men and women worshipping Tirthankara Pārśvanātha.

599

S. PARAMASIVARAM. *Technique of the Painting Process* in the cave temple at Sittannavasal. (Nauve, Vol. 139, 1937, Pp. 114-115). Great Britain (?).

Technique adopted is one of fresco-secco or painting in lime medium on plaster. Pigments—lime, carbon, ochres, lapis lazuli Terre verte.

600

SASIRI HIRANANDA. *Pre-Mughal Citrapaṭa from Gujarat*. (Ind. Hist. Qu. Vol XIV. No 3, Calcutta, 1938).

P. 425 Illustrated Mss. mostly Jaina; king Kumārāpāla of Gujarat employed hundreds of writers to copy out in golden ink important Jaina works. similarly Vastupāla spent 7 crores of rupees on this work of copying

P. 426. Jains, in imitation of Hindu and Buddhist ideas, created mystic diagrams or *Yantras*, *Siddhayāntra* and *Rṣimandala* very popular, *Rṣimandala*—description.

601

SASTRI, HIRANANDA. *A pre-Mughal Citrapaṭa from Gujarat*. (I. H. Q. Vol. XIV, Calcutta 1938).

Pp. 425-431. *A Citrapaṭa* from Patan, the old capital of Gujarat, illustrates the *Rṣimandala-yantrāmṇaya* (mystic diagram) dated S. 1571, fully described.

602

W. Norman Brown. *A Manuscript of the Sthānanga Sūtra*. Illustrated in the early Western Indian Style (N. I. A. Vol. I, 1938-39). Pp 127-129.

This Ms. is dated Samvat 1558 (1501 A. D.) and contains four paintings in gold and blue, (1) Mahāvīra's *Samavasarana*, (2) & Mahāvīra's preaching, (4) Part of Mahāvīra's audience.

603

M. R. MAJUMDAR. *Specimens of Arts Allied to Painting From Western India* (N. I. A. , Vol. I, 1938-39).

P. 377. One of these arts is the cutting of paper-stencils. These stencils are used in the preparation of temporary pictures upon smooth horizontal surface by means of coloured powders or they are utilized just to transfer a design on cloth, or on paper or on smooth walls by pouncing through a pricked or perforated original. Specimens of the art of letter writing—in the style of the paper-stencil and in the style of figure—weaving in silk or cotton fibres.

P. 378. Dr. A. K. COOMARASWAMY in his "*Catalogue of Indian Collection, Museum. Fine Arts, Boston, Part IV, Jaina Paintings and Mss., 1924*" published some braids. Such cotton braids were used for tying up manuscripts.

P. 379. Plate III—the lettering show salutation to the five-fold worthies of the Jaina clergy, the pañcaparmesthin dated Samvat 1739.

604

S. PARAMASIVAM. *The Mural Paintings in the cave temple at Sittannavāsai—an investigation into the method.* (technical Studies, Vol. III, No. 2, October, 1939, Harvard University) Pp 82—89.

Methods and material employed, nature of the materials, composition of the plaster; method of execution etc.

Technical Studies. In the Field of the Fine Arts (Harvard University) Vol. VIII, 1939-40.

Pp. 82—89. Notes the Mural paintings in the cave temple at Sittannavāsai—an investigation into the method by Dr. S. PARAMASIVAM. Technical method of production of the Sittannavāsai Jain paintings.

605

SARABHAI NAVAR. *Jain Chitra Kalpa Lata* (Gujarati text) Ahmedabad, 1940.

P. 80. Jain Paintings; giving details of Jain paintings.

606

ACHARYA, P. K. *Art and Science of Architecture* (Dr. Bhandarkar Volume, Calcutta, 1940. Pp. 237—47).

P. 237. The *Uttarādhyayana Sūtra* refers to the art of architecture in connection with the training of its hero, Mahāvīra.

P. 240. The objects of Jaina architecture may be classified as those of the North and of the South—their differences.

607 (i)

BROWN, W. Norman. *Manuscript Illustrations of the Uttarādhyayana Sūtra*. Connecticut, 1941.

Reproduction of the illustrations repeatedly appearing before the end of the 16th century in the manuscripts of the *Uttarādhyayana Sūtra*, which is a part of the Śvetāmbara Jaina canon.

607 (ii)

W. Norman BROWN. *Manuscript illustrations of the Uttarādhyayana Sūtra. Reproduced and described*. Pp XII—54, 46 plates, 150 illustrations. New Haven, 1941

Studies—the Western Indian style of miniature paintings, from the early 12th to the end of the 16th century.

608 (i)

Hirananda SASTRI. *Ancient Vijnaptipatras Baroda*, 1942, Pp IX, 10, 28 plates.

The text in Gujarati and English version. *Vijnapti-patra* signified 'letter of information'—an epistle sent on the *pariyūṣana* festival, informing the doings and welfare of the Community 24 such *patras*, ranging from v. s. 1967 to 1916; the scrolls contain paintings (28 pictures).

608 (ii)

Hirananda SASTRI. *Ancient Vijnaptipatras. Baroda—1942* (Sri Pratapasimha Mahārāja Rajyābhisheka Granthamālā—Memorial).

Pp 1—VI and 1—80 with Plates I to XXVIII. *Vijnaptipatras*—the old scrolls or letters of solicitation addressed by the Jains to their preceptors. These are usually written in *Devanāgarī* though in some of them Marwadi and Gujarati are also used. They were written in Sanskrit or partly in some local dialect—both in prose and verse. The *Vijnaptipatras* were chiefly meant to invite a Jaina *acharya* to stay with a Jaina *Saṅgha* or community of a particular locality during the next

Chamasa i. e. the period of the four months of the rainy season. They mention various topics and give historical information; they give in pictorial form a description of the locality from which the invitation is issued.

Written on paper, ten to twelve inches in width and in length some time upto 108 cubits. Contents . Jainism—its mains features, rituals and customs, *Paryūṣhaṇa*—the main festival, the antiquity and importance of *Vijñaptipatras*; methodology or the rules for writing and decorating letters, Jahangir's *Farmān* forbidding animal slaughters during the days of the *Paryūṣhaṇa*. A fragmentary scroll of the early 17th century. *Vijñaptipatras* of Vikrama Samvat 1717, 1745, 1782, 1821, 1845, 1848, 1852, 1853, 1862, 1863, 1882, 1892, 1197, 1903, 1912, 1916.

689

P. SAMA RAO, *Symbolism in the Indian Art* (QJMS Vol. 34, No. 1, 1943—Bangalore)

Pp. 21-22. In the Jain Art, every Jina or apostle his own 'composition, cognizance and *dikṣa* tree'. According to the Jains, red, orange and white are symbols of purity, while grey, blue and black stand for evil souls.

Mahāvira, Yellow in colour and has *Āśoka* tree for *Dikṣā*, *Pāṭśavanātha*, blue, has a serpent and *Dhātākṣ* tree for *Dikṣā*. *Neminātha*, Black—*Vetasa* tree for *Dikṣā*, *Rṣabha*, golden yellow—*Vaṭaṭṭṛkṣa* for *Dikṣā*—Table giving the emblems of the Jinas (24).

610

Jyoti Prasad JAIN. *Pre-historic Jaina Paintings*. (Jain Ant. Arrah). Vol. X; No. II; 1944. Pp. 52—56.

Pre-historic cave art and rock carvings—The Raigarh cave paintings known as Singanpur paintings on the walls of a cavern, on a hill of that name, situated near Raigarh, in the Central Provinces. The subjects of the paintings :—(1) In plate XLV (S. 23), there are represented three human figures, standing with upraised hands and looking upwards towards a Trident (*Trisul*), placed erect, in the left hand corner above. (2) In Plate XLI (S. 19), there is a standing human figure with two unproportionately long legs. From the foot of the left leg up goes a zigzag ladder likething, made up of eight straight lines, and touching the left leg in five points while the right leg in four points. It ends near the joint of the left thigh with the lady. On the outward side of this left leg there are fourteen triangular spots, at regular intervals, from one end of the leg to the other. Both the hands are raised above the head, in a semicircular form. The left hand is again made up of three triangular blocks, separated from one another. Various points discussed.

Vol. XI; No. I; 1945; Arrah; Pp. 11—13.

Discussion continued. The eight pieces of the ladder between the two legs represent the eight karmic forces, described in Jainism. On the outer side of the left leg are fourteen triangular spots which suggest the fourteen principal stages in the process of spiritual evolution of a mundane soul towards perfection known as *Gunasthāna*. The Upper portion of the figure, formed by the two hands, above the head, in crescent like form, signifies the crescent shaped abode of the *Siddhas* that is the *Siddhasila*. The featureless head of the figure is suggestive of the featureless, bodiless nature of the liberated souls. The three triangular blocks represent the three virtues, the three gems of Jain philosophy viz. Right faith, Right knowledge and Right conduct. In the Jain cosmology shape of the universe has been described to be similar in form to that of a human being, standing with both legs apart. It very significantly represents the fundamental Jain conceptions. So, the pre-historic singanpur caves with their thousands of years old mystic paintings are strong additional evidences of the antiquity of Jainism.

611

N. R. Roy. *Maurya And Sunga Art*, Calcutta, 1945.

P. 50. Two torso of naked Jain images in the Patna Museum. The large torso, a free and round sculpture carved out of Chunai sand-stone, has the high Maurya polish on it, while the smaller one, identical in appearance and style and of the same has no polish. They have both been found on the same level under-ground along with a silver punch marked coin which Jayaswal says, 'precedes Maurya, coinage'. He ascribes the larger torso to the Maurya period and the unpolished smaller one to the 'Sungan or later', on unstated grounds. If one is to go by style and appearance both the torso must belong to the same period which may not be far out of date from the Patna *Yakshas* on the one hand and the Parkham *Yakshas* on the other. In their tight and stiff modelling, in their fully rounded arms and thighs and in their general earthly heaviness of form they have a kinship with the Patna statues, both pairs are characterised by a smooth and lifeless inertia, and by a comparatively flat surface treatment of their backs. These Lohampur statues, moreover, are more primitive and archaic in outlook and appearance, heavy and a little bit unbalanced in proportion, which seem to link them with Baroda and Parkham *Yakshas*.

P. 102. Fig. 28; Lohanipur torso of a naked Jain Tirthankara. Circa. 50 B. C.—50 A. D. Description given.

612

AGARWALLA, V. S. *Gupta Art J.U.P.H.S.*—Parts 1 & 2. Lucknow, 1945.

P. 126 (a) *Taranāth* refers to the Western school of Painting with Samragadhara

as the principal artist born in the reign of Śīlāditya Guhila; this was the precursor of the Jaina and Rajasthani painting.

MUKERJEE. Dr. Radhakamal. *The moral role of Indian Art* (B. C. Law Volume Part I, Cal. 1945).

P. 275. Impersonal love and beauty in Art. The *Apsarā* is the dancer of heaven; she takes an important place in the Buddhist, Brahmanical and Jaina art.

613

HENRI Parmentier. *L'Art Architectural Hindou Dans L'Inde Et Enextreme—Orient Parts*, 1948,

P. 19. Jainism still survives

P. 29. The characteristic of the Jains for nude statues of their saints.

614

MOTI CHANDRA. *Jain Miniature Paintings from Western India—Ahmedabad, 1949*, Pp. 1—V, 1—197, Illustrations, 262.

Introduction; preface, Historical Background, Nomenclature; Miniatures on Palm-leaf, Miniatures in the Paper period (Circa 1400—1600 A.D.) Painting on cloth, painted wooden book-covers, carriers and other implements Pigments, brushes, pencils etc.; technical process and the treatment of the human figure and landscape; costumes and ornaments, Asthetic considerations in Western Indian paintings, description of the plates; list of illustrations, index of Sanskrit, Prakrit, Gujarati and Hindi words.

615

V. S. AGRAWALA. *A Jain cloth painting or chitrpaṭa of Taruna Prabha Sūri* (J.U.P.H.S. Vol. 22, 1949) Allahabad, 1949.

Painted in the 14th century. It shows Pārśvanātha in green colour, seated with two attendants Dharanendra Nāga and Padmāvati *Yakshi*. Four armed elephant headed Pārśva *Yaksha* and four armed Vairṭyā. Taruna Prabha Sūri expounding something; he was born about 1304 A.D. and died in 1363.

616

Ambrose, KAY. *Classical Dances and Costumes of India*, London, 1950.

Plate 1—The giant Jaina Statue Mysore. (Gommatesvar)

Benjamin ROWLAND. *The Art and Architecture of India Buddhist, Hindu, Jain*, Melbourne, London, Baltimore, 1953.

Pp. 30-31. Jainism: Foundation ascribed to Mahāvira (599—527 B.C.); its goal attainment of salvation through rebirth, as escape from the retribution of conduct, or *krama*, salvation through the practice of asceticism and through the scrupulous avoidance of injuring or killing a living creature. Mahāvira, a leader of a revolt against the orthodox cult of Brahmanism. In Jain literature and art the lives of *Tirthankaras* are embellished with miraculous events.

P. 73. Many *vihāras* dedicated to the Jain faith at Khandagiri and Lalitagiri in Orissa.

P. 140. Dependence of Jain art on Buddhist prototypes, a colossal statue of a *Tirthankara* at Muttra (plate 81A) could be mistaken for a *dhyaṇa mudrā*, were it not for the nudity of the figure. The proportion of the body, technical aspects of carvings, lotiform eyes, representation of the hair by snailshell curls are identical with Buddha images of the Gupta period, the nude Harappa torso—abstract conception of the body in smooth and unencumbered curved plans are intended to connote the perfection of a great man in yogic trance, a spiritual state of being in which the body becomes immaculate-purified of the dross of material existence.

Pp. 178-79. Jain sanctuaries of Mount Ābū—the final baroque culmination of the Gujarat style. Dilwārā shrine of the 10th century and the 13th century Tejpal temple (plate 110) can be counted among the architectural wonders of the world. Description given.

Pp. 200-01. Wall painting of Jain temple at Sittanavāsai (Fig. 31), description given. Jain paintings in the *Indra Sabha* cave, Ellura.

P. 202. Jain painting at Gujarat. Illustrations of Jain texts, such as the life of Mahāvira, or the Kalpa sūtra, Plate 130. Description given.

G. N. SHARMA. *Some aspects of Mewari school of painting. The 16th, 17th and 18th centuries* (Ind. Hist. Cong. 17th Ses, Ahmedabad), 1954.

P. 274. In the evolution of Mewari Painting the Jain miniature paintings of illuminated manuscripts have also exercised a wide and profound influence (Indian Art through the age, p. 6; *Journal of the Oriental Art*, Pp. 46-47).

Benjamin ROWLAND. *Jr. Art in East and West*; Cambridge, 1954.

P. 8. The nude figure in Indian art is used to suggest the sensuality of fertility spirits or the supreme yogic control of a Jain ascetic, by means at once appropriately abstract and specific.

P. 9. Apollo and Ascetic.

If a typical Jain statue of a nude ascetic (Fig. 2) and any one of the Apollos or *Kouroi* (Fig. 1) of the archaic period of Greek sculpture were placed side by side, one might reach the superficial conclusion that both are the products of the same environment or at least derived from a common prototype. Neither of these suppositions is valid, and yet something certainly can be said in explanation of this resemblance and also about the essential differences that separate the two conceptions.

The numerous examples of nude statues of *Kouroi* that have been found all over the Greek World and may be dated from the seventh to the fifth centuries B.C. have certain traits in common, in spite of regional differences in technique and material. All are standing in a rigidly frontal position with arms pressed close to the sides and one foot advanced to ensure a firmer stance.

P. 10 The main points of resemblance between the Greek *Kouros* and a Jain figure of a Tirthankara or saint lie in the suggestion of heroic, super-human stature in the completely nude body by the enormous exaggeration of the width of shoulder and narrowness of waist and in the general similarity of the frontal pose with the arms extended down the sides. In the case of the Jain figures there is no need even to speculate on the possibility of an Egyptian influence producing this parallel form in India; the earliest Jain statues, probably not made until the fashion for the anthropomorphic representation of Gautama had been established by Buddhism in the second century A.D. date from a period centuries after the sculptural tradition of ancient Egypt had vanished in the dust. It will become apparent that, just like the *Kouroi*, the Jain images were made to fulfil a specific religious need. In the process of their making, certain devices rather similar to those used by the Greek sculpture were independently evolved to express the fundamental nature of the conception, and it is this that accounts for the seemingly close but actually superficial resemblance.

P. 11. Plate — 1. Statue of Apollo or *Kouros*. 7th century B.C. Greece — New York Museum. 2. Jain Tirthankara — 2nd century A.D. London — India Museum.

P. 12. The naked figures of Jain saints represent the act of *Kayotsarga* or dismissing the body, the attainment of a depth of yogic trance in which the practitioner

is completely withdrawn from all earthly distractions, so that some Jain patriarchs are said to have been entirely impervious to vines twining around their limbs and ant-hills growing round their feet; it is a state of suspended animation amounting to a suspension of all bodily function, a slate in which, by the power of concentration, the fleshly body is cleansed to a point of alabastrine purity and assumes a perfection free of the dross of tangible matter.

In the figuration of such a concept the Indian sculptor employed certain techniques that were the common property of all craftsmen employed in making religious images in India. In order to convey the impression that we are looking at a superman, spiritually as well as anatomically above ordinary mortals, the body is composed on the metaphorical basis used for the making of Buddha images; We can easily recognise the leonine body, the arms tapering like an elephant's trunk, the thighs like plantains, as well as the lotiform eyes and other ideal abstraction for the features. The canon of proportion is an abstract one, too, composed of nine *thalāṃs*, the distance from brow to chin, for the total height of the statue.

In the use of a mathematical system of measurement to ensure an appropriately ideal abstraction, the parallel to the Greek figure is a legitimate one. But in the Indian statue these means are dedicated to quite different ends. The Jain figure represents a spiritual, not an athletic ideal. Its nudity is conditioned by asceticism, not pride in physical beauty. Whereas in the Apollo the emphasis is on muscular structure, in the body of the Jain ascetic there is a complete suppression of muscular or skeletal structure even in an abstract way. The body and limbs are composed of a number of smooth, uninterrupted convex surfaces or planes, the swelling roundness of which not only connotes the perfection attained by breath control, but, in the reduction of the anatomical structure itself to the simplest possible surfaces, indicates that the form is composed of "some supraterrrestrial unearthly substance". (H. Zimmern, *Philosophies of India*, P. 212).

The stance of the Jain figure is intended to suggest the supernally motionless state of a being withdrawn in the timeless serenity of *yoga*, not the athletic vigour implied in the tension of the Greek statue. Even the hands extended down the legs suggest the infinite relaxation of trance in contrast to the surging vitality of the clenched fists of the *Kouros*.

P. 13. Surprisingly similar abstract means are used, on the one hand to suggest youthful beauty throbbing with physical life, and on the other hand a body as a symbol of spirit and an expression of complete withdrawal from all material being and the round of birth and death.

P. 13. The Male Nude :

Almost from the moment that it was unearthed at the ancient site of Harappa, the little limestone torso has been compared to the finest accomplishments of Greek

sculpture. Some critics have even suggested that it must be assigned to a period when the influence of Hellenic art on India could be invoked to account for the carver's mastery of and atomical form. The fact remains that this figurine, excavated under scientific conditions, belongs to the pre-historic or Indus Valley period and is to be dated in the later third millenium B. C. It will become apparent, too, on comparison with a typical Greek representation of the nude, that the figure is completely Indian in character and execution and, in a sense, diametrically opposed to the Hellenic ideal.

Pp 15-16. Although it is impossible to tell the exact iconographic significance of the nude image from Harappa, it seems almost certain that it must have been intended as a deity of some sort, ... this statuette is completely Indian in the sculptor's realisation of the essential image, a symbolic rather than descriptive representation of anatomy, in which the articulation of the body is realized in broad convex planes of modeling. The one quality which may be discerned here that is peculiar to many later Indian examples of plastic art is the suggestion of an inner tension that seems to threaten to push out and burst the taut outer layer of skin. Actually this is a technical device by which the sculptor revealed the existence of the breath or *prāṇa* filling and expanding the vessel of the body. The fact that the figure appears pot-bellied is, therefore, iconographically completely right and truthful. It is not intended as a caricature in any sense, since this distension resulting from yogic breath control was regarded as an outward sign of both material and spiritual well-being. We have in this statuette, too, what is certainly the earliest exhibition of the Indian sculptor's skill in producing not only a sense of plastic volume but also in representing the soft quality of the flesh. This is not a literal imitation, such as one finds in Western sculpture, but a suggestion of fleshiness by such properly sculptural and abstract devices as the interlocking of the smooth and softly modeled convex planes of the torso and the exaggeration of the depth of the navel. It anticipates the technique of countless images of Indian Gods made centuries after its fashioning in the third millenium B. C.

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Stella KRAMRISCH. *The Art of India*. London, 1954.

P. 16. There is a deep meaning inherent in things that were made at the beginning of time. The original meaning remained and reinforced the context when the Vedic altar came to be given its Buddhist or Jain equivalent in the *stūpa*, which is funeral and cairn in one.

P. 34. The two kinds of form, one Buddhist and Jain and the other Hindu, coexist in the styles of the various regional schools.

P. 37. In Rajasthan, the delicacy of white marble images expands with its warmth and softness the austerity of Jain images (Plate 54).

P. 39. A Jain image from Kalugumalai. (carved on a hill). Shows the naked shape of the Saviour (Plate 95), overshadowed and protected by the larger, figure of the *Yakṣa* behind him. The clear way in which this sculpture is presented becoming increasingly definite as it emerges from the ground, may be taken to forecast the conception of Indian monumental sculpture during the coming centuries. Notes on the Plates :

P. 201. 40 Head of image of Tirthankara, from Mathura, late 3rd or 4th century.

P. 203. 54. Attendant devinities (Indra) Nadia (Sirohi), 7th century.

56. Jivantasvāmi bronze, Akota, Baroda. 6th century Jivantasvāmi, image of Mahāvīra prior to his becoming last Tirthankara.

60 Ceiling panel with *Vyantara devatās* (Kinnara couple), fish, lotus and flaming scrolls—Rock-cut Jain temple, Aihole, S. W. Deccan, about 700.

P. 207. 95. Pārśvanātha rock-cut image, Kalugumalai, ninth century, Digambara, *Kaṣṭhasarga*, fully described.

P. 210. Plates 132—140 illustrate Jain temples and sculptures in S Rajasthan; descriptions given. 132. Nemināth temple, Kumbhariya, 11th century.

133. Interior of Mandapa, Pārśvanātha temple, Kumbhariya, 11th century.

134. Cloister, Vimala Vasahi, Mount Ābū, 12th century.

135. Part of small dome, Vimala Vasahi, Mt. Ābū, 1031.

136. Story of Sudarśana, Nemināth temple, Kumbhariya, 11th century.

P. 211. 137. Sarasvati, Vimala Vasahi, Dilwara, Mt. Ābū, 12th century

138. Marriage party of Ariṣṭanemi, Luna Vasahi (Temple of Nemināth) Mt. Ābū, 1201 cent

139. Early life of Krisna, Luna Vasahi, Mt. Ābū, 1231 cent.

140. Ādipāla killing the demon, Achalgarh. Mt. Ābū, 13th cent.

P. 211. 147. Dreams of Devānandā, Painting on palm leaf from Gujarat, late 14th cent., description given.

P. 212. 148. Nativity of Mahāvīra, illustration of Palm-leaf from Gujarat, 1370 cent.

149. Nāṭaki (dancer)—Nemināth temple, Rānapur; mid. 15th cent., described.

151. *Śikhara* of Choumukh temple. Rānapur, 1439 cent., described.

P. 216. Notes on Appendix of illustrations.

Fig. 12. The visit, part of damaged painting on ceiling of rock-cut Jain temple (33). *Indrasabhā*, Elura. Deccan, tenth century.

Fig. 19 Baldeva Muni and animals—on palm leaf, Patan, Gujerat, 1288.

Fig. 20 Monk Harikeśa beaten by youths; paper Ms. Gujerat 1391.

Fig. 21. The Baky Bullock etc. (see fig. 20) Gujerat, 1591.

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Klaus FICHER. *Some Discoveries in Indian Art*. (Transactions of the Arch Society of S. India Vol. 1) Madras, 1955.

Pp. 49-50. Jain Mutt of Humcha, ruins of Jain buildings between Tirathahalli and Agumbe in the environs of the Pārasnāth temple of Kundada Guḍḍa hull, whole area abounds in remains of medieval Jain temples of the 11th—13th century. Surroundings of the Kondapur Estate yield remains of Jain temples.

Pp. 54—57. Jain Tirthankara Rock carvings near Anagundi At Ranpur in Orissa, a Jain image inseted into the wall of a later Hindu temple. Jain images in the wall decoration of Sīngerī in Mysore State. In the outskirts of Kurana near Bilsa. Jain sculptures unearthed.

Jain rock-cut carvings (fig. 15) near Anagundi Jain settlement on the bank of the Tungabhadra.

Jain temples at Ganigitti & Pampapati Svāmi.

The Pampasarovara temple; natural caverns; carvings of Tirthankaras.

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PIERRE RAMBACH and VITOLD De GOLISH. *The Golden Age of Indian Art*, Bombay, 1955.

P. 32. Coloured plate full page—Painting ceiling of Jain temple at Tiruparuti—Kundram, 14th century.

Pp. 53—56. Tiruperati Kundram—Frescos of the 14th century. After the fall of the Pallav and Chālukya Kings, Kanchi continued to be a big centre of the Jain religion. In the 14th century the Chola Kings built there a temple dedicated to Vardhamāna. In the year 1367 this temple was decorated with Frescos; these are unique of their kinds. Four full page plates.

G. N. SHARMA. *Some aspects of Mewari school of painting, the 16th 17th, and 18th centuries* (Proc., I. H. C. XVIIth session) Patna, 1956.

P. 274. The Jain miniature paintings of illuminated manuscripts have also exercised a wide and profound influence in the evolution of Mewari Painting. (Indian art through the Age p. 6, Journal of the Oriental Art, Pp. 46-47). The Jain Bhandars or libraries of Jaisalmer and Bikaner support the view that by the beginning of the 15th century artists of Mewar began to come in contact with miniature paintings of Gujarat school of Western India. The Ms. of *Kalpasūtra* should be taken as one of the connecting links between the early Gujarat Painting and the Mewari Paintings of the following centuries.

C. R. SUBRAMANIAN. *Evolution of Tamil Art and Culture in Pudukkottai* (Q. J. M. S. Vol. 49, No. 2, 1958, Bangalore).

Pp. 92-95. Pudukkottai State—area 1,179 square miles. Right across the territory flows the Southern Vellar, the traditional boundary between the ancient Pāṇḍya and Chola Kingdoms.

Numerous natural caverns and rock shelters at Sittannavāsai, Narthamalai, Tenimalai, Kudumiyamalai and Sevalimalai—were occupied by Jaina monks slightly anterior to the beginning of the Christian Era.

P. 93. Jainism played a very important role in the evolution of Tamil literature and culture, flourished in this area till about the 11th or 12th century. Very near these caverns were important and populous settlements of the Jainas. Nearly 40 Jain monuments have so far been conserved within this small area, and they include sculptures and ruins of Jain *pallis* or monasteries. Annavasai, Sittannavasāl, Tenimalai, Narthamalai and Alurutumalai are some of the places.

P. 94. Traces of early frescoes at Sittannavasāl of early 9th century—connecting link between the Ajanta and the Chola paintings in the Tanjore temple.

The Eladipattam cave at Sittannavasāl contains an inscription in the Brahmi-Asokan script of the 3rd-2nd century B. C. Alongside it are lines written in archaic Tamil Characters beginning from the 7th—8th century A. D. upto the 19th century.

P. R. SRINIVASAN. *Early Pallava Paintings at Panamalai and Their Relationship to the Paintings at Sittannavasāl*. (Pro. & Tr. A. I. O. Con. 18th session. 1955, Annamalaiagar, 1958).

Pp. 334-335, According to Sri K. R. Srinivasan (South Indian Paintings: A Note on the date of the Sittannavasāl paintings—Indian Hist. Cong. 1944), though the excavation of the cave was done in the 7th century A.D. it was not due to Mahendravarman I, but may have been done under the ageis of the Pandyan kings of the period. Of the paintings on the ceiling of the sanctum, his opinion is that the inner or first layer is coeval with the excavation and belongs to the 7th century while the second layer is attributed by him to the 9th century A.D.

The very style in which the pillars, corbels, niches and sanctum of the Sittannavasāl cave have been executed has hardly any exact parallel in the Pandyan country while there are several similar caves of the time of Mahendravarman. The rock-cut caves at Sittannavasāl, if not produced directly under the orders of Mahendravarman I, was probably excavated by the artists of his country and not Pandyan.

The cave temple was dedicated to Pannakar or Pannavar (Pāriṇanatha). The cave was embellished with paintings since its excavation. The figures and designs of the paintings of the verandah such as the lotus and the geese and the human figures, their features correspond exactly to those found in the sculptures of the early Pallava period and not with the features of the sculptures of the 9th century A. D.

Mulk Raj ANAND. *Kāma Kālā* (some notes on the Philosophical Basis of Hindu Erotic Sculpture). Switzerland, 1958.

P. 10. The earliest instance of an amorous couple is to be found in a Jain pillar in the Lucknow Museum.

P. 21. The Buddha was struck by the jugglery of the Hindu priest-craft with words and images as was Mahāvīra, the austere naked Jina, his near contemporary.

P. 29 The seeming anarchy of religious beliefs and practices was held in check by the underlying unity of belief in the monistic Upanishadic doctrine of Brahman, the Supreme God, and a traditional way of life, though the fissiparous tendencies nearly destroyed it under the impact of Jainism and Buddhism.

P. 32. The three contending religions, Hinduism, Buddhism and Jainism had begun to absorb much ritual from each other in order to attract the dissident followers of their rivals and absorb them to themselves. (Mediaeval period).

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MOTI CHANDRA. *An illustrated Ms. of Mahāpurāṇa in the Collection of Sri Digambar Jain Nayā Mandir, Delhi* (Lalit Kalā No. 5. 1959—New Delhi).

Pp. 68-81. Pushpadanta, author of the Mahāpurāṇa (965 A. D.) enjoyed the patronage of Bharat, the minister of the Rashtrakūta King Krishna III (939-968 A. D.). Author's life; *Mahāpurāṇa* describes the life of 63 prominent figures of the Jain faith, stories—some narrated, life of Rishabha; Bharata (son of Rishabha) his universal campaign; his brother Bāhubali's refusal to accept his sovereignty; stories of other mythological persons; The Digambara Jain wall paintings in the *Indrasabha* cave temples of Ellorā (8th-13th centuries), the appearance of a naked Jain monk on a palanquin accompanied by woman and soldiers in the Brahmanical Kailās temple at Ellorā (12th century) and the Tirumalai frescos (11th-12th century) in South India bespeak to the artistic activity of the Digambaras. The only illustrated Digambara Jain palm-leaf Ms. of *Shatkhanda-gam* with *Dhavalā Tīkā* is datable to 1112-1120 A. D.; The miniatures—earliest known of the Digambara Jain sect. The illustrated Mss. of the *Mahāpurāṇa*, datable to the 16th century. Description of the illustrated Ms. of the *Mahāpurāṇa* in the collection of the Sri Digambara Nayā Mandir, Delhi; its technique discussed. Jaipur *Mahāpurāṇa* dated 1540 and painted at Pālam, a village near Delhi, bear close stylistic affinities with the illustrations of the Nayā Mandir *Mahāpurāṇa*.

P. 81. Description of plates—1 in colours and 8 in mono colour.

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Frits A. WAGNER. *Indonesia. The Art of an Island Group*. London, 1959.

P. 78. Buddhism and Jainism rejected the authority of the priests—barren situation. Jainism had no significance so far as Indonesia is concerned.

628

K. D. SWAMINATHAN. *Tamil Art and Culture in Pudukkottai* (Q. J. M. S. Vol. 50, No. 1. 1959) Bangalore.

Pp. 63-64. Comments and certain errors in the article on *Evolution of Tamil Art and Culture in Pudukkottai*—by C. R. SUBRAMANIAN—published in Vol. XLIX, Pp. 92-95 of this journal).

No evidence to show that the natural caverns and dwellings of the primitive tribes such as Karumbars and Vedas prior to the arrival of the Jains. The drip lines do not indicate that were shelters for the monks. The cave temples in Pudukkottai are mostly of Muthurāiyer or Pāṇḍyan origin.

Karl KHANDALAVALA, MOTI CHANDRA, Pramod Chandra. *Miniature Painting. New Delhi*, 1960.

Pp. 9-10. Miniature paintings of the Jains; they were purely illustrative of the blessed ones, the Tirthankaras; In Gujarat, paper began to supplant the palm-leaf medium in the latter half of the 14th century A. D. and not after 1400 A. D. as is commonly supposed. Lay Jains used to present illustrated *Ms.* to Jaina monks. The Jaina characters and deities never varied, always being depicted with a sharp projecting nose, the farther projecting eye and painted double chin.

P 15. The Jaina Sangha of Agra commissioned the artist Sālivāhana in the year 1610 A. D. at Agra to paint the *Vijñaptipatra* (letter of invitation) which this Sangha sent to its religious preceptor Vijayasen Sūri.

Pp. 22-23. Catalogue :

1. *Kalpasūtra* dated v. s. 1438/1381 A. D. Figs. 1-4.
2. *Ms. of Dvāliparvakalpa*, 15th cent. A. D. Figs. 5-6.
3. Pilgrimage of Śātruṅjaya Fig. 7.
4. *Sarasvatī-pata*, 15th cent. A. D. Figs. 8, 9.
5. *Ms. Kalpasūtra*, 15th cent. A. D. Folios 2.
6. *Ms. Kalpasūtra* Figs. 6, 7.
7. *Kālkāchārya Kathā (swarnakshari Ms)*, 15th cent. A. D. Fig. 10.
8. *Ms. Kalpasūtra* v. s. 1538/1481 A. D. figs. 11-13.
9. *Ms. Sangrahaṇī Sūtra*, 17th cent. A. D. figs. 18-19.
10. Kulahda Group Cosmological chart, 1570-1580 A. D. figs. 14-17

P. 48. 82. Illustrated *Vijñaptipatra*, v. s. 1794/1737 A. D. fig. 64.

Philip S. RAWSON. *Indian Painting. Paris*. 1961.

P. 19. The Saints of the Jaina faith, carry out an ideal of "*ahimsā*" to the utter most limit. Ultimately, their death by sheer inanition brings them to the condition of pure non-injury. Jaina art often represents these saints with creepers growing up round their legs and hands, to indicate how rigorously they have kept themselves from moving. But the art made figures show externally no trace of their privations. They do not appear emaciated or worn. They were the ideal, heroically rounded forms of perfect manhood, which reveal their spiritual, not their physical nature,

P. 18. Vivid description in a Jain text of the Guild of painters; the colours, the designs.

P. 63. The sculpture which survives on the hundreds of great Hindu and Jain temples, was once painted—deep relief painted in vivid colours is the ideal Indian artistic method. Practically nothing of all this colour remains.

P. 64. The Jain faith—Jain temples do not differ in general pattern from Hindu temples. The hallows in the main shrine is an image of a Jain "Tirthankara". But the rest of the fabric, with its tracery of heavenly beings and transcendental symbolism, can easily be mistaken for Hindu.

Like the Buddhists, the Jain shared a common back ground of Indian religious and daily life with the Hindu masses. Like them they believe in continuous reincarnation. The basic principle of Jainism is "*ahimsā*" non-injury. The Jain believes that to the utmost of his powers, he must avoid doing an injury to any living being. The ordinary man, without a very profound religious sense, takes little care. The Jain "Tirthankaras" are the heroes of the faith canonically seven in number, who set the highest example to the whole Jain community by carrying *ahimsā* to its logical end, voluntary suicide by desiccation in a state of total immobility. The images of the Jain Tirthankara is always rigidly frontal, absolutely symmetrical, and naked. Sometimes as a witness to the hero's saintly immobility, creepers have grown up his legs and twined themselves round his arms. Typically of Indian art, the Jain image does not represent the saint as he must have looked, ravaged by his asceticism, but in his spiritual guise of heroic beauty.

Total sanctity can only be achieved after many, many life times of steady progress. But through out history, and still at the present day, Jain saints attain their voluntary suicides. (Incidentally the element of Jainism in Gandhi's political thinking was very important). Pillars or "Towers of fame", were erected to commemorate these events. The saint who achieves this goal is regarded as having gained final release from the endless cycle of birth, suffering and death. Beyond that Jain doctrine does not go. But it shares with the Sāmkhya tradition of Brahmanical philosophy the belief that the released spiritual entities remain distinct entities and are many. It rejects the Vedantic doctrine that released beings are absorbed in the monadic Brahman. Jain life and Jain thought have accepted much of the same fundamental vision of the Cosmic order and mythology as popular Hinduism. Whereas Buddhism derogates belief in the heavens and hells, dismissing them as illusory, Jainism accepts them simply as part of the endless cycle of material existence from which the serious man will disentangle himself as speedily as possible by absolute *ahimsā*. Thus imagery of the Hindu cosmic order could find in the structure of a Jain temple with scarcely any modification,

Pp. 66-67. Pallava (VIIIth C.). In the Jain cave at Sittannavāsai the Pallava painting that survives illustrates fields of lotus flowers, heavenly restings places provided by the Gods for ascetic sains on their lifelong pilgrimage. The figures are in much faded earth colours, greens and browns with little modelling. The fields have no geography, no real up nor down. The space is underlined and limitless. Among the decorative motives is the sinuous lotus aetern which symbolises the creative sap of life (plate P. 66).

P. 70. Ellora (VIIIth-IXth C.). There are several surviving fragments of painting on plaster, on the ceilings of the Jain caves. The Jain cave 33 *Indrasabha*, the well known processional brieze above a series of panels represents a ferocious deity riding a bufallow with attendants. They are very few and simple ornaments here, the joints of the body are flat angles; the hair of the attendants is still simply dressed. All the personages stand on the base line of the picture, and the grounds are filled with cloud patterns.

Pp. 78-79. At Tiruparuttikundram, in 14th century Jain temple, survives a portion of an extensive decorative scheme, painted on walls, pillars, brackets and especially the ceiling; pictures belong to the late 14th century; much repainted in the later Vijayanagar epoch. These paintings are perhaps the most important documents bearing on the growth of medieval painting in India. Although it was a Jain establishment not all the paintings are subjects. Life of Krishna and other Gods familiar in Hinduism with the exception of frontal icons of the Tirthankaras, the heads of the figures are all shown in profile, with spanning the cheek, a long, painted conceptional eye whose upper eyelid is drawn in. Description of methods etc.

Plate P. 79. (An incident in the life of a Jain saint).

Mediaeval Manuscript painting. The Western India Mss. mainly of the Jain faith; preserved since the 11th century. The illuminations are of three Chief types; first, narrative, second, schematic representations of the transcendant regions with their population of deities, third, pure ornament. The earliest illuminations (in a Ms. dated 1100 A. D.) are decorative panels, elephant riders, and *Apsarās*. In later Mss. the figure drawings represent laymen listening to sermons, Goddesses, monks and stories of the lines of saints, style and methods described. Figure drawing of these early miniatures is reminiscent of that in the Jain caves at Ellora.

Paper introduced by Ca. 1400 for these Mss. by 1600 the style almost completely eclipsed by Moghul and Rajput forms of album—painting. During the 19th century painted cotton temple hangings continued to be made in a style visibly described from the Mss. tradition such hanging had been made since the 17th century.

(Plate P. 88—The infancy of a saint).

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MOTI CHANDRA. *Painting* (Cultural Forum, special number on Indological Studies, January, 1964, Vol. VI, No. 2, Pp. 87—96).

Pp. 90-91. *Jaina Manuscripts—Western Indian painting* (15th century A. D. from *Kalpasūtra* (dated 1939), *Kālakāryakatha*, *Adipurāṇa*.

632

Exhibition of Jaina Art (Mahāvīra Jayanti week 19th April to 26th April 1964). Pp 1 to 64, plates 8 and a map of India showing centres of Jaina Art, Calcutta, 1964.

Contents—Suniti Kumar CHATTERJEE. *Jina Dharma and Ahimsa*, O.C. GANGULY. *Introducing Jaina Art*—Architecture, sculpture and Painting dealt with.

Kalyan K. GANGULY—*Jaina Art of Bengal*.

S. K. SARASWATI—*Dilwara Temples*.

Sivendra Krishna MOOKHERJEE—*Jaina cave paintings of Sittannavasal—Garbhagrha, Ardhamandapa, Architrave, Pillars and Technique and legacy described*.

PRAMOD CHANDRA—*Śrībhadrā Chaita* of A. D. 1624 painted by Salivahana.

List of Exhibits—Manuscripts, Paintings and Figures.

Section II

EPIGRAPHY—III

635

H. H. WILSON. *Sanskrit Inscriptions at Abū* (Asiatic Researches, Vol. XVI, Pp. 284-330) Calcutta, 1828.

Analysis of the inscriptions of the mount Abū, followed by historical notes.

P. 317. List of the Jaina inscriptions with indication of the date.

636

W. H. WATHEN. *Ten ancient Inscriptions on Stone and Copper found on the Western side of India and translated* (Journal of the Royal Asiatic Society of Great Britain and land (Old Series), Vol. II, Pp. 378-399). London, 1835.

Inscription No 7 Śaka 1127. Inscription on stone near a Jaina temple at Belgaum. Canara characters. Recalls the grant of a village in favour of a Jaina temple. This inscription is translated (under the No. 6 and not more 7) in the same "Journal of the R. A. Society of Great Britain and Ireland" (Old Series), Vol. V, Pp. 174-176.

637

J. PRINSEP. *Notes on Inscriptions at Udayagiri and Khandagiri in Cuttack* (Journal of the Asiatic Society of Bengal, Vol. VI, Pp. 1072-1091). Calcutta, 1837.

Description of the sites and grottos of Udayagiri and Khandagiri in Orissa. Text and translation of small inscriptions of the grottos. Text and elucidated commentary of the great inscription called Hāthigumphā.

Facsimiles of all the inscriptions (2 plates out of text).

638

W. ELLIOT. *Hindu Inscriptions* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series), Vol. IV, Pp. 1—41). London. 1837.

Epigraphical Reviews.

Symbole accompanying some Jaina inscriptions. Inscriptions collected in an old Jaina temple at Lakṣmeśwar.

Historical reviews.

Grants to the Jains under the princes of the Cālukya dynasty, Pulikeśin I (Śaka 411) and Vikramāditya II (Śaka 656). Destruction of the Jaina temples of Lakṣmeśwar by a Cola King, towards Śaka 981. Dispute between the Jains and the Lingāyats at Ablur, towards Śaka 1089, and intervention of Bijjala, prince Kalacuri who professed the Jaina faith. History of Bijjala according to the Jaina chronicles and legends. The Rattas belonged to the Jaina religion.

639

Inscriptions on Jain images from Central India. (Journal of the Asiatic Society of Bengal, Vol. VII, Pp. 51-52). Calcutta, 1838.

Text of six inscriptions in Prākṛit, dated from Samvat 1236 to 1265 and engraved on some statues in marble of Tirthankaras discovered in Ajmer,

640

W. H. WATHEN. *Ancient Inscriptions.* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series) Vol. V, Pp. 343—354). London, 1839.

Inscription on copper found in the southern Maratha, Śaka 411. Canara characters. Construction and endowment of Jaina temple under the reign of Pulikeśin I. Three Jaina masters have been cited : Siddhanandin, Citakṛcārya and Jinanandin.

641

Le Grand JACOB. *Inscriptions from Palitana.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. 1, Pp. 56—66 and 96—103). Bombay, 1844.

Study of three (two) inscriptions of Śatruñjaya — The first recalls the seventh restoration of the temple of Puṇḍarika in Samvat 1587, and the two others, which

are besides the only ones, the restoration of the great temple of Ādisvara of Samvat 1646 to 1650.

These inscriptions have been since published by G. BÜHLER, in the "Epigraphia Indica", Vol. II, the Jaina inscriptions from Śatruñjaya numbers 1 and 12.

642

Rajendralāla MITRA. *Notes on Sanskrit Inscriptions from Mathura* (Journal of the Asiatic Society of Bengal, Vol. XXXIX, Pp. 117—130) Calcutta, 1870.

Text and translation of 21 inscriptions of Mathura, almost all Buddhistic.

Facsimiles out of text (4 plates).

643

J DOWSON. *Ancient Inscriptions from Mathura* (Journal of the Royal Asiatic Society of Great Britain and Ireland. New Series, Vol V, Pp. 182—196). London, 1871.

Translation of 29 inscriptions coming from Mathura "The inscriptions are all Buddhistical", said DOWSON, some, however, seem Jainas. Complementary note by A. CUNNINGHAM. Four plates of facsimiles.

644

Bhāu DAJĪ. *Report on Photographic Copies of Inscriptions in Dhārwar and Mysore.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX, Pp. 314—333). Bombay, 1872.

Jaina inscriptions.

No. 4. At Aihole, on the pedestal of a Digambara statue of Mahāvīra. Homage of Rāmaseṭṭi, Digambara of the Balātkāra gaṇa.

No. 9. Incomplete inscription in Sanskrit and in Canara, of unknown origin. Recalls the construction of a temple in honour of Ādinātha.

No. 10. At Badkmi. Series of small inscriptions containing the name of different Digambara masters.

645

J. F. FLEET. *On some Sanskrit Copper-plates found in the Belgaum Collectorate.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX, Pp. 229—249). Bombay, 1872.

The kings of the Kādamba dynasty professed most probably the Jaina faith. Text and analysis of seven inscriptions found near Halsi and commemorating some grants made to some Jaina temples by the Kādamba princes.

646

J. BURGESS and LEWIS RICE. *The Merkara Plates* (Indian Antiquary Vol. I, Pp. 360-366). Bombay, 1872.

Review on the Cera dynasty. Several kings made some grants to the Jains and had Jaina ministers.

Facsimile, transcription and translation of an inscription of Markara recalling a grant made to a temple by the king Gannga Avinita, in Śāka 388. Historical remarks by R. G. BHANDARKAR

647

LEWIS RICE *Jain Inscriptions at Śrāvana Belgōla* (Indian Antiquary, Vol. II, Pp. 265-266 at 322-324). Bombay, 1873.

General review on the Jaina inscriptions of Śrāvana Belgōla. A plate out of text offer a specimen of these inscriptions. Notes on the vow called "Sallekhanā". Text and translation of 12 short inscriptions (epitaphs).

648

LEWIS RICE *Nāgamangala copper plate Inscription* (Indian Antiquary, Vol. II, Pp. 155-161) Bombay, 1873.

Historical study, transcription and translation of an inscription of the year 777 A.D., found in a temple at Nāgamangala, to the north of Seringapatam. This inscription, the text of which is reproduced in a series of plates, recalls a grant in favour of a Jaina temple constructed in the north of Śrīpura.

The following masters of the Nandi sangha have been cited : Candranandin, Kumāranandin, Kirtinandyācārya and Vimalacandrāchārya.

649

J. F. FLEET *A series of Sanskrit and Old Canarese Inscriptions relating to the Raṭṭa Chieftains of Saundatti and Belgaum* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. X, Pp. 167-298). Bombay, 1874.

Almost all the inscriptions studied in this article are Jainas. Here is the enumeration of them :

| <i>Nos.</i> | <i>Locality.</i> | <i>Date A. D.</i> | <i>Object.</i> |
|-------------|------------------|-----------------------|--|
| 1. | Mulgund | Śaka 825 | Construction of a temple by a merchant. |
| 2. | Saundatti | Śaka 798 and 1019 | Construction of a temple by the Rāstrakūta Kṛṣṇarājadeva, and donations by the Rattas Prthivīrama on the one hand and Kannakaira II on the other hand. |
| 3. | Saundatti | Śaka 903 | Construction and endowment of a temple by the Ratta Śāntivarman. |
| 4. | Saundatti | Śaka 903 | Mutilated inscription of the time of Kārtavīrya II |
| 5. | Kalholi | Śaka 1127 | Donations by Kārtavīrya IV. |
| 6. | Saundatti | Śaka 1151 | Sivaste inscription, but containing a clause relating to the Jains. |
| 7. | Konur | Śaka 1009 and 1043 | Donations by the Ratta Kannakaira II and by Jayakarna, son of Vikramāditya VI. |

The text of these inscriptions is reproduced and an integral translation of them is given.

Four other inscriptions are the object of a short review. Three of them belong to the time of Kārtavīrya IV.

650

Lewis RICE. *Bhadra Bāhu and Śravaṇa Belgoḷa*. (Indian Antiquary, Vol. III, Pp. 153—158). Bombay, 1874.

Text and translation of the great inscription of Śravaṇa Belgoḷa relating to the death of Bhadrabāhu (?). Historical study on Bhadrabāhu, according to the 'Rajavaliḥit' a summary of Jaina history in Canara, by Devacandra.

Review on Candragupta.

631

J. F. FLEET. *Inscriptions at Bail-Hongal*. (Indian Antiquary, Vol. IV, Pp. 115-116. Bombay, 1875.

The temple of Bail-Hongal (District of Belgaum) to have been originally a Jaina temple. It contains an inscription in old Canara, dated Śaka 1086 which would recall its construction

632

J. F. FLEET and H.V. LIMAYA. *Translations of inscriptions from Belgaum and Kaladgi districts and of inscriptions from Kathiawad and Kacch* (Archaeological Survey of Western India, Miscellaneous Publications, No. 5). Bombay, 1876.

Pp. 15-19. Text and translation by G. BÜHLER of a great historical inscription situated on the way of the temples of the mount Gīrnār.

Pp. 20-40. Translation of the inscriptions contained in the Jaina temples of the mount Gīrnār. The most eminent and the most important of these inscriptions are those of the temple of Vastupāla and Tejahpāla numbering nine; the text of four among them has been reproduced, Nos. 15, 16, 17 and 18 (Pp. 20-28).

633

K. T. TELANG. *Three Kādamba Copper plates : with Remarks* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XII, Pp. 300-324). Bombay, 1877.

Historical study of M. TELANG on the Kādambas leading to the following conclusions.

1. The Kādamba dynasty was divided into two branches : that of Goa and that of Vanavāsi.
2. The Princes of the branch of Vanavāsi reigned, in all probability, before the 5th century of the Christian era.
3. The professed the Jaina faith.

Text and translation, with facsimiles, of three inscriptions recalling some grants to the Jaina temples. The donors were the Kādamba princes Mrigeśavarman, son of Śāntisarman, and Devavaraman, son of Kṛṣṇavarman. Both of them belonged to the branch of Vanavāsi.

654 (i)

F. KITTEL. *Three Kūṅga Inscriptions* (Indian Antiquary, Vol. VI, Pp. 99-103). Bombay, 1877.

These inscriptions are in old Canara and have been discovered at Kiggatnādu. The first two are clearly Jainas. The one is dated Śaka 780 (?), and the second Śaka 809 (?). They recall some gifts of land made in favour of Jaina temples by the king Rājamalla of the Gaṅga dynasty.

These two inscriptions are produced in facsimile, in the same way as the symbols with which they are adorned.

654 (ii)

G. BÜHLER. *Eleven Land-grants of the Chālukyas of Anhilvad*, A contribution to the history of Gujarat. (Indian Antiquary, Vol. VI, Pp. 180-214) Bombay, 1877.

Important study on the historical ideas relating to the Chālukyas furnished by several Jaina works or relating to the Jainas.

These works are as follows .

1. *Dvāśīrayakāvya* of Hemachandra (towards 1160 A.D.) but revised by Abhayatilaka in 1255-56 ;
2. *Kīrtikaumudī* of Someśvara (1220-35 A.D.) ,
3. *Ratnamālā* of Kṛṣṇabhaṭṭa (towards 1230 A.D.) ;
4. *Prabandhachintāmaṇi* of Merutuṅga (1308 A.D.) ;
5. *Vicāraśreṇī* of the same (towards 1310 A.D.) ;
6. *Prabandhakōśa* of Rājasekhara (1340 A.D.) ;
7. *Vastupālācharita* of Harṣagaṇi (1440-41 A.D.) ;
8. *Kumārāpālācharita* of Jinamaṇḍana (1435-36 A.D.).

654 (iii)

G. BÜHLER. *Three new Edicts of Aśoka*. (Indian Antiquary, Vol. VI, Pp. 149—160 ; Vol. VII, Pp. 141—160). Bombay, 1877-1878.

Researches on the religion to which Aśoka belonged. This religion was the Buddhism. The Jains already existed in the 3rd century before the Christian era, and they were mentioned in the inscriptions of Aśoka under their ancient name of *Nirgranthas*. But one possesses now not any proof of the fact except that they

would have been patronised by one of the kings of the Mauryas dynasty. On the contrary, it has been established by evidence that Aśoka, Daśaratha and the other later Maurya princes were Buddhists or patrons of the Buddhism.

655

A. CUNNINGHAM. *Corpus inscriptionum indicarum Vol. I, Inscriptions of Aśoka*. Calcutta, 1877.

Preface. Pp IV-V. Remarks relating to the identification, upheld by COLEBROOKE, among Gautamasvāmin or Indrabhūti, disciple of Mahāvīra, and Gautama Buddha.

Pp 32-33. Review on the short inscriptions of the grottoes of Khandagiri.

656

F S. GOWSE. *Mathura Inscriptions*. (Indian Antiquary, Vol. VI, Pp. 216—219). Bombay, 1877.

Text and translation, with facsimiles of 11 inscriptions coming from Mathura and the majority is Buddhistic

657

Lewis RICE. *Mysore inscriptions translated*. Bangalore, 1879

Pp. XVII—XXIV. Schematic description of the Jaina inscription in the province of Mysore. They include, in general, the following elements :

1. Engraved figure the image of a Tirthankara.
2. Prefatory verses they are very often the following : “*Śrīmat-parama-gambhīra-syādvādāmogha-añchanam “Jyāt Trailokya-nāthasya śāsanam Jīna śāsanam*”.
3. Name of the reigning sovereign, and sometimes his genealogy ; this part is drawn up in Sanskrit mixed with Canara.
4. Information concerning the office governing the district in the same way as the donor.
5. Date.
6. Description of the complete gift ; here the Canara is generally used.
7. Quotation of good morals in Sanskrit or in Canara.

Pp. XXVII-LXXXIV. Historical ideas relating to Mysore. Information furnished by an ancient Jaina *Rāmāyaṇa*, composed in Canara in about 12th century. A Jain of the name of Nāganandin was the *guru* of three princes of the Gaṅga dynasty: Kṛṣṇa Vallabhārāya, Govindārāya and Caturbhūja Kanaradeva. The successor of the last, Tīrūvikramadeva (178—188 A.D.) abandoned the Jaina faith and was made *sevait*. In 788 A.D., Akalaṅka, a Jain of Śravana Belgōla, disputes with the Buddhists in presence of Hemasītala, king of Kāñci.

Destruction of the Jaina temples of Lakṣmeśwar by the Colas under the rule of Someśvara I, of the dynasty of the Cālukyas (1040—1069 A.D.).

The most ancient princes of the Hoysala dynasty, who reigned at Mysore from the 10th to the 14th century, were Jains. Bittideva, prince of the Hoysala dynasty, was converted from the Jainism to the Visnuism, probably in 1117. He had for ministers two brothers—Mariyānc and Bharateśvara, professed the Jaina faith.

Pp. LXXXVI—LXXXVIII. The Jainism at Mysore. Bhadrabāhu, in anticipation of a famine, emigrate from Ujjain towards the south of India. He dies at Śravana Belgōla. He must have lived 170 years after the death of Mahāvīra, that is to say towards 357 B.C. His disciple is the Emperor Candragupta. Viśākhamuni, whom Bhadrabāhu, while dying, had charged with conducting the Jaina emigrants, regains the North when the famine is terminated. On his way, he meets Candragupta who makes to him the recital of the last moments of Bhadrabāhu. Notes on the first Jaina establishments at Mysore and on the colossal statue of Gomateśvara at Śravana Belgōla.

Jaina inscriptions translated.

| No. | Date A.D. | Locality. | Object. |
|-----|------------|------------|--|
| 12 | 1271 | Dāvanagiri | Erection of a temple in honour of Pārśvanātha. |
| 53 | 1048 | Belgāmi | Grants |
| 54 | 1269 | Belgāmi | Funeral inscription. |
| 60 | 1077 | Belgāmi | Different grants. |
| 101 | 1189(?) | Taldagunḍi | Funeral inscription. |
| 117 | about 1117 | Halebid | Mutilated inscription. |
| 118 | 1196 | Do. | Grants. |
| 119 | 1637 | Do. | Do. |
| 120 | 1274 | Do. | Funeral inscription. |

| No. | Date A.D. | Locality. | Object. |
|-----|-----------|---------------------|--|
| 151 | 466 | Merkara | List of Jaina Masters. |
| 153 | 777 | Nāgamaṅgala | do. |
| 161 | 100 B.C. | Śravaṇa Belgoḷa. | List of successor Jaina masters of Mahāvira Bhadrabāhu, his departure from Ujjain, his descent towards the south and his death at Śravaṇa Belgoḷa. |
| 173 | 1094 A.D. | Heggere | Grants. |
| 174 | 1138 | Sindigere | The two Jaina ministers, Marīyāne and Bharateśvara, their genealogy. |

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Monumental inscriptions in all parts of the world. (CR. lxix, Art. 5, 1879, Pp. 84—127).

P. 118. Reference to monumental inscriptions and sculptured figures in Mathura with regard to Jain origin, proving the existence of Jain religion at about 50 B.C.

659

Notes on Inscriptions in Kachh. (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XIV, Pp. 71—73). Bombay, 1880.

List of 46 inscriptions among which the following are undoubtedly Jainas:

1. In the temple of Śāntinātha at Kothara; Samvat 1918.
23. In the Jaina temple of Vāspūja at Sikra. This temple was constructed in Samvat 1773.
40. On a statue of Ādiśvara in the temple of Mahāvira at Gedi; Samvat 1534.
41. On a statue of Śāntinātha, in the same temple : Samvat 1786.

660

J. BURGESS and Bhagwānlāl INDRAJĠ. *Inscriptions from the Cave—temple of Western India* (Archaeological Survey of Western India, Miscellaneous Publications, No. 10). Bombay, 1881.

Pp. 98—100. Inscriptions of the Jaina grottoes of Elūra.

1. Chota Kailāsa. A statue mutilated from the head bears an inscription dates Śaka 1169 (1247 A. D.) and recalling that the statue has been offered by a person native of Vardhanapura.

2. Indra Sabhā—(a) on a pillar, an image of Tirthankara with inscription in old Nāgari of the 9th or 10th century, according to which the image is the work of Nāgavarman; (b) on a colossal statue would be that of Śāntinātha and the work of Sohila.

3. Colossal statue of Pārśvanātha on the top of a hill. Reproduction, and translation by BÜHLER, of the inscription engraved on this statue and dated 1234-1235 A. D.

661

H. DHURVA *The Dohad inscription of the Chaulukya King Jayasimha-Dava*. (Indian Antiquary, Vol. X, Pp. 158—161). Bombay, 1881.

Mention of a mutilated inscription, dated Samvat 1231, and engraved on the pedestal of small Jaina statues.

662

Bhagwānīśī INDRAJĠ and J. BURGESS. *The Kakaṇ Inscription of Skandagupta*. (Indian Antiquary, Vol. X, Pp. 125-126). Bombay, 1881.

Facsimile, text and translation, accompanied by remarks, of an inscription recalling that in the year 141 after the death of Skandagupta, a certain Madra raised the statue of five Tirthankaras, in the same way as the pillar bearing the said inscription.

663 (1)

E. HULTZSCH. *Two Inscriptions from General Cunningham's Archaeological Reports*. (Indian Antiquary, Vol. XI, Pp. 309—313). Bombay, 1882.

One of these two inscriptions reviewed by M. HULTZSCH is a Jaina inscription, dated the year 106 of the Gupta era, and recalling the erection of a statue in honour of Pārśvanātha.

In his second article, P. 143 and especially note 5, BÜHLER established that Mahāvira was the contemporary of Buddha and that he was called Nirgrantha Jñātraputra.

663 (ii)

H. DHURVA. *A Copper plate Grant of King Trilochanapāla Chaulukya of Lāṭadeśa.* (Indian Antiquary, Vol. XII, Pp. 196—205). Bombay, 1883.

Review on the origin of the Chaulukyas, mainly according to the *Kumarapala-carita*, of Jayasimhadevasūri who lived towards the 14th century.

663 (iii)

K. B. PATHAK. *A note on the early Kādamba Inscriptions* (Indian Antiquary, Vol. XIV, Pp. 12—14). Bombay, 1885.

Note on the controversy that took place between the Jains and the Brahmans with respect to the question of the sacrifices after the *nivṛṇa* of the Tirthankara Munisuvrata.

The Jains are formally opposed to all sacrifices. Quotation of a passage from the *Uttarapurāṇa* on this subject.

664

Rajendralāla MITRA. *Note on a Sanskrit Inscription from the Lalitpur District.* (Journal of the Asiatic Society of Bengal, Vol. LII, Pp. 67—80). Calcutta, 1883.

Study of an inscription in Sanskrit found around the fort of Deogadh. It is dated Samvat 1481 and Śaka 1346-1424 A.D. (13th April), and was composed by a Jain of the name of Vaidhamāna. It recalls the dedication on the order of the pontiff Śubhachandra, and under the care of a master named Holī, of a statue in honour of the pontiff Padamanandin predecessor of Śubhachandra.

665

Bhagwānlāl INDRAJĪ. *A new Yādava Dynasty* (Indian Antiquary, Vol. XII, Pp. 119—129) Bombay, 1884.

Study of two inscriptions where there is a talk of Yādava dynasty till then unknown. The second of these inscriptions has been discovered in a Jain temple in ruin at Anjaneri, to the south-west of Nasik. It is in Sanskrit, in prose mixed with verse, and dated Śaka 1063. It recalls that the king Seunacandra III, of this Yādava dynasty, made together with two rich merchants, a grant in favour of the temple of Candraprabha. A plate out of text reproduces this inscription.

666

LIWIS RICE. *A Rāṣṭrakūṭa Grant from Mysore*. (Indian Antiquary, Vol. XII, Pp. 11—19). Bombay, 1883.

Study, text accompanied by a facsimile and translation of an inscription in Sanskrit, dated Śaka 735 found at Kadaba in Mysore. This inscription recalls the gift of the village of Jālamāṅgala to a *muni* named Arkakīrti in favour of the Jaina temple of Śilāgrāma, where the Jains were formerly very numerous.

667

LEWIS RICE. *A Jaina-Vaishnava Compact* (Indian Antiquary, Vol. XIV, Pp. 233—235). Bombay, 1885.

Text and translation of a Canara inscription of Śravana Beḷgoḷa dated Śaka 1290, and known under the name of 'Śasana' of Rāmānujācāri.

In this inscription, it is said that there is no difference between the Viṣṇuite 'darśana' and the Jaina 'darśana'. The author shows that in this case, the word 'darśana' does not signify "doctrine", but it relates to the processions made in honour of a god.

668

LEWIS RICE. *The Gaṅga Inscriptions in Coorg* (Indian Antiquary, Vol. XIV, Pp. 76-77). Bombay, 1885.

Text and translation of an inscription of Śaka 899, recalling a gift to Anantaviryaya, disciple of Guṇasena, himself disciple of Virasena. This inscription is no other than the first of the three "Koṅḡu Inscriptions" published by F. KITTEL.

669

K. B. PĀTHAK. *An Old Kanaree Inscription at Terdal*. (Indian Antiquary, Vol. XIV, Pp. 14—26). Bombay, 1885.

Text, translation and study of an inscription discovered in a Jaina temple at Terdal, in the southern Canara. This inscription comprises three parts :

I. Grant to the Tirthankara Neminātha, in Śaka 1045. This first part enables to establish the approximate date to which was composed the "*Raghavapāṇḍitya*". This work is due to Śrutakīrti Traividya, a contemporary of Abhinava

Pampa. But the latter lived towards Śaka 1076, according to the information furnished by Meghacandra in his commentary on the "*Samādhisataka*", and by Viranandin, son of Meghacandra, in his "*Acūṣāra*".

II. Grant to the same Neminkṛtha, in Śaka 1104, by the masters of the sect Virabhanāṣṭu. This sect is known by several inscriptions, and its members were generally the worshippers of the goddess Padmāvatī.

III. Grant to the same Tirthankara, in Śaka 1109. Mention of the Kuṇḍakuṇḍa anvaya. Kuṇḍakuṇḍa or Kuṇḍakuṇḍa is one of the most celebrated Jain authors. One attributes to him the "*Prābhritasāra*", the "*Pravacanāsāra*," the "*Samayasāra*", the "*Rāyanasāra*" and the "*Dvādaśānuprekṣā*". According to the commentary of Bālacandra on the "*Prābhritasāra*", Kuṇḍakuṇḍa was called still Padmanandin. He was probably contemporary of the king Mrigēśavarman, of the dynasty of the ancient Kadambas. At this period, the Jains were divided in *Nirgranthas* and *Svetapāṣas*, and Kuṇḍakuṇḍa was an adversary of the latter

670

Bhagwānlāl INDRAJĪ. The Hathigumphā and three other Inscriptions in the Udayagiri Caves near Cuttack (Actes du VI Congress international des Orientalistes III Partie, Section II, Pp 135—179). Leide, 1885.

Introduction :

1. The *Swastika*.—The Jains call this symbol 'Sāthio'. It constitutes the distinctive mark of Supārśva, the seventh Tirthankara. It is a symbol of happy omen for it is the emblematical figure of a Siddha.
2. The Tirthankaras, like the Buddhas, have each their tree of the *Bodhi*. That of Mahāvira is a banyan tree, that of Rṣabha a rāyana (*Mimusops kauki*), and that of Neminātha a mango tree.
3. The Jains, like the Buddhists, have a cult for the *stūpas*. Description, with plate out of text, of the Jain *stūpa* of Mathura ; it contains six lines of inscription which have been transcribed and translated.

Inscriptions :

Facsimiles, text, Sanskrit transcription and translation of 4 inscriptions proceeding from the grottoes of Khaṇḍagiri, in Orissa. The most important of these inscriptions is that called Hathigumphā. It is most probably Jain, for it begins by the celebrated formula of homage used by the Jains. It recalls the works accomplished by the king Khāravela. It is dated of the year 165 of the Maurya era, that Bhagwānlāl INDRAJĪ identifies with the year 90 a.c., in taking for the point of departure of the era in question the eight year of Aśoka.

671

H. DHURVA. *Sanskrit Grants and Inscriptions of Gujrat Kings* (Zeitschrift der deutschen morgenlan-dischen Gesellschaft, Vol. XL, Pp. 320—335). Leipzig, 1886.

One of these inscriptions (No. VII) mention the grant of a piece of land by the king Karka I (Rāṣṭrakūṭa), to a Jaina temple of Navsari, in Śaka 743.

672

Lewis RICE. (*Epigraphia Carnatica*, Vol I). Coorg Inscriptions—Bangalore, 1886.

Introduction :

Pages.

1. Under the ancient kings of the country of Coorg, the Jainism was the religion of the state.
- 6-7. The king Bittideva, of the dynasty Hoysaḷa, was converted from the Jainism to the Viṣṇuism, and took name of Viṣṇuvardhana.
7. Gaṅgarāja and his works at the colossal statue of Gomateśvara at Śravaṇa Belgola.
12. The first representatives of the Hoysaḷa dynasty professed the Jaina faith. Jain inscriptions.

| No. | Origin | Date A. D. | Object. |
|-----|------------|------------|--|
| 1. | Merkara | 466 | Avinṭa king of the Gaṅga dynasty, and the minister of the king Akalavarṣa, give in favour of a Jain temple the village of Badaneguppe at Vandānandin Bhaṭṭāra, of the Deśi gana, Kuṇḍakuṇḍa anvaya. Facsimile. |
| 2. | Biliūr | 887 | Satyavākya (Permānadi), of the Gaṅga dynasty, makes a gift to Śarvanandin, disciple of Śavanandin. |
| 4. | Peggur | 977 | Rakkasa, brother of the king Gaṅga Rājamalla, gave the temple of Pergadūr to Anantaviryaya, of Śravaṇa Belgola. Facsimile. |
| 10. | Anjanagiri | 1544 | Erection of a temple. |

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G. BÜHLER. *On the authenticity of the Jaina tradition* (Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. I, Pp 165—180). Wien, 1887.

The Jainism is not a detached branch of the Buddhism. Analytical study of 6 inscriptions of Mathura published by A. CUNNINGHAM, "*Archaeological Survey of India*", Reports, Vol. III, Pl. XIII—XV. Comparison of the contents of these inscriptions with the chronological datum of the *Kalpasūtra*. This investigation shows the antiquity of the Jainism and proves that the Jaina monks formed already an organised order at Mathura between the years 5 and 98 of the Indo-scythian era, that is to say between the years 83—176 A. D., if the Indo-scythian era is identical with the Śaka era.

674

J. F. FLEET *Corpus inscriptionum indicarum*. Vol. III. Inscriptions of the early Gupta kings and their successors. Calcutta, 1888

Introduction.

P. 16. The existence of the Jains in the 4th century of the Christian era is proved by two inscriptions Nos. 61 and 15.

P. 32. No. 2 Śīlāṅka, in his commentary on the "*Ācārāṅgasūtra*" (*Ācārāṅga*), has confused twice the Gupta and the Śaka eras. Study of these two passages.

Inscription No. 15.

(Pp. 65—68 and plate IX, A.)

Inscription on a column of stone at Kahāun. This pillar is decorated with five statues representing naked and standing, five Tirthankaras, namely: Ādināth, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra. The inscription recalls that these five statues have been created by a certain Madra. Date: 460-461 A.D.; Language: Sanskrit.

Inscription No. 61.

(Pp. 258—260 and plate XXXIII-A).

Inscription in a grotto at Udayagiri. It recalls the installation of a statue of Pārśvanātha. Date: 425-426 A.D.; Language: Sanskrit.

Lewis RICE. (*Epigraphia Carnatica*. Vol. II.) *Inscriptions at Śravaṇa Belgola*. Bangalore, 1889.

This work is of a capital importance for the history of the Jainism. It comprises four principal sections.

Introduction :

Text of the inscriptions in Latin characters ;

Translation of the inscriptions ;

Text of the inscriptions in Canara characters.

To these four parts, it is proper to add a list of inscriptions with summary of each of them.

Introduction.

Pages.

1. Description of Śravaṇa Belgola.
- 1-2. Episode of Bhadrabāhu coming from the north to be settled in this locality and died there towards 290 a. c.
- 3-15. Tradition relating to Bhadrabāhu and to his establishment at Śravaṇa Belgola, according to a compendium of Jain history, entitled "*Rājavalīkathā*", and drawn up in Canara, in the last century, by Devacandra. Tradition relating to the emperor Candragupta, disciple of Bhadrabāhu—critical study of the chronological harmony between Bhadrabāhu and Candragupta.
- 15-17. Notes on the Jain suicide by deprivation of food (*Sallekhaṇā*).
- 17-18. Description of the temple of Candragupta.
- 22-23. Historical ideas on Camuṇḍarāya, minister of the king Rājamalla, of the Gaṅga dynasty. It is this minister who caused to raise the colossal statue of Gomateśvara (towards Śaka 905—983 A.D.).
- 24-25. Historical ideas and legends on Gomata.
- 29-33. Description of the colossal statue of Gomateśvara, and reviews on the two analogous statues of Kārkaṭa and of yēnūr.
36. Reviews on the philosophical doctrine of the "*Śyādvada*",

Besides these informations of general order, the introduction has for object the historical study of the principal inscriptions. It contains in this title some very precious ideas on a great number of Jain masters.

| <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------|-------------------|---|
| 1. | | Death of Bhadrabāhu (Prabhācandra ?). |
| 2-21. | | Death of different Jains, by vow of <i>Sallekhanā</i> . |
| 23. | | Voluntary death of a Jain. |
| 24. | Towards 670 A. D. | Gift of land. |
| 26-35. | | Voluntary death of different Jains, vow of <i>Sallekhanā</i> . |
| 39. | 1163. | Death of Devakīrti. |
| 40. | 1163. | The minister Huḷlārāja pays honour to a tomb of Devakīrti. List of Jain masters from Mahāvīra to Devakīrti and his disciples (Deśi gaṇa, Pustaka gaccha). |
| 41. | 1313 | Death of Śubhachandra, list of his masters and of his disciples (Deśi gaṇa, Pustaka gaccha). |
| 42. | 1177. | Death of Nayakīrti. List of Jain masters since Mahāvīra up to the disciples of Nayakīrti (Deśi gaṇa, Pustaka gaccha). |
| 43. | 1123. | Death of Śubhacandra, <i>guru</i> of Gaṅgarāja (Deśi gaṇa, Pustaka gaccha); list of the principal masters of the sect. |
| 45. | 1117. | Gaṅgarāja makes reparations to several temples. |
| 47. | 1115. | Death of Meghacandra, of the Pustaka gaccha. |
| 50. | 1146. | Death of Prabhācandra, of the Pustaka gaccha, <i>guru</i> of the queen Sāntaladevi, wife of Viṣṇuvardhana. |

| No. | Date A. D. | Objects. |
|--------|---------------|--|
| 54. | 1128. | Death of Mallisena. Very important inscription, full of information on the principal Jaina masters, from Mahāvira. |
| 55. | Towards 1115. | List of Jaina masters from Kuṇḍakunḍa up to Bālachandra, of the Vakra gaccha. |
| 56. | 1123. | Construction of a temple by Sāntaladevī. |
| 59. | 1117. | Grants by Gaṅgarāja |
| 62. | 1123. | Construction of a temple by Sāntaladevī. |
| 63. | 1116. | Construction of a temple by Lakṣmi, wife of Gaṅgarāja. |
| 64-65. | 1116. | Gaṅgarāja constructed some temples. |
| 66. | 1135. (?) | The son of Gaṅgarāja constructed a temple. |
| 67. | 995. | The son of the minister Cāmunda-rāya constructed the temple called the temple of Cāmunda-rāya. |
| 69-70. | Towards 1185 | Eulogy of Bālacandra. |
| 71. | „ 1090 | Homage to Bhadrabāhu by Jinacandra. |
| 72. | 1809. | Death of Āditakīrti, of the Deśigapa. |
| 75-76. | Towards 983 | Erection of the colossal statue of Gomateśvara. |
| 77. | „ | Eulogy of Jaina religion. |
| 78. | Towards 1196 | Basaviṣetti, a merchant (?), disciple of Naya-kīrti, caused to be erected the statues of the 24-Tīrthankaras. |
| 80. | Towards 1160 | Grants by the minister Hu arāja. |
| 81. | 1171. | Grants by the merchant Gomataṣetti. |
| 82. | 1362. | Grants by Irugapa. |
| 83. | 1723. | Gifts by Doḍḍa Kṛṣṇarāja, prince of Mysore. |
| 84. | 1634. | Cāmarāja, prince of Mysore, discharges the mortgage with which the grounds of the temples at B. go a, were encumbered. |

| <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------|------------------|--|
| 85. | Towards 1180 | Panegyric of Gomata. |
| 86-87. | " 1196 | Grants by the merchants. |
| 90 | „ 1181 | Grants by the minister Hu arāja. |
| 91-92. | „ 1181 (?) | Grants by the merchants, |
| 93-97. | 1273-1274(?) | -do- |
| 98. | 1826 | Grant by a member of the court of Kṛṣṇarāja, prince of Mysore |
| 105. | 1398 | List of Jaina masters from Kuṇḍa kunda. |
| 108. | 1433 | Death of Śrutamani. List of Jaina masters. |
| 109. | Towards 983 | Achievement of the Cāmunḍarāya |
| 111. | 1373 | Vardhamānasvāmin pays homage to a tomb of Samayamalladeva, |
| 112. | 1375 | Death of Hemacandrakīrti. |
| 114. | 1376 (?) | Death of Padmanandin, of the Pustaka gaccha. |
| 118. | 1648 | Grant to the temple of the 24 Tīrthankaras. |
| 122. | Towards. 1180 | Constructions by Nāgadeva. |
| 124. | 1182 | Gift by the king Vira Ballāja II |
| 128. | 1266 | Settlement of accounts. |
| 130. | 1196 | Nāgadeva constructs a temple. |
| 132. | Towards 1390 | Construction of a temple. |
| 136. | 1368 | The king of Vijayanagara, Bukkarāja I, reconciles the Jains and the Viṣṇuites. |
| 138. | 1160 | Construction of a temple of Hu arāja. |
| 140. | 1634 | Analogous to the number 84. |
| 143. | 1130 | Grants by the merchants. |

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E. HULTZSCH. *South-Indian Inscriptions* Vol I, (Archaeological Survey of India, New Series, Vol. 111). Madras, 1890.

P. 88. The note 5 identified the Ājivikas with the Jains.

Jaina inscriptions.

| No. | Locality | Date. | Object. |
|------|-------------------------|---|--|
| 66. | Tirumalai near Polur | year 21 of the king Rājarāja- deva | A certain Gunaviramāmuniṣana Constructs a sluice to which he gives the name of a Jaina master Gaṇiśekhara Maru—Por-uri- yan. |
| 70. | -do- | year 12 of Rājanārāyaṇa Sambhuvarāja. | Erection of a statue |
| 73. | -do- | | Installation of the image of one <i>Yakṣm</i> . |
| 75. | -do- | | Repair and erection of the statues of a <i>Yakṣa</i> and of a <i>Yakṣī</i> . |
| 152. | Vijayanagara | Śaka 1307 | Construction of a temple at Vijayanagara by the minister Irugappa—Religious genealogy of the Digambara master Simphanandin, of the Nandi Sangha, Balātkāra gana and Sarasvati Gaccha. |
| 153. | -do- | Śaka 1348. | Construction of a temple in honour of Parśvanātha by the king Devarā- ya II. |

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G. BÜHLER. *New Jaina inscriptions from Mathura*. (Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. IV, Pp. 169—173). Wien, 1890.

Review on the inscriptions discovered at Mathura, in 1890, by Dr. FUHRER. These are short inscriptions recalling some grants. They concern the period between the years 5 and 86 of the Indo-scythian (Śaka ?) era, may be 83—164 A.D. They mark out the following schools:

Vārana gaṇa' with two of his *kulas*, the Aryyaceṭiya and the Puṣyamitriya; Koṭṭiya gaṇa, and his subdivisions, the Thāṇiya *kula* and the Vairā *śakha*, of one part, and the Brahmādāsika *Kula* and the Ucenāgari *śakha*, of other part. These inscriptions prove, besides, the existence of nuns in the Jaina community.

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G. BUHLER. *Further proofs of the Authenticity of the Jaina Tradition* (Wiener Zeitschrift für die Kunde des Morgenlandes. Vol. II, Pp. 141—147, Vol. III, Pp. 233—240, Vol. IV, Pp. 313—331). Wien, 1888-1890.

1. A new Jaina inscription, dated in the year 7 of Kaniska. Facsimile out of text, transcription and translation of an inscription of Mathura.

Date. 7th year of the reign of Kaniska, that is to say (if the question is of the Śaka era) end of the year 85 A.D. It is a Jaina inscription which proves the existence in this period at Mathura, of the Uddeha *gaṇa* and of the first branch of this school, the Nāgabhūta *Kula*.

II. Four new Jaina inscriptions from the Kankālī Tīlā. Text, transcription and historical study of 4 inscriptions coming from Mathura.

2. Śaka 84 (A.D. 162). Mention of the Koṭṭiya gaṇa sthāṇiya *Kula*, Vairā *Śakha* and Sriguha *sambhoga*.

3. Śaka 95 (A.D. 173). Same statements as in the preceding inscriptions, except the *sambhoga*.

4. Without date. Mention of the Vārana gaṇa, Kaniyasika *Kula*. These informations on the Jaina schools have been reconciled with the information furnished by the *Kalpasūtra*. Besides, the inscription in No. 2 shows that the cult of Sarasvatī was considered as orthodox by the Śvetāmbaras in the 2nd century. At last the identification of the era of the Indo-Scythian kings with the Śaka era is regarded by BÜHLER as "perfectly possible".

III. Statistic of the Jaina inscriptions brought to light at Mathura upto 1890.

Information furnished by these inscriptions on the organisation of the Jaina order. General comparison with the ideas of the "Kalpasūtra". Systematic list of the schools, monks and nuns, whose names have been quoted in the inscriptions. General deductions.

1. Importance of the Koṭṭiya gaṇa often mentioned.

2. The inscriptions recall always a series of successive Jaina masters, that proves how much the tradition was respected in the community.

3. The names quoted in the inscriptions offer the most perfect resemblance with those of the "*Kalpasūtra*".
4. At last it is confirmed that the Jains admitted the nuns in their order.
5. Considerations on the laic adepts of the Jainism, the names that they bear and the casts to which they belong.
6. Cult of Sarasvatī among the Jains.
7. Cult of the Tirthankaras.
8. Adoration of the *stūpas*.
9. Remarks on the language of the inscriptions.
10. At the commencement of the Christian era, the Jains were already divided into Śvetāmbaras and Digambaras.
1. Śaka 22 (A.D. 100) Mention of Vāraṇa gana, Petivāmika Kula.

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J. F. FLEET. *Sanskrit and old Canarese Inscriptions*. (Indian Antiquary, Vol. IV-a—XX). Bombay, 1875—1891.

Introduction.

Importance of the inscriptions collected in the Canara districts for the history of the country since the middle of the 5th century A.D. upto about 14th century.

As regards the language, these inscriptions form three groups:

1. Inscriptions in Sanskrit; 5th—9th centuries ;
2. Inscriptions mixed with Sanskrit and old Canara, with predominance of the latter; [9th—11th centuries.
3. Inscriptions in old Canara ; 11th century and following

Jaina inscriptions.

| No. | Origin. | Date A.D. | Language. | Object. |
|-----|------------------|----------------------|-----------|--|
| 1. | Belgāmi | Śaka 970 (Mysore) | V.C. | Free gift to a Jaina temple. A facsimile out of text reproduces this inscription. |
| | Belgami Bankāpur | Śaka 977 | V.C. | Grant of land to a temple. |
| | -do- -do- | Śaka 1042 | V.C. | Different grants to a temple. |

| <i>No.</i> | <i>Origin.</i> | <i>Date</i> | <i>Language.</i> | <i>Object.</i> |
|------------|----------------|-------------|------------------|---|
| 13 | Aihole | Śaka 507 | Sk. | Erection, by a certain Ravi-kirti of a temple in honour of Jinendra. Facsimile out of text. |
| 20. 26. | Halsi | | Sk. | Seven inscriptions recalling some grants made to the Jains by the ancient night of the Kādamba dynasty. 1. Grant of land. 2. Construction and endowment of a temple 3. Grants ; regulations for the practice of the Jaina cult 4-5. Grants of land 6-7. Grants of villages. The facsimiles of these inscriptions are reproduced out of text. |
| 35. | Devagiri | | Sk | Grant of estate at Triparvata by Devavarman, son of the Kādamba Krishnavarman. |
| 38. | Lakṣmeśwar | | Sk. | Mass of three inscriptions . 1 Grant of lands by Mārasimha, of the Gaṅgā dynasty to a Jaina priest named Jayadeva, in Śaka 890. 2. Grant of land in favour of a Jaina temple at Puligere. |

| <i>No.</i> | <i>Origin.</i> | <i>Date</i> | <i>Language.</i> | <i>Object.</i> |
|------------|----------------|-------------|------------------|---|
| | | | | 3. Inscription of Vikramāditya II (ancient Cālukya), in Śaka 656 ; recalls that some Jaina temples of Puligere were repaired, embellished and endowed. |
| 36-37 | Devagiri | | Sk. | Grants by Mrigeśavarman, son of Śāntivarman. Facsimiles out of text. |
| 39. | Lakṣmetwar | | Sk. | Mass of four inscriptions : 1. The first is mutilated. 2. Gift of a village to a Jaina temple of Puligere by temple of Puligere by Vijayāditya (ancient Cālukya), in Śaka 651. 3. Gift of land to the same temple in Śaka 800, by Mārasimha (Ganga). 4. Analogous to the second inscription · Śaka 608. |
| 44. | | Śaka 411 | Sk. | Grant, by Samiyara, feudatory of the king Pulikesin I, of territories and of villages to a Jaina temple which he had constructed at Alaka-takanagar. List of Digambara masters from Kanakopāla upto Jinanandin. |
| 55. | Aihole | Śaka 556 | Sk. | Important inscription recalling that in Śaka 556, under the reign on Pulikesin II, one named Ravikīrti constructed a temple of stone, |

| No. | Origin. | Date. | Language. | Object. |
|------|-----------------------|----------------------------|-----------|--|
| | | | | in honour of Jinendra at Aihole. |
| 56. | Aihole | 12th or 13th V.C. century. | | " <i>Nīlīdhi</i> " of a certain Rāma-setti, belonging to the Balāt-kāra gana. |
| 98. | Hunaśikatti (Belgaum) | Śaka 1052 | Sk. | Gift of land. |
| 120 | Ādūr (Dhārward) | | V.C. & Sk | Gift of a field and lands to a Jaina temple. |
| | | | | The inscription is not dated, but it related to the reign of Kīrti-varman I, of the dynasty of the ancient Cālukyas (Śaka 489). |
| 128. | | | | Information relating to Amoghavarṣa I according to the Jaina works. |
| | | | | 1 The <i>Uttarapurāṇa</i> , the <i>prasaṅga</i> of which gives a list of masters of the Śyena gaccha, among which Virasena, Jinasena and Gunabhadra. The Jaina <i>Mahāpurāṇa</i> is the work of Jinasena, who wrote a part of the <i>Ādipurāṇa</i> , and of Gunabhadra, who finished the <i>Ādipurāṇa</i> and composed the <i>Uttarapurāṇa</i> . |
| | | | | 2. The <i>Praśnottararatnamālā</i> , a manuscript of which attributes the composition to one Amoghavarṣa. |

| <i>Nos.</i> | <i>Origin.</i> | <i>Date.</i> | <i>Language.</i> | <i>Object.</i> |
|-------------|----------------------------|----------------|------------------|--|
| 132. | Hattit-Mattur (Dhārwad) | Śaka 838 | V.C. | Grant of a village to an establishment probably Jaina. |
| 151. | Byānā | Samvat 1100 | Sk. | Eulogy of the Śvetāmbara master Maheśvara-sūri of the Kāmyaka gaccha. |
| 173 | Gudigere | Śaka 998 | V.C. | Eulogy of a master of the name of Śrinandipandita. Acquisition of estates at Gudigere by this Jaina master |
| 183 | Kabbhāvī | Śaka 261 | Do. | Construction and endowment of a temple at Kummudavāda (Kalbhavi?). List of masters of the Kāreya gana ; Gunakīrti, Nāgacandramunindra, Jinacandra Śubhakīrti, Devakīrti. |
| 188 | | | | Facsimile out of text. Information concerning the town of Pottalakere, today Daṇḍanāyakanakere. This town was formerly the most important Jaina centre and counted 20,000 saints and 700 temples. The King Jayasīrpha III (Cālukya) renounced the Jainism for the Śivaism. |

| <i>Nos.</i> | <i>Origin.</i> | <i>Date.</i> | <i>Language.</i> | <i>Object.</i> |
|-------------|----------------|--------------|---------------------|--|
| 190. | Honwād | Śaka 976 | Sk. and V. C. | Construction and endowment of temples in honour of Pārśvanātha and of Śāntinātha at Ponnāvāḍa (Honwad), under the reign of Cālukya Someśvara I.—Āryasena, Brahmasena and Mahāsena have been cited as Digambara masters of the Pogari gaccha, Śyena gana. |

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G. BUHLER. *New Excavations in Mathura.* (Wiener Zeitschrift für die Kunde des Morgenlandes Vol. V, Pp 59—63). Wien, 1891.

Study of some inscriptions of Mathura

I. Inscription of Śaka 78 (156 A. D) recalling the gift of a statue of the *Arhat Nandīvarta* which was erected at Mathura, to the *stūpa* "Built by the Gods" "*ihupa devanirmite*", by order of Vriddhahastin, of the Koliya (Kottiya) gana, Vairā (Vajra) sākhā

The *Arhat Nandīvarta* must be the Tirthankara Aranātha, thus designated by its particular symbol, the diagram "*nandīvarta*". This inscription is important because it bears witness to the cult of the *stūpas* to the Jains from a period so remote that already, at Mathura, it was lost into the legend.

II. Another inscription mentions a king of the name of Huksa (perhaps Huvīśka or Huviksa).

III. In a third inscription, probably of 430 A.D., the name of the monk Datilācārya, and that of the Vidyādhāri sākhā of the kottiya gana have been raised again.

Remarks on some other epigraphical fragments.

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G. BUHLER. *Dr. Fuhrer's Excavations at Mathura.* Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. V, Pp. 176—180). Wien, 1891.

Study of several Jaina inscriptions discovered at Mathura in January and February, 1891.

I. Inscription in ancient Prākṛit and dating about 150 years before the Christian era. It recalls the gift of a monumental arch to a temple.

II. Inscription from the commencement of the Christian era, commemorating the construction of a temple.

The first of these documents show that a Jaina temple constructed at Mathura 150 years before the Christian era ; but it would be unjust to conclude that this temple was one of the two discovered under the Kankālī Tīlā.

III. A third inscription furnished the proof that it was worked at Mathura from one era previous to the Śaka era. It quotes, besides, the name of a royal lady, Āyavatī or Āryavatī, which is to be met with again in the Jaina legends

IV. Mention of the Vacchaliya *Kula*, branch of the Koḍiya gana (?).

V. Mention of the Vāraṇa gana and of the Nāḍika or Nāḍik *Kula* corresponding undoubtedly to the Māliṅga *Kula* of the "Kalpasūtra".

VI. Mention of an 'Ayyabhyista *Kula*' of the Vāraṇa gana.

VII & VIII. Inscriptions relating to some statues of Tīrathankaras. Concise description of some sculptures. One of these represents some Kinnaras and some Suparnas adoring a *stūpa*.

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Epigraphia indica. Calcutta. Volume 1 (1892)

XVII. *The Jaina inscription in the temple of Baiṇāth at Kīrgrāma*.—

G. BÜHLER.

Two lines of inscription, in Jaina-nāgarī characters on the pedestal of a statue of Mahāvīra, given by two merchants, Dolhana and Ālhana, and consecrated by Devabhadrā, disciple of Abhayadeva,, of the spiritual issue of Jinavallabha, Śaṃvat 1296.

XVIII. *On the pedestal of an image of Pārśvanātha, in the Kangra Bazar*.
G. BÜHLER.

Mutilated inscription of eight lines, recalling the descentance of a *śrī* of the name of Abhayacandra. 854 A.D. (?)

XIX. *Inscriptions from Khajurāho*. F. KIELHORN.

3. Inscriptions from a Jaina temple of the year 1011. Eleven lines in Sanskrit and in Nāgarī characters. The inscription, mixed with verse and with prose, is found

in the temple of Jinanātha at Khajurāho. It recalls the gifts made by a certain Pāhila.

6—8. Three inscriptions from images in the Jaina temples—(a) A single line recalling a name, Sanskrit in Nāgarī characters (b) A line, recalling diverse names, Sanskrit in Nāgarī characters, samvat 1205. (c) Same characters. Samvat 1215. Recall the erection of a statue.

XXXVII. *Prasasti of the temple of Vādīpura—Pārivanātha at Pattana.* G. BÜHLER.

Inscription of 52 lines in ordinary Jaina-Nāgarī characters. The language is of the incorrect Sanskrit mixed with Guzerati and with some Arabic and Persian words. In prose, except the commencement. Samvat 1651.

The lines 4—40 constitute *pañcāvālī* of the Kharatara sect. Twenty-four religious chiefs of this school have been enumerated, from Uddyotanasūri to Jina chandrasūri, sixth of the name

XLIII. *New Jaina inscriptions from Mathura* G. BÜHLER.

Text and translation of 57 inscriptions discovered at Mathura.

These inscriptions belong to the Indo-Scythian period that is to say to the first two centuries of the Christian era. Remarks on the characters with which they are written.

Language : mixed dialect, consisting of Prākṛit and Sanskrit ; grammatical and historical remarks relating to this dialect.

Reviews on the contents of the inscriptions, very important for the history of the sects, sub-sects, of Jaina schools.

XLIV. *Further Jaina inscriptions from Mathura.* G. BÜHLER.

Text and translation of seven other inscriptions analogous to the precedents.

These two series of inscriptions studied by BÜHLER have been reproduced in facsimiles out of the text due to Dr. FÜHRER.

Volume II (1894).

V. *Inscriptions from Northern Gujarat.* J. KIRSTE. Several of these inscriptions mention some pontiffs of the Tapā gaccha. One finds among others the following series :

Hiravijaya (Samvat 1642)

Vijayasena.

Vijayadeva.

Vijayasimha.

List of the Jaina inscriptions.

| <i>No.</i> | <i>Date.</i> (<i>Samvat</i>) | <i>Locality.</i> | <i>Object.</i> |
|------------|-----------------------------------|---------------------|---|
| 1. | 1358 | Bhilri | Consecration of an image. |
| 3. | — | Bhilri | — |
| 4 | 1295 (?) | Dilma | Consecration of a statue of Pārśvanātha. |
| 10. | 1217 | Palampur | Gift to the temple of Mahāvīr at Khimvān. |
| 12. | 1259 | Roho | — |
| 14. | 1299 | Roho ¹ . | Consecration of a statue of Neminātha. |
| 20. | 1689 | Sarotra | Gift to a temple. Mention of the pontiffs Vijayadeva and Vijayasimha. |
| 21. | Do | Sarotra | Construction of a chapel in the temple of Mahāvīra. |
| 22. | Do. | Sarotra | Erection of a temple in honour of Pārśvanātha |
| 23. 26. | Do. | Sarotra | Gift to a temple. |
| 29. | 1642 (?) | Taranga | Repair of the temple (?) mention of Hīravijaya. |

VI. *The Jaina inscriptions from Śatrunjaya.* G. BUHLER.

Text and analysis of 118 inscriptions of the Jaina temples of the Śatrunjaya. These inscriptions are divided in two series, extending respectively.

From Samvat 1587 to Samvat 1710, and from Samvat 1783 to Samvat 1943. They are of high interest in this that they contain some information on several schools of Jaina monks and on certain subdivisions of laic adepts.

A. *Jaina schools.*

1. *Paṭṭāvalī* of the Kharatara gaccha (Inscr. No. 17).
2. *Paṭṭāvalī* of the Tauṣ gaccha (Inscr. No. 12).
3. *Paṭṭāvalī* of the Āncala or Vidhipakṣa gaccha (Inscr. Nos. 21 and 27).
4. *Paṭṭāvalī* of the Sagara gaccha (Inscr. No. 91).
5. *Paṭṭāvalī* Digambara (Inscr. No. 30). Religious issue of Kuṇḍakuṇḍa, of the Sarasvatī gaccha.

B. *Laic sects*

1. Oswāls, with three principal subdivisions Vṛddhaśākhā, Laghuśākhā, and Addaiśākhā.
2. Śrīmalis, comprising the two branches Vṛddhaśākhā and Laghuśākhā.

XIV. *Further Jaina inscriptions from Mathura.* G. BUHLER. Facsimiles, text and translation of 41 inscriptions proceeding from the excavations of Dr. FÜHRER, at Mathura. The results furnished by the study of these inscriptions, concerning the history of the Jainism, are the following :

1. The Jains were established at Mathura before the 2nd century of the Christian era.
2. There existed at Mathura, in 167 A.D., an ancient Jaina *stūpa* the real origin of which was forgotten.
3. The inscriptions mention, of one part, the Vacchaliya *Kula* and the Vidyādhārī *Śākhā* of the Koṭṭiya (Kotika) *gaṇa*, of another part, the Nāṭika *Kula* and the Samakāsiyā *Śākhā* of the Vārana *gaṇa*.

XVIII. *Dubkund stone Inscription of the Kacchhapaghata Vikramasimhar.* F. KJELHORN.

Text and study of an inscription in Sanskrit, of Samvat 1145, discovered at Dubkund. It recalls the foundation and the endowment of a Jaina temple, by the prince Vikramasimha, of the Kacchhapaghāṭa family.

XIX. *Pabhasā Inscriptions.* A. FÜHRER. Pabhasā is a village at the south-east of Allahabad. It possesses a modern Jaina temple and three statues carved in the rock, of naked Jinas. A grotto, equally hollowed in the rock, contains two inscriptions probably Jaines, which commemorates the origin of them,

Another inscription, in the same village, recalls the consecration of a statue of Pārīvanātha in Samvat 1881.

Text, translation and facsimiles out of text of the three inscriptions.

XXIV. *Specimens of Jaina sculptures from Mathura.* G BÜHLER. Reproduction and description of four sculptural designs coming from Mathura.

I. *Āyagapaṭa*, "tablet of homage", the central figure of which represents really Pārīvanātha.

II. (a) The conception of Mahāvīra; episode of Naigameṣa. Study of the myth of Naigameṣa to the Jains.

(b) Ornamental frieze: On one side of the Suparṇas and of the Kinnaras adorning a *stūpa*. On the reverse, a pilgrimage to a Jaina sanctuary.

III. Fragment of a *torāṇa* with varied figures.

IV. A *dharmachakra* supported by a trident resting on a lotus, with feminine figures worshipping the sacred symbol.

Volume III (1894-95)

25. Spurious Sudi copper-plate. Grant purporting to have been issued by Butuga in Śaka—Samvat 860. Inscription in Sanskrit written in old Canara characters. Gift of territory, by the prince Butuga, of the Gaṅga dynasty, to a Jaina temple, which his wife had caused it to be constructed at Sūṇḍi (Sūḍi) Śaka 860. Facsimile out of text.

26. Śravaṇa Belgoḷa Epitaph of Mallishena, after, Śaka—Samvat 1050. E. HULTZSCH. This inscription bears the No. 54 in the collection of the "Inscriptions at Śravaṇa Belgoḷa" of M. Lewis RICE.

The characters are Canaras. The language is Sanskrit except the last two lines which are in Canara. It recalls the death, as a result of prolonged fasting, of the Jaina master Malliṣeṇa or Malladhāri, in Śaka (1050=(1129 A.D.). It contains the list of 40 Digambara masters, from Mahāvīra upto Malliṣeṇa himself. Facsimile out of text.

27. *Kolhapur inscription of the Śilahara Vijayāditya.* Śaka—Samvat 1065. F. KIELHORN.

Inscription in Sanskrit and old Canara. Old Canara characters. Gift in favour of the Jaina sanctuary of Hāviṇa Heritage, district of Ājirakebolla,

This temple had been founded by a certain Vāsudeva, disciple of the chief priest of the temple of Kolhāpur, Naghanandin, of the Deśigana Pustaka gaccha.

28. *Bamani inscription of the Silahara Vijayaditya, Śaka-samvat 1073.* F. KIELHORN.

Inscription in Sanskrit and old Canara. Old Canara characters. Gift in favour of the Jaina sanctuary of Maḍalūr,

Volume IV (1896-97)

2. *Śravaṇa Belgola Epitaph of Prabhāchandra.* J. F. FLEET. Grand inscription in Sanskrit (L. RICE, *Inscriptions at Śravaṇa Belgola* No. 1) commemorating the death of a Jaina master of the name of Prabhāchandra, the date has not been indicated, but it could not be more remote than the year 750 A.D. Facsimile, transcription and translation

14. *Jaina rock inscriptions at Pañcapāṇḍavamalai.* V. VENKAYA. Two inscriptions engraved in a grotto of the hill called Pañcapāṇḍavamalai at the south-west of Arcot. They are both in Tamoul. The one recalls that the image of divinity was carved in the rock, and the second mentions a gift. A plate out of text reproduces the sculptures of the grotto

15. *Jaina rock inscriptions at Vallimalai.* E. HULTZSCH. Four inscriptions in a grotto with Jaina sculptures, at Vallimalai in the northern district of Arcot.

1. Inscription in Canara and in *grantha* characters. Recalls the foundation of a Jaina sanctuary by a king of the name of Rājamalla, of an unknown dynasty. Without date.

2. Inscription in Canara characters and in Canara language mentions the sculptures of an image

3. Inscription in *grantha* characters and in Canara language. Identifies and engraved image.

4. Like the previous one, this inscription identifies an image. It is in Canara language and characters. A plate out of text reproduces the sculptures of the grotto.

Some facsimiles of an inscription of Pañcapāṇḍavamalai and of two of Vallimalai have been given in another plate.

44. *Three inscriptions for Northern India.* F. KIELHORN. The first only of these three inscriptions is Jaina. It comes from a temple of Deogarh, in the central

India. It is in Sanskrit and recalls that the pillar on which it is engraved was created near a temple of Śāntinātha by Deva, disciple of Kamaladeva, in Sarpvat 919.

43. *Kadaba plates of Prabhutavarsha*. H. LUDERS. Inscription in Sanskrit discovered at Kadaba in the district of Tumkur.

Gift to the Jaina master Arkakīrti, by the King Prabhutavarsha (Govinda III), of the village of Jalamaṅgala in favour of the temple of Jinendra at Śilāgrāma. Śaka 735.

Volume V (1898-99).

18. *Śravana-Belgoḷa Epitaph of Mārasimha II*. J.F. FLEET. N. 38 of the Inscriptions at Śravana Belgoḷa of M. Lewis Rice. Inscription in Sanskrit and in Canara characters. Panegyric of the prince Mārasimha, of the Gaṅga dynasty, who abdicated the throne, made himself religious Jaina and let himself die of starvation at Bankapur, in the district of Dhārwaḍ. The date, not mentioned, perhaps placed in 975 A.D. Facsimile out of text, transcription and translation.

25. Inscriptions at Ablur. J.F. FLEET. Two inscriptions in Canara of the year about 1200 A.D. and coming from Ablur, district of Dhārwaḍ, are particularly interesting.

They are the inscriptions indicated by the letters E and F. They contain some information on the origin of the Lingāyats and on the controversy of the Jains with the promoter of this sect, Ekāntada Rāmayya.

A facsimile of E has been given out of text.

Volume VI (1900-01).

1. *Aihole inscription of Pulikeśin II*. F. KILLHORN. Inscription of Śaka 556, in the temple called Meguti at Aihole. Sanskrit in characters of the south. This inscription is a poem in which Ravikīrti recalls that he founded the temple in honour of Jinendra, and makes panegyric of the Cālukya dynasty, and in particular of the king Pulikeśin II, under whom he was living.

Facsimile, transcription and translation.

2. *Konnur spurious inscription of Amoghavarsha I*. F. KILLHORN. Text and translation of an inscription in Sanskrit and in old Canara characters, coming from Konnur, in the district of Dhārwaḍ. Śaka 782. This inscription comprises two parts. The one recalls a gift from the king Amoghavarsha I in the year 860 A.D. The second part glorifies the Jaina religion in the persons of Meghacandra Traividya and of his son Viranandin.

Volume VII (1902-03).

14. *Inscriptions on the three Jaina Colossi of Southern India.* E. HULTZSCH.

Study of the inscriptions engraved on the three colossal statues of Gomātevara, at Śravana Belgola, Kārkala and Yēnūr

I. Statue of Śravana Belgola.

I. Three lines, the first and the third of which are in Canara and in Canara characters. The third line is the Tamoul translation of the first. The inscription recalls that the minister Cāmundaṛāya had the statue created and that Gaṅgarāja had the neighbouring sanctuaries constructed.

II. Two lines in Marāṭhi written in Nāgarī characters. The contents are the same as those of the previous inscription.

II. Statue of Karkāla.

I. Inscription of 15 lines in Sanskrit. Canara characters. Recalls the erection of the statue, in Śaka 1353-1432 A. D. by Vira Pāṇḍya or Pāṇḍyarāya, son of Bhairavendra.

II. Inscription analogous to the precedent, but in Canara in Canara characters, and in Sanskrit in Nāgarī characters.

III. Canara language and alphabet. The inscription recalls the erection of pillar, by Vira Pāṇḍya, in Śaka 1338-1436 A. D.

III. Statue of Yēnūr

I. Sanskrit verse in Canara characters. Erection of the statue in Śaka 1525-1604 A.D. by Timmarāja, of the family of Cāmunda.

II. Two Canara verse in Canara characters. Inscriptions analogous to the precedent. All these inscriptions have been translated and the text of them is given. Besides, three plates out of text represent the colossal statues and give the facsimile of the two inscriptions, of Śravana Belgola.

15. *Two Jaina inscriptions of Irugappa.* F. HULTZSCH.

A. Inscription in Tamoul and in *grantha* characters, engraved in the temple of Vardhamāna at Tirupparuttikkunru near Conjeeveram. It recalls that the minister Irugappa made gift of a village to this temple. The dates corresponds to 1382 A. D.

B. Inscription of the same origin as the precedent. In Sanskrit verses and *grantha* characters. Recalls that some constructions were added to the temple by the same Irugappa. The date corresponds to 1387-88 A.D. Text in transcription and translation.

25 *Kalucumbarru grant of Vyayaditya Amma II.* J.F. FLEET. Inscription in Sanskrit and the characters of the South, without date. Recalls the gift of the village of Kalucumbarru, in the province of Attilinandu, by the King Chālukya Amma II, to a Jaina master named Arhanandin and belonging to the Valahari gana, Addakali gaccha. Transcription and translation

Volume VIII.—Parts I-III (1905)

4. *Śravaṇa-Belgoḷa inscription of Irugappa.* H. LUDERS. Inscription in Sanskrit and in Canara characters. Date 1422 A. D.

It recalls that the minister Irugappa, whose genealogy has been related, made a gift of the village of Belgoḷa in honour of Gomateśvara, and in presence of the ascetic Śrutamuni.

Text and translation.

10. *Kārkāḷa inscription of Bhairava II.* H. KRISHṆA ŚASTRI. Inscription in Sanskrit and in Canara. Canara characters. Śaka 1508.

On the advice of Lalitakīrti, of the Deśigana, the king Bhairava II (Santara) constructed and endowed the temple called *Caturmukha-basti* at Kārkāḷa. A plate out of the text represents this temple.

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J.F. FLEET. *Bhadrabāhu, Chandragupta, and Śravaṇa-Belgoḷa.* (Indian Antiquary, Vol. XXI, Pp. 156-160). Bombay, 1892.

The traditions of Śravaṇa Belgoḷa show a relation evident between the name of this locality and the names of Bhadrabāhu and of Candragupta.

Analysis of the inscriptions of Śravaṇa Belgoḷa where there is a talk of Bhadrabāhu and Candragupta. Critical study of the identifications of M. Lewis RICE, relatively to Bhadrabāhu and Candragupta. Examination of the historical information contained in the inscription No. 1 of Śravaṇa Belgoḷa.

Conclusions . 1. Bhadrabāhu of the inscriptions of Śravaṇa Belgoḷa is not the *Śrutakevalin* of this name, but Bhadrabāhu II (53 B.C.) ; 2. Candragupta is not the Emperor, but Guptigupta, still called Arhadbalin or Viśākṣacārya, disciple of Bhadrabāhu II, and who became pontiff in 31. B.C. ; 3. The emigration of Ujjain towards the south is undoubtedly a historical fact ; but this emigration had not taken place under the direction of Bhadrabāhu II.

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F. KIELHORN. *A note on one of the Inscriptions at Śravaṇa Belgola* (Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. VII, Pp. 248-251) Wien, 1893.

Comparison of the inscription No. 54 of Śravaṇa Belgola (Lewis Rice) with an analogous manuscript text.

The manuscript reaction is much more correct than the epigraphical text. It is, also, permitted to believe that both of them are the copies of a previous original manuscript.

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E. LEUMANN *Prabhācandra's Epitaph, the oldest Digambara inscription*. (Wiener Zeitschrift für die Kunde des Morgenlandes, Vol. VII, Pp. 382-384). Wien, 1893.

Critical article on the inscription No. 1 of Śravaṇa Belgola, published by M. Lewis Rice

I. Corrections to the text.

II. Analysis of the inscription

The latter recalls two events which belong to some absolutely different periods :

- 1 The Jains emigration towards the south, on the advice of Bhadrabāhu. It has made only reference to this first event. It is a matter of historical introduction which is found in other inscriptions.
- 2 The suicide of Prabhācandra. Properly speaking this second part constitutes the subject of the inscription. Prabhācandra was without any doubt an ascetic of high authority. Perhaps the question is of the Digambara author who lived towards 780 A. D. and whose merits were praised by Jināsena.

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A collection of Prakrit and Sanskrit Inscriptions. Bhavnagar, (1895)

Pages.

Jaina Inscriptions.

- 112-113. Inscription in Sanskrit on a statue, in a Jaina temple near the village Nāgadā. Recalls the grant by the merchant Mokala, of the statue in question which was consecrated by Sāgarasūri. Samvat 1494

Pages

- 113-117. Inscription in Sanskrit, relating to the construction of a *Vihara*, and engraved on a pillar of a Jain temple at Rāṇapura, district of Jodhpur. Samvat 1496.
- 134-140. Inscription in Sanskrit in the temple of Ādiśvara, on the Śatruṅja-ya. Mentions some repairs executed to the temples by a merchant of the name of Karmā. Samvat 1587.

Jaina Inscriptions.

- 140-143. Inscription in Sanskrit in the temple of Ādinātha, at Nārālāi. Recalls the erection of a statue of Ādiśvara which was consecrated by śvarasūri of the religious issue of Śāntisūri Samvat 1597.
- 171-184. Inscription in Sanskrit near the temple of Ādinātha, on the mount Abū. Mentions the reparations and additions made to this temple by the two Jain ministers Vastupāla and Tejahpāla, whose eulogy is recalled. Samvat 1267.
- 218-224. Inscription in Sanskrit in the same temple of Ādinātha, on the mount Abū. Commemorate the construction of a temple of Neminātha by Vastupāla and Tejahpāla Samvat 1287.
- 227-233. Inscription in Sanskrit in the temple of Pārśvanātha at Cambay. Recalls the construction of this temple Samvat 1352.

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G. BÜHLER. *Epigraphic discoveries at Mathura* (Wiener Zeitschrift für die Kunde des Morgenlandes Vol. X, Pp. 171-174). Wien, 1896.

Study of an inscription of Mathura recalling the erection of a statue of Mahāvira, but important specially from the chronological point of view. (The same study is also found in the Journal of the Royal Asiatic Society of Great Britain and Ireland for 1896, Pp. 578-581).

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H. DHURVA. The Nadole Inscription of King Alhanadeva, v. s. 1218 (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XIX, Pp. 26-34). Bombay, 1897.

Text, translation and historical commentary of an inscription, discovered at Nadole, and dated Samvat 1218-1162 A.D. It recalls a grant made by the king Alhanadeva, of the Cahmana dynasty, to the temple of the Sandora gaccha at Nadole, in honour of Mahāvira.

LEWIS RICE. *Epigraphia Carnatica. Vol. III-IV. Inscriptions in the Mysore District.* Bangalore, 1894-1898

Part I—Introduction.

The introduction is devoted to the historical study of the inscriptions. Among the special reviews that it includes, the following relates particularly to the Jainism.

Pages.

5. Note. Critical discussion relating to the identification of Bhadrabāhu and of his disciple Candrar Gupta in the inscriptions of Śravana Belgola
35. The old temple of Rāmeśvara, at Varuna, in the district of Mysore, possesses a frieze adorned with sculptures in the ancient Jain style.
36. Note on the colossal statue of Gomateśvara, at Śravana Gutta, near Yelwal, it resembles to that of Yēnūr in the southern Canara.

Jaina Inscription

| <i>District.</i> | <i>No.</i> | <i>Dates A.D.</i> | <i>Object.</i> |
|------------------|------------|-------------------|--|
| Mysore | 6 | About 750 | In memory of a Jain of the name of Govapayya. |
| Mysore | 25 | About 750 | Grant of land. |
| Mysore | 40 | About 980 | In memory of a priest. |
| Seringapatam | 144 | 1383 | Eulogy of Sakalacandra, disciple of Vāsūpūjya, Digambara of the Karnur gana, Tintini gaccha, Kuṇḍakuṇḍ anvaya. |
| Seringapatam | 147 | About | Evidence of the sojourn of Bhadrabāhu and of Candragupta on the mount Kalbappu (Katavapra) at Śravana Belgola. |
| Seringapatam | 148 | 900 (?) | |
| Mandya | 50 | 1130 | Erection and endowment of a temple by Mallinātha, of the Deśi gana, Pustaka gaccha. |

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|-----------------------|------------|------------------|---|
| Malavalli | 30 | 909 | Grant |
| Malavalli | 31 | 1117 | Grant to Meghacandra, of the Kanur gana, Tintini gaccha. |
| Malavalli | 48 | 1699 | Construction of an oil mill by a laic disciple of Ādinātha paṇḍitadeva, of the Tintini gaccha. |
| Tirumakūḍlu-Narasipur | 105 | 1183 | Important inscription recalling the death of Candraprabha, whose religious descent is indicated from Mahāvīra. Eulogy of the success masters of the anvaya Aruṅgala branch of the Nandi gaccha. |
| Nanjangud | 43 | 1371 | Death of Meghacandra, and erection of a monument in his memory by his disciple—Manikadeva. |
| Nanjangud | 64 | 1372 | Eulogy of Śrutamuni and of his disciples, he belonged probably to the Pustaka sect. |
| Nanjangud | 133 | About 1170 | Ajitasena becomes Āchārya, he belonged undoubtedly to the Aruṅgala anvaya. |

Part II—Introduction.

Pages.

- 4 The "*Brhatkathakośa*" composed in 931 A.D. by Harisena, said that, when Bhadrabāhu felt his end approaching he persuaded the Jaina emigrants to proceed to Punnāta, in the south of the district of Mysore. This event took place in the 3rd century B.C.
7. A Jaina master, Simhanandin, helped the founders of the Ganga dynasty of Mysore to acquire power.

- 16 The ancient kings Caṅgaluvas professed the Jaina faith. Four temples, at Panasoge, were attributed by them to the Digambara masters of the Pustaka gaccha.
19. Viṣṇuvardhana restored some Jaina temples.
24. Melugote must be an ancient Jaina locality, since it bears still the name of Vardhamānaksetra.

Jaina Inscriptions.

| <i>District</i> | <i>No.</i> | <i>Date A.D</i> | <i>Object</i> |
|-----------------|------------|-----------------|---|
| Chāmarāj-nagar. | 83 | 1117 | Erection of a temple and grant of land. |
| Chāmarāj-nagar. | 146 | About 1813 (?) | Eulogy of Bhattākalanka, Jaina Master of Maleyūr, of the Deśi-gana, Pustaka gaccha. |
| Chāmarāj-nagar | 148 | 1518 (?) | In memory of Muncandra, of the Kalogra gana, by his disciple Ādidāsa. |
| Chāmarāj-nagar. | 149 | 1674 | In memory of Lakṣmisenamunīśvara, by Vijayapadiyya. |
| Chāmarāj-nagar. | 150 | 1813 | Death of Bhattākalanka, chief of the Deśi gana. |
| Chāmarāj-nagar. | 151 | About 1400 | Erection of a statue of Chndraprabha, by Candrakīrti, disciple of Śubhacandra (Deśi gana Pustaka gaccha) |
| Chāmarāj-nagar. | 153 | 1355 | Erection of a statue of Vijaya-deva, by Ādideva, disciple of Hemacandra—Kīrti (Pustaka gaccha, Kundakuṇḍa anvaya), and Lalitakīrti, disciple of Lalitakīrti |
| Chāmarāj-nagar. | 156 | About 1630 (?) | Erection of different statues. |
| Chāmarāj-nagar | 157 | About 1380 (?) | Eulogy of Bahubali paṇḍitadeva, such of Nayakīrtima (Pustaka gaccha, Kuṇḍakuṇḍa anvaya). |

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|--------------------|------------|------------------|--|
| Chāmarāj-nagar. | 161 | About 1518 (?) | Analogous to No. 148. |
| Gundlupeta | 18 | 1828 (?) | Erection of a statue at Candraprava, by the prince Kṛṣṇarāja. |
| Gundlupeta | 27 | 1196 | Different grants to the Arungala anvaya of the Nandi gaccha. |
| Gundlupeta | 96 | | Mutilated inscriptions. |
| Yedatore | 21 | About 1025 (?) | Temple of the Pustaka gaccha Deśi Gana. |
| Yedatore | 22 | About 1060 (?) | Erection of a temple of the Pustaka gaccha. |
| Yedathre | 23 | About 1080 (?) | A relative of Damanandibhatta master of Divākaranandi siddhantadeva, of the Deśi gana, Pustaka gaccha, Kuṇḍakuṇḍa anvaya, is at the head of the temples at Panasoge. |
| Yedatore | 24 | 1099 | Eulogy and religious descent of Pūrnacandra, of the Kuṇḍakuṇḍa anvaya. |
| Yedatore | 26 | About 1100 (?) | Erection and endowments of temples of the Deśi gana. |
| Yedatore | 27 | | Analogous to No. 23. |
| Yedatore | 28 | About 1100 (?) | Religious genealogy of Śrīdhara-deva, of the Pustaka gaccha, different grants. |
| Yedatore | 36 | 1878 | Erection and endowment of a sanctuary at Silāgrāma. |
| Heggaḍave-vankote. | 1 | 1424 | Grant of a village. |
| Heggaḍave-vankote. | 51 | 1829 | Grant of land |

| <i>District.</i> | <i>No.</i> | <i>Date A. D.</i> | <i>Object.</i> |
|------------------|------------|-------------------|---|
| Hunsür | 14 | 1303 | Padmanandin, disciple of Bāhubali Maladhārīdeva, of the Deśigana, Pustaka gaccha, Kuṇḍakunda anvaya, governs the temple of Honneyanahalli. |
| Hunsür | 123 | 1384 | Erection of a monument at Śrutakīrtiṛdeva, by his disciple Ādidevamuni and all the Śrutagana. |
| Kṛṣṇarājapeta. | 3 | About 1125. | Visnuvardhana constructs a temple and gives it to Śubhacandra, of the Pustaka gaccha, Kuṇḍakuṇḍa anvaya. |
| Nāgaman-gala. | 19 | 1118 (?) | List of masters of the Surasthagana. |
| Nāgaman-gala. | 20 | 1167 | Repair of a temple at Bīṇḍigana-vile. |
| Nāgaman-gala. | 21 | About 1130 (?) | Construction of a monument in honour of two women, disciples of Prabhācandra, of the Pustaka gaccha, Kuṇḍakuṇḍa anvaya. |
| Nāgaman-gala. | 32 | 1184 | Erection of temples and grants to Devacandra, disciple of Devakīrti of the Deśigana. |
| Nāgaman-gala. | 43 | About 1680 | Erection of a sanctuary on the advice of Lakṣmīsenabhaṭṭāraka. |
| Nāgaman-gala. | 70 | 1178 | Construction of a temple in honour of Pārśvanātha, by Vīra Ballāḷa II, of the Hoysala dynasty. Mention of a master of the Kuṇḍakuṇḍa anvaya, Guṇacandra, one of the disciples of whom was Dāmananditṛaividya. |

| <i>District.</i> | <i>No.</i> | <i>Date A. D.</i> | <i>Object.</i> |
|------------------|------------|-------------------|--|
| Nāgaman-gala. | 76 | 1145 | List of some masters belonging to the Kuṇḍakunḍa anvaya. |
| Nāgaman-gala. | 94 | 1142 | Construction of a sanctuary in honour of Pārivanātha. |
| Nāgaman-gala. | 100 | 1145 | Eulogy of different Jaina masters. |
| Nāgaman-gala. | 103 | About 1120 | List of some masters of the Drāviḷa sangha. |

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LEWIS RICE *Epigraphia Carnatica*. Vol V. *Inscriptions in the Hassan District*, Mangalore, 1902

Introduction.

P. XLII. Review on two temples at Bastihalli, near Halebid. The one was constructed in 1133 in honour of Pārivanātha, the other in 1192 in honour of Śāntinātha.

Jaina Inscriptions

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------------|------------|------------------|---|
| Hassan | 57 | 1155 | Grant of territory by the wife of Cavi-mayya, general and minister of Narasiṃha I (Hoysala), his wife was laic disciple of Nayakīrti, of the Kuṇḍakunḍa anvaya. |
| Hassan | 119 | 1173 | Būcīmayya, minister of Vīra Ballala II, constructs a temple and gives a village to Vāsupūjya, disciple of Śrīpāla, of the Drāviḷa sangha, Aruṅgala anvaya. |
| Hassan | 130 | 1147 (?) | Grant of land by Narasiṃha I. List of some Jaina masters. |
| Hassan | 131 | 1117 (?) | Death of Puṣpaśena, disciple of Vāsupūjya (Nandi gaccha, Aruṅgala anvaya). |
| Belur | 9 | About 1120 (?) | Incomplete inscription relating to the king Viṣṇuvardhana. |

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------------|------------|------------------|---|
| Belur | 17 | 1136 | List of masters of the Drāvīḷa Saṅgha. |
| Belur | 124 | 1133 | Eulogy of the minister Gaṅgarāja who favoured the Jaina religion. His son, Boppa, raised in his memory a magnificent temple which was consecrated by Nayakīrti, disciple of Nemicandra. |
| Belur | 128 | 1638 | Different grants. |
| Belur | 129 | 1192 (?) | Gift of a temple in honour of Śāntanātha. Eulogy of Bālacandra of the Desigana, Vakra gaccha. |
| Belur | 131 | 1274 | Eulogy of Bālacandra. |
| Belur | 132 | 1274 (?) | Eulogy of Bālacandra |
| Belur | 133 | 1279 | Eulogy of Abhayacandra, disciple of Bālacandra. |
| Belur | 134 | 1300 | Eulogy of Rāmacandra Maladhāri, other disciple of Bālacandra. |
| Belur | 139 | 1255 (?) | Gift of a temple |
| Belur | 235 | About 1060 (?) | Probably a grant to the Drāvīḷa Saṅgha. |
| Arsikere | 1 | 1169 | List of masters of the Aruṅgala anvaya from the Nandi gaccha up to Śrīpāla and his disciple Vāsūpūjya. Erection of a temple in honour of Pārśvanātha, grants by Vāsūpūjya and his disciple Puṣpasena. |
| Arsikere | 3 | | Erection of a monument in memory of a woman, disciple of Amaraḥara (Kuṇḍak-unḍa anvaya). |
| Arsikere | 77 | 1220 | Vira Ballāla II constructs a sanctuary at Arsikere. |
| Arsikere | 141 | 1159 | Religious genealogy of Śrīpāla, the famous logician, disciple of Malliṣeṇa Maladhāri. |

| <i>District.</i> | <i>No.</i> | <i>Date A. D.</i> | <i>Object.</i> |
|-------------------|------------|-------------------|---|
| Chanarāya-patna. | 146 | 1174 | Grants of Vīra Ballāla II, in honour of Pārśvanātha ; eulogy of Nayakīrti and of his disciple Bhānukīrti (Kundakunda anvaya). |
| Channarāya-patna. | 148 | 1094 | Grants by the king Ereyanga (Hoysala) to the master Gopanandin, whose genealogy has been related. |
| Chanarāya-patna. | 149 | 1125 | Different grants to Śrīpāla by the king Viśnuvardhana. The religious genealogy of Śrīpāla has been recalled. |
| Channarāya-patna. | 150 | 1182 | Vīra Ballāla II makes to Nayakīrti, of the Kundakunda anvaya, a grant in order to construct a temple in honour of Pārśvanātha. |
| Channarāya-patna. | 151 | About 1200 | Different grants |
| Channarāya-patna. | 198 | About 1130 | Different grants. |
| Channarāya-patna | 248 | 1134 | A nephew of Gangarāja constructs some Jaina temples at Belgoḷa. |
| Hole-Narsipur. | 16 | About 1080 | Grant of land. |
| Arkalgud | 12 | 1248 | Reconstruction of a temple of Śāntinātha and different donations by the king Hoysala Someśvara. |
| Arkalgud | 96 | 1095 | Mutilated inscription. |
| Arkalgud | 97 | About 1095. | Erection of a temple. |
| Arkalgud | 98 | About 1060 (?) | Eulogy of Guṇasena, of the Nandi gaccha, Aruṅgala anvaya. |
| Arkalgud | 99 | 1079 | Construction of a temple and different grants. Eulogy of Prabhācandra. |
| Manjara-bad. | 67 | About 970 | Inscription on the pedestal of a Jaina statue in metal, this inscription however does not interest the history of the Jainism, it is reproduced in facsimile, Pl. XI. |

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Lewis RICE. *Epigraphia Carnatica. Vol. VI Inscriptions in the Kadur District.* Bangalore, 1901.

Introduction

Pages.

10. The princes Śāntaras of Mysore were Jains.
19. The princes of the realm of Karkala were probably Jains.
21. Remarks, according to BUCHANAN, on the kings of Tuluva, the Bhairasas, who, of all the Jaina King of the region, was the most powerful, they descended from the kings of Vijayanagara by Jaina women.
28. Reviews on the beauty of the sculptures in the Jaina temples of Sosevūr or Aṅgadi (about 11th century).

Jaina inscriptions.

| <i>District.</i> | <i>No.</i> | <i>Date A. D.</i> | <i>Object.</i> |
|------------------|------------|-------------------|--|
| Kadur | 1 | 971 | In memory of a laic adept of the Deśi gana, Kuṇḍakunda anvaya. |
| Kadur | 36 | 1203 | Construction of a temple in honour of Śāntinātha by Vira Ballāḷa II. |
| Kadur | 69 | 1160 | Construction and grant of a temple by a laic belonging to the Aruṅgala anvaya, and whose religious genealogy has been indicated. |
| Kadur | 174-181 | | In memory of several Jaina devotees. |
| Chikmagalur. | 2 | 1280 | In memory of laic adept of the Pustaka gaccha, Kuṇḍakunda anvaya. |
| Chikmagalur. | 75 | towards 1060 (?) | Construction and endowment of a temple by a laic disciple of the Deva gana, Puṣpa anvaya. |

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------------|------------|------------------|---|
| Chikma-gaḷūr | 160 | 1103 (?) | Eulogy of two Jaina ministers of the king Visnuvardhana, Mariyane and Bharateśvara. |
| Chikma-gaḷūr. | 161 | 1137 | Inscriptions relating to the same ministers. |
| Mudgere | 10 | About 1100 (?) | Funeral inscription. |
| Mudgere | 12 | 1172 | Grant to the temple of Honnangi. |
| Mudgere | 17 | 1062 | Funeral inscription. |
| Mudgere | 18 | About 1040 (?) | Funeral inscription by Ravikīrti. |
| Mudgere | 22 | 1129 | Construction and grant of a temple by one adept of the Pustaka gaccha, Kuṇḍakunḍa anvaya. |
| Mudgere | 67 | 1277 | Mixed grant to the Jains and to the Sevaites |
| Koppa | 3 | About 1090 (?) | Māra, prince Śāntara raises a monument commemorative to his master Ajitasena |
| Koppa | 47 | 1530 | Grants to a Jaina temple by a princess of Kārkala. |
| Koppa | 50 | 1598 | Grants to a Jaina temple of Koppa. |

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LEWIS RICE. *Epigraphia Carnatica*. Vol. XI. *Inscriptions in the Chitaldroog District*. Bangalore, 1903.

Jaina inscriptions.

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object</i> |
|------------------|------------|------------------|---|
| Davana-gere. | 13 | 1271 | Kucirāja, general of the prince Rāmacandra, of Devagiri, constructs at Betur a temple in honour of Pārśvanātha. He makes grants to this temple. |

| <i>District.</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------------|------------|------------------|--|
| Davana-gere. | 90 | 1128 | Construction and endowment of a temple in honour of Pārśvanātha, at Sembanur. List of masters of the Nandigaccha from Samanthabhadra up to Śrīpāla |
| Hiriyur | 28 | Towards 1410 | Mutilated inscription at Dharmapura. Nothing hardly remains but the commencement, where there is a talk of Devarāya I, king of Vijayanagara. |
| Holalkere | 1 | 1154 | Repair and endowment of the temple of Śantinatha at Holalkere. |
| Do | 2 | 1214(?) | Other grants to the same temple |

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D R BHANDARKAR *Epigraphic notes and questions* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol XXI, Pp 392-412) Bombay, 1904.

Pp 399-905 Excursus on the Ājivikas who appear to have been in close communication with the Jains.

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H LUDERS *Epigraphical Notes* (Indian Antiquary Vol XXXIII Pp 33-41, 101-109, 149-156). Bombay, 1904.

Series of notes concerning the lessons and the interpretation of the most ancient Hindu epigraphical documents. The numbers 1-7, 10, 13-19, 21-23, 27-28 and 31-33 relate to the different Jaina inscriptions of Mathura

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LEWIS RICE. *Epigraphia Carnatica* Vols VII-VIII *Inscriptions in the Shimoga District*. Bangalore, 1902-1904.

Introduction.

PART—I

P. 46 Review on two Jaina statues at Belgāmi.

P 47 Review on the Jaina temple of Bandalike.

Jaina inscriptions.

| <i>District</i> | <i>No.</i> | <i>Date A D.</i> | <i>Object</i> |
|-----------------|------------|------------------|--|
| Shimoga | 4 | 1122 | List of masters of the Krānūr gana Construction and repair of temples |
| Do | 10 | 1085 (?) | Construction of temples and grants. |
| Do | 57 | 1115 | List of masters of the Krānūr gana Construction of a temple |
| Do. | 64 | 1112 (?) | Construction of a temple |
| Do. | 65 | 1204 (?) | Grants by the king Vira Ballāla II |
| Do | 66 | 1227 (?) | Death of the master Bālacandra. |
| Do | 97 | 1113 | Construction of a magnificent temple at Bannikere |
| Do. | 103 | 1211 | Grants. |
| Do | 114 | 950 (?) About | Construction of temples and grants |
| Shikārpur | 8 | 1080 (?) | Erection and endowment of a temple |
| Do | 120 | 1048 | Grant of land |
| Do. | 136 | 1068 | The king Someśvara I, of the dynasty of the Cālukyas reconstructed the temple of Śāntinātha at Balgāma. |
| Do | 148 | 1166 (?) | Voluntary death of the wife of a Jaina merchant. |
| Do. | 196 | 1212 (?) | Voluntary death of another laic adept. |
| Do. | 197 | 1182 (?) | List of Jaina masters up to Nayakīrti, among others Muncandra Construction of a magnificent temple in honour of Śāntinātha, at Magudi. |
| Do. | 200 | About 1190 | In memory of a disciple of Nayakīrti. |
| Do. | 202 | 1211 (?) | Funeral inscription. |
| Do. | 219 | 918 | Grants. |

| <i>District</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object</i> |
|-----------------|------------|------------------|--|
| Shikārpur. | 221 | 1075 | Grants to the temple of Śāntinātha at Bundalike. |
| Do. | 225 | 1204 | Different grants for the service of the temple of Śāntinātha at Bundalike, |
| Do. | 226 | 1213 | In memory of Śubhacandra, of the Krānūrgana, Sintini gaccha. |
| Do. | 228 | About 1100 | Metrical compositions in honour of the Jina. |
| Do. | 232 | About 1200 | Recalls the death of a disciple of Subhacandra. |
| Do. | 311 | About 1100 | Construction of a temple. |
| Do. | 317 | About 1205 | Do. |
| Honnah | 5 | About 1160 (?) | Erection and endowment of a temple at Dīḍugur |

PART—II

Introduction.

Pages

- 6 Remarks on the connections of the kings Gaṅgas with the Jains
- 8 Review on Cattaladevi, wife of Vijayāditya I, of the Kadambas of Goa, at whose instigation numerous Jaina temples were constructed. Important list of Jaina masters, from Mahāvira upto Śrīvijaya
- 9 The Śāntaras, who at the commencement were Jainas, became afterwards attached to the Lingāyat sect.
- 13-14 Review on Vidyānandasvāmin . his biography and his religious progeny after Mahāvira.
- 16 Review on the Jaina temples of Humcha, now in ruin.

| <i>District</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object</i> |
|-----------------|------------|------------------|--|
| Sorab | 28 | 1208 (?) | Construction of a temple in honour of Śāntinātha and grants. |
| Do | 51 | 1405 | Eulogy of a laic adept. |
| Do | 52 | 1394 | Invocation to the Jina. |
| Do | 101 | 1295 | Death of a laic disciple of Devanandin (Sūrastha gana, Kundakunda anvaya). |
| Do. | 102-125 | | Commemorative inscriptions. |
| Do. | 127 | 1131 | Death of Mādhavavēna, disciple of Candraprabha (Śyēna gana, Pogari gaccha) |
| Do. | 140 | 1198 | Construction of a temple in honour of Śāntinātha and grants. |
| Do. | 146 | 1388 | In memory of Munibhadra, whose genealogy has been recalled. |
| Do | 149 | 1129 | Commemorative inscriptions. |
| Do. | 152 | 1380 | |
| Do. | 153 | 1400 | |
| Do. | 196 | 1379 | |
| Do. | 198 | 1292 | |
| Do. | 199 | 1372 | |
| Do. | 200-201 | | |
| Do. | 233 | 1139 | Grant to Bhānukīrti of the Tintini gaccha. |
| Do. | 260 | 1367 | Death of Devacandra of the Deśigana, disciple of Śrutamani. |
| Do. | 261 | 1408 | Funeral inscriptions. |
| Do. | 262 | 1077 | Religious genealogy of Padmanandin (Tintini gaccha, Kundakunda anvaya). |
| Do. | 263 | 1342 or 1402 | Death of Candraprabha |
| Do | 329 | 1415 | Commemorative inscription. |
| Do. | 330 | 1465 | Voluntary death of a disciple of Devacandra (Pustaka gaccha). |
| Do. | 331 | 1456 (?) | Commemorative inscription. |

| <i>District</i> | <i>No.</i> | <i>Date A D.</i> | <i>Object</i> |
|-----------------|------------|------------------|--|
| Sorab | 245 | 1171 | Grants, Eulogy of Muncandra (Tintin gaccha). |
| Do. | 384 | 1237 | Different grants, Eulogy of Bhānukīrti, disciple of Muncandra |
| Sagar | 55 | About 1560 | Inscription of a great historical interest, ideas on the kings Śāluvas of Vijayana-gara, and on a family of merchants who constructed several Jaina temples. |
| Do | 60 | 1472-1473 | Different grants |
| Do. | 159 | 1159 | Construction of temples and different grants |
| Do | 161-162 | | Commemorative inscriptions |
| Do | 163 | 1488 | Grant by the king Śāluvendra for the construction of a temple. |
| Do. | 164 | 1491 | Grant by the king Śāluvendra. |
| Nagar | 35 | 1077 | Construction of temples by the Queen Caṭṭaladevi List of Jaina masters from Mahāvira upto Śrīvijaya and his disciples. |
| Do. | 36 | 1077 | Construction of the temple called Pan-cabasadi by Cattaladevi. List of Jaina masters. |
| Do. | 37 | 1147 | Inscription analogous to the precedent. List of Jaina masters from Mahāvira upto Śrīpāla |
| Do | 39 | About 1077 | Same object as the inscriptions 36 and 37 The Jaina masters of the Aruṅgala anvaya (Nandi gaccha) from Hemasena upto Śreyāṃsa. |
| Do. | 40 | 1077-1087 | Grants of Chattaladevi. |
| Do. | 41 | 1120 (?) | Mutilated inscription. |
| Do. | 42 | 1098 (?) | Illumination of Lakṣmīsenā, death of Pārśvasenā. |

| <i>District.</i> | <i>No</i> | <i>Date A D</i> | <i>Object.</i> |
|------------------|-----------|---------------------|--|
| Nagar | 43 | 1296 (?) | Voluntary death of Gunasena. |
| Do. | 44 | 1255 | Death of Puspasena and of Akalanka. |
| Do. | 46 | Towards 1530 | Eulogy of Vidayānandasvāmin, his religious genealogy. |
| Do | 47 | 1062 | Construction of several temples by Vira Śāntara. |
| Do | 53 | 1255 (?) | Voluntary death of a laic adept of Bālacandra (Deśigana) |
| Do. | 54 | Towards 1220 (?) | Commemorative inscription |
| Do. | 55 | 1268 (?) | Construction of a temple |
| Do | 56 | 1248 | Voluntary death of Pārśvasena |
| Do | 57 | Towards 1077 | Taila, son of Vira Śāntara, makes a grant to a temple |
| Do. | 58 | 1062 | Grant of Vira Śāntara. |
| Do. | 59 | 1066 | Other grant of Taila. |
| Do | 60 | 897 | Vikramāditya Śāntara constructs and endows a temple of the Kundakunda anvaya. |
| Tirthahalli | 121 | 1417 (?) | Voluntary death of a laic adept of Gunasena. |
| Do | 166 | 1610 | Construction of a temple by a laic disciple of Viśalakīrti (Balātkāra gana). |
| Do. | 191 | 1180 (?) | Death of a laic disciple of Padmaprabha |
| Do | 192 | 1103 | Construction of temple—List of Jaina masters from Mahāvira up to Ajitasena of the Aruṅgala anvaya. |
| Do | 197 | 1363 | Settlement of a discussion relating to the temple of Pārśvanātha at Tadatāla. |
| Do | 198 | 1090 (?) | Commemorative inscription. |
| D . | 199 | 1093 (?) | Death of Śubhacandra, of the Pustaka gaccha. |

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Lewis RICE. *Epigraphia Carnatica*. Vol. XII. *Inscriptions in the Tumkur District*. Bangalore, 1904.

Jaina Inscriptions.

| <i>District.</i> | <i>No</i> | <i>Date A.D.</i> | <i>Object.</i> |
|------------------|-----------|------------------|---|
| Tumkur | 9 | 1151 | Eulogy of a chief of the name of Gulibachi under the Hoysāla dynasty, he showed himself liberal towards all religions and constructed several Jaina temples |
| Do. | 38 | Towards 1160 | Repair and endowment of a Jaina temple by the care of the wife of a chief, under the Hoysalas. |
| Gubbi | 5, 6 & 7 | Towards 1200 (?) | Epitaphs. Mention of Bālachandra disciple of Abhayacandra (Deśi gana, Pustaka gaccha Kundakunda anvaya). |
| Do. | 8 | 1219 (?) | Decoration of a sanctuary by a laic adept of Padmaprabha Maladhārideva (Deśi gana, Pustaka gaccha, Kundakunda anvaya). |
| Tiptur | 93 | 1174 (?) | Epitaph of a laic adept. |
| Do | 94 | Do | Epitaph of a laic adept of Candrāyanadeva of the Kundakunda anvaya |
| Do. | 101 | 1078 | Grants to a temple. |
| Chiknaya-kanhali | 21 | 1160 | A laic disciple of Candrāyanadeva constructs a temple in memory of his wife. |
| Do | 23 | 1163 | Epitaph of Meghacandra, disciple of Mānikyanandin, of the Kundakunda anvaya. |
| Do. | 24 | 1297 | Epitaph of Candrakīrti, son of Maladhāri Bālacandra and disciple of Tribhuvanakīrti of the Deśigana. |
| Sira | 32 | 1277 | Grant to a temple of Tailangere, by a disciple of Tribhuvanakīrti. |
| Maddagiri | 14 | 1531 (?) | Grant. |
| Pavugada | 52 | 1232 | Construction of a temple Mention of Padmaprabha Maladhāri, disciple of Vīranandin of the Kundakunda anvaya. |

Lewis RICE. *Epigraphia Carnatica*. Vol. IX. *Inscriptions in the Bangalore District* Bangalore, 1905.

Introduction

Pages.

4. Śrīvijaya, general of the king Ganga Mārasimha, constructed at Mānyapura (Manne) a Jain temple, the great priest of which was Prabhācadra, disciple of Puspanandin.
- 11 This temple was, a little later, endowed by the Rāstrakūta Gobinda III.
- 20 Religious toleration—proof of which was made by Visnuvardhana and his successors (Hoysalas).
24. Bukkarāya I, king of Vijayanagara, reconciles the Jains and the Visnuites.

Jaina Inscriptions

| <i>District</i> | <i>No.</i> | <i>Date A.D</i> | <i>Object</i> |
|-----------------|------------|-----------------|--|
| Bangalore | 82 | 1426 | Grant by a laic adept of the Kunda-kunda anvaya. A part of the inscription has been effaced. |
| Nelaman-gale | 60 | 797 | Construction and endowment of a Jain temple at Manne, by Śrīvijaya, general of Mārasimha (Gaṅga). Prabhācadra, disciple of Puspanandin, himself disciple of Toranācārya of Kundakunḍa anvaya, was placed at the head of this temple. |
| Do. | 61 | 802 | This very temple is favoured with a village by Govinda III. |
| Do. | 84 | Towards 1140 | This inscription recalls that some temples were constructed by Visnuvardhana in favour of different religions (Śivaite, Jain, etc.) |
| Magadi | 18 | 1368 | The king Bukkarāya I pacifies a dispute between the Jains and the Visnuits, by granting some fixed temples to the one or the others. |

| <i>District</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object</i> |
|-----------------|------------|------------------|--|
| Coorg | 34 | 1064 | Death of Gunasena, disciple of Pūspasena of the Nandigaccha. |
| Do. | 35 | 1058 | Grants by a king Caṅgāluva. |
| Do. | 36 | Towards 1070 | Effaced funeral inscriptions. |
| Do. | 37 | „ 1050 | Construction of a temple. |
| Do. | 38 | Do | Grant. |
| Do. | 39 | 1390 | Repair of a temple Mention of the Kundakunda anvaṃśa |
| Do. | 40 | 1216 | Funeral inscription |
| Do. | 41 | Towards 1030 | Imprinted with the feet of Pūspasena guru of Gunasena |
| Do. | 42 | „ Towards 1050 | Inscription relating to the same Gunasena. |

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LEWIS RICE. *Epigraphia Carnatica* Vol. X *Inscriptions in the Kolar District* Mangalore, 1905.

Jaina inscriptions

| <i>District</i> | <i>No.</i> | <i>Date A.D.</i> | <i>Object</i> |
|-----------------|------------|------------------|---|
| Malur | 72 | 425 (?) | A king Gaṅga of the name of Mādhava on the advice of his preceptor, Vijayakīrti, makes a gift of a village to a temple founded by Candranandin, and endows another temple with a sum of money |
| Do. | 73 | Towards 370 | The same prince on the advice of Vinadeva, give a village and some estate to the Jaina temple of Perbbolal. |
| Chikballapur | 29 | Towards 750 | Recall of the construction and repair of a temple (Cf Introduction P IX.) |

698

J. F. FLEET. *Epigraphic Researches in Mysore*. (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1905, Pp. 289—312). London, 1905.

P. 299. The Jaina master Siṃhanandin can be considered as a historical personage. He should have been contemporary of the prince Gaṅga Śivamara I, that is to say he should have lived towards 755 A.D.

P. 306 The Jaina master of the name of Prabhācandra, whose death is recalled in the grand inscription of Śravana Belgola would be the well known Digambara writer

P. 307. Another inscription of Śravana Belgola dated 1803 A.D. would make the death of Mahāvira date back to the year 663 B.C.

699

J. F. FLEET. *Note on a Jain inscription at Mathura*. (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1905, Pp. 635—655). London, 1905.

Historical study of a Jaina inscription, without date, in Prākṛit mixed with Sanskrit, found at Mathura and published by BUEHLER in the "*Epigraphia Indica Vol. I*". The probable date of this inscription would be 14-13 B.C. It recalls a homage to Vardhamāna from the part of Sumitra, wife of Gotiputra, who should have been a Śvetāmbara to the polemic redoubtable against the Digambaras and the Buddhists

700

F. KIELHORN. '*Bojoli Rock Inscription*' '*The Uttamaśikhara-purāṇa*'. (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1906, Pp. 700-701). London, 1906.

Review on an inscription in Sanskrit and engraved on rock in the vicinity of Bojoli (Rajputana) in Śarṇvat 1232. This inscription consists of a Jaina poem of 5 cantos and 294 verses, entitled '*Uttama-śikhara-purāṇa*'. It was composed by Siddhasūri. This work, in all probability, must also exist in manuscript.

701

H. LUDERS. '*Jaina Inscriptions at the Temple of Neminātha on Mount Abū*'. (*Epigraphia Indica*, Vol. VIII, No. 21). Calcutta, 1906.

Edition of 32 inscriptions in Sanskrit, springing from the temple of Neminātha, more known under the name of temple of Vastupala and Tejahapāla, in Mount Abū.

The most important of them are the first two, dated Samvat 1287-1330 A.D. They commemorated the construction of the temple by the minister Tejahapāla, whose genealogy has been traced back. They are reproduced in facsimile and the first is translated.

The others recall the embellishment that Tejahpāla brought without cessation to the same temple. They are dated Samvat 1288, 1290 and 1297

702

B. GEIGER 'Chirwa-Inschrift aus der Zeit des Guhila Fürsten Samarasimha' (*Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. XXI, Pp 143-162) Wien, 1907.

Text and study of an inscription of about 51 in Sanskrit, dated Samvat 1330-1373 A.D. and arising from Chirwā, in the north of Udaipur

This inscription recalls the reconstruction of two temples dedicated to Siva. It is not there Jaina but the *pratikā* of it was composed by Ratnaprabhasūri, of the Chaitra gaccha (sect. of Chitor). The genealogy of this master is recalled in the following manner: Bhadresvara, Devabhadra, Siddhasena, Jinesvara, Vijayasimha, Bhuvanachandra and Ratnaprabha who had himself for disciple Īśvachandra.

703

F. HULTZSCH. 'Malyapundi grant of Ammaraja II' (*Epigraphia Indica*, Vol. IX, No. 6). Calcutta, 1907.

Study of an inscription in Sanskrit, discovered at Madanur in the district of Nellore, and dated Śaka 867 (945 A.D.).

Ammaraja II (Vijayāditya VI), of the Chālukyas of the East, at the request of Durgarāja, superintendent of the royal camp (Katakarāja), made gift of the village of Malyapundi to a Jaina situated in the south of Dharamapuri. This temple had been founded by Durgarāja, and the management of it belonged to Śrīmandiradeva, disciple of Divākra, himself disciple of Jnanandin, on the Nandi gaccha and chief of the Kotimaṇḍava (?) gana in the Vāpaniya sangha.

Facsimile, text and analysis.

704

F. KIELHORN 'The Chahamanas of Naddula' (*Epigraphia Indica*, Vol. IX, No. 9) Calcutta, 1907.

Study, according to four inscriptions, on the genealogy of the Chahamanas of Nadula or Nadol, in the State of Jodhpur (Rajputana). This branch of the

Cahamanas was founded by the prince Laksmāna, belonging to the family of Śakambhārī.

Inscription A. Inscription in Sanskrit, discovered at Nadol, and dated Samvat 1218 (1161 A.D.). It recalls the gift, by the prince Ālhanadeva, of a sum of money, to the temple of Mahāvīra, founded at Nadol and belonging to the Saṇḍeraka gaccha. Text and analysis.

Inscription B. Arising from Nadol. In Sanskrit. Date : Samvat 1218. Gift, by Kirtipāla, son of Ālhanadeva, of a sum of money to the temple of Mahāvīra built in the village of Naddulāi. Text and analysis

Inscription C. Inscription in Sanskrit found on the mount Sundhā, to the north of Jaswantapur, in Rajputana. Date . Samvat 1319 (1262 A.D.). This inscription was composed by Jayamaṅgala, belonging to the Brihad gaccha, and disciple of Rāmachandra, himself disciple of Devāchārya. It commemorates diverse pious works of the prince Caṇḍadeva, whose genealogy has been traced back since the founder of the dynasty Laksmāna. Text and analysis.

Inscription D. Sivante inscription in the temple of Achalesvara on the mount Abū.

705

F. KIELHORN. *Mount Abū Vimala temple inscription of (Vikrama) Samvat 1378*, (Epigraphia Indica, Vol. IX, No. 18). Calcutta, 1907.

Facsimile, text and analysis of an inscription in Sanskrit, engraved on stone in the said temple of Vimala, on the mount Abū

This inscription recalls that the temple in question was constructed in honour of Rīṣabha (Ādinātha), in Samvat 1088 by Vimala, minister of the King Chālukya Bhimadeva 1st

In Samvat 1378, the 9th day of the dark fortnight of Jaistha (10 mai 1322 A.D.), this temple was restored by Lālā (Lālīga) and Vījaḍa, who belonged to an ancient family of pious laic adepts. The dedication was accomplished by Jina-chandraśūri, successor of Amara-prabhasūri, in the line of masters founded by Dharmasūri, who bore still the name of Dharmaghoṣa and was victorious of Vādichandra and of Guṇachandra.

706

KIELHORN, F. *Two verses from Indian Inscriptions.* (JRAS, 1907, Pp. 175-177)

Pp 175-176 Paramāra Dhārāvarsa of Chandravatī is eulogised in two verses in a Munt Abū inscription.

707

HAIG, T W. *Some inscriptions in Berar* (EIM, 1907-8, Pp 10-21).

P. 21 Sirpur Sirpur in the Baṣin District has a fine temple of Antarikṣa Pārsvanātha belonging to the Digambara Jain community. It has a Sanskrit inscription with a date which has been read as Sam 1334 (A.D. 1406). COUSSENS believes that the temple was built at least a hundred years before that time.

708

BHANDARKAR, D. R. *Ghatiyala Inscription of Kakkuka*, Samvat 918 (EI, ix, 1907-08, Pp. 277-281).

Inscription contained in an old Jain structure, now called Mātākī-sāl.

709

E. HULTZSCH. *Tirumalai rock inscription of Rājendra Chola I.* (Epigraphia Indica, Vol. IX, No. 31). Calcutta, 1908.

Facsimile, text and translation of an inscription in Tamil, engraved on rock at Tirumalai, in the district of North Arcot. M. HULTZSCH had already published it in his *'South Indian inscription'*, Vol. I, Pp. 95-99. No. 67).

The 13th year of the reign of Rājendra-chola (1st) (1025 A.D.), the wife of a merchant made diverse oblations in favour of the Jain temple constructed on the Mount Tirumalai.

710

H. Krishna ŚASTRI *'Anmakonda Inscription of Prols'*. (Epigraphia Indica, Vol. IX, No. 35). Calcutta, 1908.

Facsimile, text and translation of an inscription in Sanskrit and Canarese, issuing from Hanumkondī (Anmakonda), near Warangal in the State of the Nizam. This is dated of the year 42 of the era of Vikramachālukya, corresponding to the year Hemalambī, may be then Śaka 1039-1117 A.D. (KIELHORN). It recalls the

construction and the endowment of a temple in honour of the Jaina goddess Kadalāya, by Mailama, wife of Beta, minister of the King Prola of the Kākattiya dynasty.

711

A. GUERINOT. *'Repertoire d'epigraphie Jaina, precede d'une Esquisse de l'histoire du Jainism d'apres les inscriptions'*. (Publications of the "Ecole francaise d'Extreme-Orient, Vol. X). Paris, 1908.

Introduction : Sketch of a history of Jainism according to the inscriptions.

I. List of the monarchs who have professed the Jaina faith or have favoured Jainism summary of the inscriptions relating to each of them.

II Geography of the inscriptions Chronological classifications of the inscriptions concerning each of the Jaina sanctuaries: mount Abū, mount Śatrūnjaya, Śravana-Belgola, mount Gīrnār etc.

III. The sects mentioned in the inscriptions. Essay of chronological classification of the masters belonging to each of these schools. Epigraphical repertory. Analysis of 850 inscriptions classified according to the chronological order. Indications of the courses List of the localities from where come the inscriptions. General index.

712

GUERINOT, A. *Repertoire D' Epigraphie Jaina Precede d'une esquisse de l' histoire du Jainisme d'apre's les inscriptions*. Paris, 1908.

Pp. 1—311. Entries 1—850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of Āchāryas and Saṃghas.

713

BANERJI, R.D. *The Discovery of Seven New—dated Records of the Scythian Period*. (JPASB, v, 1909, Pp. 271-277).

Records in the Archaeological section of the Luknow Provincial Museum .

(1) An inscribed Jain image, the year 9.

(2) An inscribed Jain image, the year 12.

(3) An inscription on the base of an image of Sambhavanātha, the forty eighth year of Huvikṣa.

(4) An inscribed Digambara image, the year 71.

- (5) An inscribed Chaturmukha from Rāmnagar, the year 74.
- (6) An inscribed image of Rīṣabhanātha, the year 84.

714

RICE, B L. *Mysore and Coorg from the inscriptions*. London, 1909,
Pp. 3-10 Chandragupta Maurya

Jain inscriptions and traditions relating to Bhadrabāhu and Chandragupta. *Brhalkathakośa* by Harishena, *Bhadrabāhu Charita* by Ratnanandi, *Rājvali-kathe* by Devachandra Sallekhanā

P. 13. Aśoka, first a Jain

Pp. 31-32. Sīṃhanandi, a Jain Āchārya, who made the Gaṅga Kingdom, is named as a great poet by Indrabhūti, in his *Samayabhūṣana*. First Gaṅga King Mādhava (Kongunivarmma)

Pp. 34-35. Avimta, a Jain, his preceptor Vijayakīrtti; his grants to Jain temples at Urrur and Perur

P. 37. Duruvimta, his tutor Puṇyapāda, author of *Śabdāvatāra*. Mushkara or Makkara—from his time the State adhered to the Jain religion.

P. 39. Śrīpurusha, his grand-daughter of Pallavādhirāja and wife of Parama Gula, the Nirggundarāja

P. 41. Govind erected a Jain temple in Kummadavada (now Kalbhani, Belgaum).

Pp. 46 & 72. Indra-Rāja, the last of the Rāstrakūṭas, starved himself to death by the rite of *Sallekhana*. Mārasūpha ended his days in religious exercises at the feet of Ajitasena.

P. 47. Rāchamalla Satyavākya IV, efforts to revive influence of Jainism erection of the colossal Gomata statue by his minister and General Chāmunda. See *ibid.* P. 193.

P. 79. Bijjala (Kalachuria), a Jain by religion.

P. 90. Rājādhirāja, the wicked Chola, burnt Jain temples in Belvola Country erected by Gaṅga Permadi (Gaṅga).

P. 95. The Hoysaḷas were Jains, their origin; story of the Jain Yati Sudatta or Vardhamāna-Munīndra.

Pp. 99-101. *Biṭṭi Deva*—exchanging Jaina faith with *Viṣṇuvardhana*. His first wife *Santala Devī* and his General *Hulla* were some of the foremost upholders of Jainism.

P. 106. *Narasimha III* (*Hoysaṇa*) visited *Vijaya Pāriva* temple at *Halebid*, and read his genealogy.

Pp. 113-114. *Bukka Rāya*—his reconciliation of the Jains and the *Vaiṣṇavas*, the latter persecuting the former.

P. 138. *Jainsdatta*, founder of the *Santara Kingdom*, Jain goddess bestowed on him the power to transmute iron into gold. The rulers on this line eventually became *Langāyatis*, but had Jain wives.

Pp. 141-142. The *Changalvas* first met with in Jain inscriptions at *Panasoge* or *Hanasoge Rāma* (son of *Daśaratha*, brother of *Lakshmana* and husband of *Sitā*) erected 64 *basadis* at *Panasoge*. Jain priests of the *Hottage* (or *Pustaka*) *gachcha* claim jurisdiction over these *basadis* and at *Tale-Kaveri* (in *Coorg*). One of the *basadis* set up by *Rāma* had been endowed by the *Gangas* and was rebuilt by King *Nanni Changalva*.

P. 145. The *Kongalva Kings* were Jains. Grants by *Sugani Devī* (*Kongalva*) to *basadis* at *Mullur* (in *Coorg*).

P. 146. *Punnata*, an ancient Kingdom and Jain migration.

P. 148. The *Senavaras* were Jains; their inscription in *West Kadur* district.

P. 152. The *Saluvas* (or *Salvas*) originally Jains. *Sangitapura* (*Haduvalli*).

P. 168. Priests played prominent part in political affairs and their advice ever deemed of importance. *Megasthenes* says of the *Sarmanes* (the Jain *Śramanas*) who live in the woods that kings consult them regarding the causes of things. In the second century A.D. the Jain *Āchārya* *Simhanandi* made the *Ganga Kingdom*. In eleventh century a Jain *Yati* put the *Hoysaṇas* in possession of their Kingdom.

P. 180. *Kayadala* chief supported all creeds including Jainism.

P. 185. The Jain vow or *Sallekhanā* was the orthodox mode of emancipation from the body when life could no longer be endured, and the instances of its performance are numerous, especially at *Śravaṇa Belgola*, from the earliest times.

Pp. 196-201. The Jains were the first cultivators of the *Kannada* language. *Samantabhadra*, author of *Gandhakastī-mahābhāṣya*; *Puṣṭyapāda* alias *Devanandi*,

author of *Jainendra* (grammar), *Sarvārthasiddhi*, *Samādhi-Śataka*, *Nyayakumuda-chandrodaya*, *Śabdāvalār*. Rāmasena, Meghachandra, Jinachandra, Śrutamuni, Vakragriva, author of *Navasabdavācya*, Vajranandi, author of *Navattotra*; Sumati of *Sumatīśatakam*, Chintāmani of the *Chintamani*, Śrīpāla, expounder of the *Tattva*, Bhatta-Akalanka's grammar, the *Karnāṭaka-Śabdānuśāsana*; Śrīvardhadeva also called Chūḍāmani and Tumbalurāchārya, author of *Chūḍamani*, a commentary on the *Tattvārtha-mahāśāstra*; there is also one Jain work *Chintāmani* the greatest epic poem in the Tamil language. Durvvinita, the Ganga King have had his preceptor Pūjyapāda and he is said to have walked according to the example of his *Guru* Umāsvāti (Gridhrapinchhāchārya) author of *Tattvārtha*, Gunanandi, a logician, grammarian and poet, Śrutakīrti wrote *Rāghava-Pāṇḍavīya*, Śrīpāla alias Vadibhasimha, the commentator, Anantavīrya and his *Vṛtti* to *Akalankaśūtras*, Dayāpāla, his *Prakriyā* to the *Śabdānuśāsana*, Lokāchārya, a grammarian and astrologer, Sampūrnachandra, an astronomer, Śīdhara skilled in *mantras* and medicine, Indranandi, author of *Pratiṣṭhā-Kalpa* and *Jvālīni-Kalpa*, Śivakotisūri illustrated the *Tattvārtha-sūtra*, Śrutamuni, a poet and grammarian, Vidyānanda illustrated *Āptamīmamsā* and composed *Ślokaśrīṭṭikālaṅkāra* and *Budhesa-bhavanavākhyāna*, Akalanka, his *Bhāṣya* to *Devāgamastotra*, Prabhāchandra, wrote the *Mārttanda*, Nemichandra, author of *Trilokasāra* and Devachandra author of *Rājavalī-Kaṭhe*

P. 203 Jainism prevailed in Mysore before the third cent. B.C. and it continued a popular faith during more than a thousand years of the Christian era. It was the State creed in the time of Gangas, of some of the Rāṣṭrakūṭas and Kalachūryas and of the early Hoysalas. Also of the minor states of Punnata, of the Santaras, the early Changalvas and the Kongalvas. But the Chola conquests in 1004, the conversion of the Hoysala King in 1117 and the assassination of the Kalachurya King in 1167 were severe blows to its influence. In an endeavour to accommodate itself to the age, Jain is described in 1151 as Śiva, Brahma, Buddha and Vishnu, and for a generation following we find chieftains who were supporters of all the four creeds.

List of Jain hierarchy and the succession of Jain *Gurus* according to the inscriptions (mentioned) arranged according to date of the first, fifth, eleventh, twelfth, fifteenth and sixteenth centuries.

P. 204 Arhadbali formed four divisions of the *Sangha*—the *Senā*, *Nandi*, (*Trīdivesa* or) *Deva* and *Simha sanghas*.

Mallishena Maladhārī, a disciple of Ajitasena.

There were no Brahmanas in the South in the time of Mukkanna Kadamba, the third cent.

P. 206. Śankarāchārya opposed the Jains and revived Śiva worship but in the middle of the twelfth century was established the Lingāyit faith and into this great number of Jains were merged, while Jain images and temples were converted to Linga use.

P. 207 Conversion of King Bitti Deva (Hoysala) from Jainism to Vaiṣṇavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1368 they complained in a body to King Bukka-Rāya of the persecution by the Vaisnavas.

P. 208. From the Vira-Saivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1638 an over zealous Lingāyat official stamped a Linga on the pillars of the principal Jain temple at Halebid.

P. 209 The Jain disputant Vidyānanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.

P. 210 Inscription of 812 mentions the Yāpaniyas, a Jain unorthodox sect. (E.I. vol. IV, P. 338).

715

KARNA RAM *Byapur Inscription of Dhavala of Hastikundi*, Vikrama-Samvat 1053. (E.I. x, 1909-10, Pp. 17-24).

The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bahi dist of the Jodhpur State. It was subsequently removed to the *dharmasāla* belonging to the Jain *mahajans* of Bijapur. A grant to a Jain temple by Vidagdharāja (Rāṣṭrakūṭa). Practically there are two inscriptions of dates, Sam. 1053 and 996.

716

SASTRI, H. Kṛishna. *Two Nolamba Inscriptions from Dharmapuri of the 9th century A. D.* (E.I. x, 1909-10 Pp. 54-70).

Invocation to the doctrine of the Jinendras. Erection of a Jain temple in Tagadūru (Dharmapuri, Salem Dist.) by the merchants Nidhiyanna and Chandiyanna grant made to Kanakasena pupil of Vinayasena of the Pogariya-gaṇa, Sena-anvaya and Mūla-saṃgha. See note 1, P. 69 also.

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PATHAK, K. B. *Pimpri plates of Dharavarsha-Dharmarāja*; Śaka-Samvat 697. (E.I. x, 1909-10 Pp. 81-9).

P. 83. *Jaina Sena's Harivamśa* quoted and discussed for the identity of Śrivalabha of the inscription.

Śravaṇa Beḷgoḷa epitaph of Malli-sheṇa quoted and discussed.

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BANERJĪ, Rakhal Das. *New Brahmi Inscriptions of the Scythian Period* (EI. x, 1909-10, Pp 106-121) (with illustrations).

(1) Inscription on a coping-stone. (2) Inscribed Digambara Jain image, the year 9 (Kushāna era) (3) Inscribed Jain image, the year 12, excavated from a Digambara Jain temple at Rāmnagar (4) Inscribed image of Sambhavanātha, the year 48. Jain images of the Scythian period cannot be identified unless the names are mentioned in their inscriptions. Distinctive symbols were assigned to the Jains at a much later period. (5) Inscribed Jain image, the year 58. (6) Inscription on a Jain image from Mathura, the year 71 (7) Inscribed *Chāturmukha* from Rāmnagar, the year 74. (8) Inscribed image from Mathura, the year 80. (9) Inscribed bas-relief from Mathura, the year 99, this is an image of Pārsvanātha with a seven-hooded snake on the head

719

SASTRI, H Krishna *Danavulapadu Pillar Inscription of Srivijaya*. (EI. x, 1909-10, Pp. 147-153).

Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cud-dapah district Records that general Srivijaya voluntarily resigned this world and took *Samnyāsa* in order to attain eternal bliss In the second part of the inscription is an invocatory clause proclaiming glory to the prosperous doctrine of the Jina King Nirpatunga also called Atīśayadhavala and Amoghavarṣa, identical with the Rāstrakūta Amoghavarṣa I (A. D. 814-5 to 877-8)—Srivijaya mentioned in the Śravana Beglola epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Hemasena and a contemporary of an unspecified Ganga king.

720

FLEET, J F. *The Hathī-Gumpha Inscription*. (JRAS, 1910, Pp 824-828)

P. 825 The inscription is a Jain record, in somewhat imperfectly spelt Prakṛit, beginning with the formula :—*Namo Arahantanam namo sava-sidhana* It contains a brief account of the career of Khāravela from his birth to the 13th year of his reign.

721

BIHANDARKAR, D R. *The Chahamanas of Marwar*. (EI. xi, 1911-12, Pp. 25-79).

Pp 30-31 Inscriptions noted : (4) Savadi (Samapati) stone inscription of Kaṭukarāja, Chahamanas v. s. 1172 mentions Shanderaka gachchha. (6) Sevadi

stone inscription of Kaṭudeva ; (Kaṭukarāja) (simha) Samvat 31 (v. s. 1200)-(7) Nāḍatai (Nadūlaḍāgikā) stone inscription of Rāyapāla Chahamana (v. s.) 1189. (8) Nāḍlāi stone inscription of Rāyapāla ; (v. s. 1195). Grant by Rājadeva of the Guhila family. (10) Nāḍlāi stone inscription of Rāyapāla ; (v. s. 1200) (11) Nāḍlāi stone inscription of Rāyapāladeva, (v. s. 1202). Forbidding the slaughter of living beings on the 8th, 11th and 14th days of both the fortnights & threatening with capital punishment those who killed or caused others to kill living beings. The word *amāri-rudhi* occurring in it means "the edict of the non-slaughter (of animals)". (12) Kirāḍu stone inscription of Ālhaṇadeva ; (v. s. 1209). (13) Sāṇḍerāv stone inscription of Kelhanadeva ; (v. s. 1221)—grant by Analadevi, Queen mother of Kelhanadeva. (15) Lālrāi stone inscription of Kelhanadeva, (v. s. 1233). (16) Lālrāi stone inscription of Lākhanapāla and Abhayapāla ; (v. s. 1233). (17) Sāṇḍerāv stone inscription of Kelhanadeva, (v. s. 1236) (18) Jalor stone inscription of Samarasimhadeva, (v. s. 1239) found in an old mosque which was constructed of materials supplied by demolishing Jain shrine. (19) Jalor stone inscription of Samarasimhadeva, (v. s. 1242) found in the same mosque. (22) Junā stone inscription of Samantasimhadeva ; (v. s. 1352). (23) Jalore stone inscription of Samantasimhadeva, (v. s. 1353). (24) Kot-rolankiyā inscription of Vanavira, (v. s. 1394). (25) Nāḍlāi stone inscription of Ranaviradeva, (v. s. 1443). The above inscriptions refer to the grants made to the Jain temples.

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LUDERS, H. *On some Bhahmi Inscriptions in the Lucknow Provincial Museum* (JRAS, 1912, Pp. 153-179).

Interpretation of certain inscriptions in some Jain images preserved in the Museum, quoting Mr. R. D. BANERJI's readings thereon (It is a comment on Mr. BANERJI's paper in the J. A. S. B., ns., Vol. V, 1909. Pp. 243 f., 271 ff.).

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LUDERS, H. *A list of Brahmi Inscriptions* (EI. x, appendix, 1912).

I. Northern Inscription.

Mathura (Kankālī Tilā, now Lucknow Provincial Museum). 16. S. 4.—Jain image inscription, 1892, 1904. 17. S. 5.—Jain image inscription, 1892, 1904. 18. S. 5.—Jain image inscription of the time of *deva putra* Kanishka, 1891, 1904. 19. S. 5.—Jain image inscription, 1873, 1887, 1890, 1904. 20. S. 5.—Jain image inscription, 1873, 1900. 21. S. 7.—Jain image inscription of the time *Maharajaratnaviraja*

devaputra Shahi Kaniska, 1888, 1891, 22. S. 9.—Jain image inscription of the time of Mahārāja Kaniska, 1878, 1887, 1904. 24. S. 15.—Jain image inscription, 1891, 1901. 25. S. 18.—Jain image inscription, 1891, 1892. 26. S. 18.—Jain image inscription, 1891, 1892, 1904. 27. S. 19.—Jain image inscription, 1891. 28. S. 20.—Jain image inscription, 1873, 1887, 1889, 1891. 29. S. 20.—Jain image inscription, 1891. 30. S. 22.—Jain image inscription, 1873, 1891. 31. S. 22.—Jain image inscription, 1889, 1891. 32. S. 25.—Jain image inscription, 1891, 1904. 34. S. 29.—Jain image inscription of the time of Mahārāj shka, 1891, 1903. 35. S. 29.—Jain image inscription of the time of Māhārāja *devaputra* Huviska 1891, 1892, 1903, 1904. 36. S. 31.—Jain image inscription, 1892. 37. S. 32.—Jain image inscription, 1892. 39 S. 35.—Jain image inscription, 1891. 41. S. 38.—Jain elephant capital inscription [of the time of *Mahārāja devaputra* Huviska, 1873, 1874, 1898, 1904. 42 S. 44.—Jain image inscription of the time of Maharaja Huviska, 1891, 1892. 44 S. 45.—Jain image inscription, 1891. 45. S. 47.—Jain image inscription 1873, 1887, 1891. 46. S. 48.—Jain stone inscription of the time of Mahārāja Huviska, 1873, 1904. 47. S. 49.—Jain image inscription, 1891, 1892. 1894, 1901, 1903, 1908. 48. S. 4.—Jain image inscription 1891, 1904, 1908. 49. S. 50.—Jain image inscription, 1892. 50. S. 50.—Jain image inscription 1891, 1892. 53. S. 52.—Jain image inscription, 1892, 1904. 54. S. 54.—Jain image inscription 1889, 1891, 1901, 1904. 55. S. 57.—Jain image inscription, 1877, 1880, 1885, 1892. 56. S. 60.—Jain image inscription of the time of *Mahārājarājatrāja devaputra* Huviska, 1891, 1892, 1904. 57. S. 62.—Jain image inscription, 1885, 1887, 1891, 1904. 58. S. 62.—Jain image inscription, 1892. 59. S. 72.—Jain image inscription on sculptured stone-slab of the time of *Swāmi Mahākṣatrapa* Śedāsa, 1891, 1892, 1895, 1901. 66. S. 80.—Jain image inscription on image of the time of *Mahārāja* Vāsudeva, 1891. 67. S. 81.—Jain image inscription, 1892. 68. S. 83.—Jain image inscription of the time of *Mahārāja* Vāsudeva, 1870, 1873, 1890, 1904. 69. S. 73.—Jain image inscription, 1873. 70. S. 86.—Jain image inscription, 1891. 71. S. 87. (?) —Jain image inscription, 1891. 72. S. 87.—Jain image inscription of the time of *Mahārājarājatrāja* Shahi Vāsudeva, 1873, 1904. 73. S. 90.—Jain image inscription, 1873, 1887, 1892. 74. S. 93.—Jain image inscription, 1892. 75. S. 95.—Jain panel inscription, 1889, 1890, 1892. 76. S. 98.—Jain image inscription of the time of *rājan* Vāsudeva, 1873, 1887, 1888, 1904. 77. S. 98.—Jain image inscription, 1892. 78. S. 99.—Jain stone inscription of the time of some *Maharajarajatrāja*, 1896. 80.—Jain image inscription of the time of *devaputra* Huviska, 1892. 81.—Jain image inscription of the time of *Mahārājarājatrāja*, 1892. 83.—Jain image inscription of the time of Māhārājā Mahākshtrapa Ma ..., 1892. 84.—Do, 1891. 86.—Do., 1891. 87.—Do., 1891. 93.—Jain stone inscription, 1891, 1892, 1901, 1905, 95.—Jain inscription on carved panel, 1891, 1904. 96.—Jain image inscription, 1892. 97.—Jain stone inscription, 1874, 1877, 1880, 1904. 99.—Jain inscription on sculptured *torana*, 1891,

1892. 100.—Jain tablet inscription, 1892, 1901. 101.—Jain frieze inscription, 1891, 1894, 1901. 102.—Jain inscription on sculptured slab, 1885, 1901, 1904. 103.—Jain inscription on sculptured panel, 1892, 1901. 104.—Jain inscription on sculptured panel 1892. 105.—Jain inscription on sculptured 1892, 1894, 1901. 106.—Jain inscription on sculptured panel 1892, 1901. 107.—Jain inscription on sculptured 1891, 1901. 108.—Jain inscription on sculptured pillar, 1891, 1901, 1904. 110.—Jain image inscription, 1891, 1892. 112.—Jain image inscription, 1891. 113.—Jain image inscription, 1889, 1891. 114.—Jain image inscription, 1891. 115.—Jain image inscription, 1891, 1904. 116.—Jain image inscription, 1891. 117.—Jain image inscription 1891, 1892, 118.—Jain image inscription, 1892. 119.—Jain inscription on a large slab, 1892. 120.—Jain image inscription, 1892. 121.—Jain image inscription, 1891, 1892. 1900. 122.—Jain image inscription, 1892, 1901. 123.—Jain image inscription, 1877, 1880, 1892, 1904. 124.—Jain inscription, 1889.

II—Southern Inscriptions .

966.—Junāgadh (now State Printing Press, Junāgadh) Jain (?) stone inscription, of the time of *rājan Mahākṣatrapa svāmi-Rudrasīmha*, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumphā) inscription of the Kalingadhipati Khāravela, 1825, 1837, 1877, 1880, 1885, 1895, 1898, 1910.

1346.—Udayagiri Jain cave (Svargapuragumphā) inscription, 1837, 1877, 1880, 1885.

Additions and Corrections. I.—Northern Inscriptions. Lucknow Provincial Museum, Jain Inscriptions .

22 a. (1363). S. 9.—Inscription, 1909, 1910, 1911, 1912. 23a. (1364) S. 12.—Inscription, 1909, 1910, 1911. 45 a. (1366) S. 48.—Inscription of the time of Mahārāja Huviṣka, 1909, 1910, 1911, 1912. 51—...and read 'Jain (?) instead of 'Buddhist 58 a. (1358). S. 71.—Inscription, 1909, 1910, 1912, 59a. (1369) S. 74.—Inscription, 1909, 1910, 1912.

Mathura Museum Jain Inscriptions :

69a. (1373) S. 84.—Balabhadra Kund Jain image inscription of the time of *Mahārāja rājātirāja devaputra śāhī Vāsudeva*, 1909, 1910. 81a. (1374). Inscription of the time of some Mahārāja, 1910. 89 c. (1377). S. 97 (?)—Inscription, 1910,

Lucknow Provincial Museum Jain Inscriptions : 107a. (1382)—Inscriptions, 1910. 107. (1383)—Kankālī Tīlā, Jain tablet inscription, 1894, 1910. 107c. (1384).—stone-slab inscription 1910, 1912, 107d. (1885)—Do, 1910, 1912.

Mathura Museum Inscriptions :

107e (1386).—Jain statuette inscription, 1910. 107f. (1387).—Do, at Math, 1910. 107g. (1388)—Jain image inscription at Kankālī Tīlā, 1910. 107h. (1389).—Do, 1910.

Lucknow Provincial Museum Inscriptions : 1248. (1390).—Jain (?) stone inscription, 1910, 959 ...and—read 'Rajgir (sonbhāndār) Jain' instead of 'Rajgir (Sonbhandar,) Buddhist.

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Rice, B. Lewis, *Coorg Inscriptions*, (Epigraphia Carnaticae, vol. 1. Archaeological Survey of India, New Imp Series, xxxix). Madras, 1914.

P. 2. The Jain faith was at first exclusively the State religion.

Pp. 2-3. Kadambas · Death of the Kadamba king Nīti-Mahārāja with the performance of the Jain rite of *sannyāsanam*.

Pp. 3-12. Gangas · Foundation of the Ganga dynasty by two Jain princes of the Ikṣvaku (Solar) race. Help of the Jain *ācārya* Simhanandi Jain traditions representing Chandragupta as ending his life at Śravana Belgola in Mysore—Gift made by the Ganga king Konganimahādhirāja (Avinīta) to a Jain priest. Donation of the village of Badaneguppe to the Śrīvijaya Jain temple of the Talavana-nagara (Talakād) by the minister of Akālavarṣa Prithuvi-Vallabh. The Jain *Harivaṃṣa* composed by Jināsena in 783 A. D. Jain immigrants in the Punnata country in the 4th century B. C. Harisena's *Bṛhatkathākoṣa* composed in 931 A. D. Jināsena of the Bṛihat-Punnāta-saṅgha. Donation to a Jain priest the twelve hamlets of Biliur for the Satyavākya. Jina temple of the Penne-Kadanga. A Jain priest of Śravana Belgola acquiring possession of Perggadūr-*śāsana* of the *baṣadi* (or Jain temple) of Perggadur. Nandiśvara, an island in the Jain cosmography Nandiśvara temple erected by the Jain in Delhi—fifty-two Jain temples in the island of Nandiśvara *Trilokaśāra* and *Nandiśvarabhakti*. Close connection between the Jains of Coorg and those of Śravana Belgola in Mysore—Sripur, a place where a Jain temple is said to have been erected in the *Devārhlit plates*.

Pp. 13-16. *Changālvas* : *Changālvas* or *Changāluvas*, originally Jains. The Jain priests of the *Hottage* (or *Pustaka*)-gachchha claiming exclusive jurisdiction over *basadis* at Panasoge and at Tale-Kāveri in Coorga. One of the *basadis* or Jain temples at Panasoge set up by Rāma endowed by the Ganga king Mārasimha, 961-974. Kopana-tirtha, a great sacred place of the Jains. Ganga Rāja's restoration of ruined Jain temples throughout Gangavādi.

Pp. 16-18. *Kongālvas* : The *Kongālvas* were Jains. Gunasena—Pandita, *guru* of Rājādhirāja—Kongālva and his mother Pochabbarasi.—Restoration of a temple in 1390, by a Jain priest.

Pp. 18-19. Hoysalas . Vidyādhara Būchidevarasa, a Jain priest.

Pp. 30-50 1. Copper plates of Avintta Kongani found in the Treasury at Mercara, Date 466 A. D. 2. A stone inscription of Satyavākya at Bilur (in Kiggat-nād). Dated 888 A. D. 4. A stone inscription of Satyavākya at Peggur (same nād). Dated 978 A. D. 10. The Anjanagari Jain stone inscription. Date 1544 A. D. 30. On a stone at Nallur (Hattugattu-nād) in a hittal west of Titaramādu Mādayya's house Date about 1050 A. D. 31. On a stone on the tank bund at the same village, near Titaramādu's house Date about 1050 A. D. 31. On a stone on the tank bund at the same village, near Titaramādu's house. Date about 1050 A. D. 34. Mullur stone epitaph of Gunasena, west of the Pārśvanātha *basti* in the *Basti* temple. Date 1064 A. D. 35. Mullur pillar inscription of Rajendra-Kongālva and Rājādhirāja-Kongālva's mother. Date 1058 A. D. 36. A memorial perhaps of Prithuvi-Kongālva's queen. Date 1070 A. D. 37. On the north wall of the same Pārśvanātha *basti* of Śrī-Rājādhirāja Kongālva's mother Pochabbarasi. Date about 1050 A. D. 38. On the basement of the same *basti* of Rājendra. Rājendra Chola—Kongālva's son Kongālva. Date about 1050 A. D. 39. On a stone near the Chandranātha *basti* in the same *basti*. Date 1390 A. D. 40. On a stone near the *mandapa* in front of the Chandranātha *basti*. Date 1216 A. D. 41. On the footprint stone in front of the Śantisvara *basti*, in the same *basti*. Date about 1030 A. D. 42 On a stone in the north-west angle of the enclosure of the same *basti*. Date about 1050 A. D. 56. On the tomb of Prabhāchandra at Dodda Kangālu, in the Gaṇḍa's field, Date 1044 A. D.

Pp. 51-72. Translations.

Pp. 73-100. Text as in the original.

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BHANDARKAR, D. R. *Chitorgadh Prasasti*. (JBRAS, xxiii, 1914, Pp. 42-60).

Descriptive account of the work *Chitrakūṭa-durga Mahāvīraprasāda prasasti*, occurring in the list of Jain Mss. given in Prof. KATHAVATE's for the years 1891-95.

This *prastāva* of the temple of Mahāvīra on the fort of Chitrakūṭa was composed by Sri Charitraratnagani. It was copied in Sam. 1598 in the *prajāpati* cycle year.

The divine Vāsudeva in the opinion of Pātañjali, is different from the Kṣatriya Vāsudeva. (J.B.B.R.A.S., xxiii, 1914, Pp. 96-103).

P. 101. Pāṇini's two aphorismes condensed into one by the Jain grammarian Śākatāyana—Hemachandradra borrowed same

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THOMES, F. W. *Notes on the Edicts of Asoka*. (JRAS, 1915, Pp. 97-112).

P. 110. The word Samsarana in connection with the terrace (*alinda*) reminds one, of the Samosaranas of the Jain Tirthankaras which are illustrated and considered in Dr. HUTTEMANN'S "*Miniaturen zum Jinacarita*" (Baessler Archiv., iv, 2, 1913) and in Dr. COOMARASWAMY'S "*Notes on Jaina Art*" (Journ. of the Indian Art and Industry, xvi, no. 127, 1914).

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FLEET, J. F. *A new Ganga Record and the Date of Śaka 380*. (JRAS, 1915, Pp. 471-485)

Pp. 474-481. Points for and against the acceptance of the date of Śaka 380, A. D. 458, put forward in *Lokavibhāga*, a Digambara Jain work on cosmography, for a Pallava king Simhavarman.

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BARNETT, L. D. *Two inscriptions from Belgaum, now in the British Museum* (EI, xiii, 1915-16).

Pp. 15-36. Engraved on large stone tablets The stones belonged originally to the three Jain temples, the remains of which stand in the fort at Belgaum, Bombay. Record that the temple was founded about A. D. 1200 by Bichana or Bichirāja, an official of Ratta prince Kārtavīrya IV, and was named *Ratt-Jinālaya*, ("The Jain temple of the Rattas")

A. Grant by Ratta Prince Kārtavīrya IV, A. D. 1204. Given to Śubhachandra, a disciple of Nemichandra, disciple of Maladhārīdeva and belonged to the Pustaka Gachcha, Desigana, Kondakunda-anvaya, Mūlasangha. An assignment of land at Venugrāma i. e., Belgaum.

Records that Bīchana founded the *Raṭṭa-Jinālaya* temple at Belgaum—donations for the upkeep of the Jain temple named *Raṭṭa-Jainālaya* at Belgaum. The composer of the record is Bālachandra-deva, styled *Kavi-Kandarpa*, a disciple of Mādhanavachandra.

B. Of the same time and date.

The Jain doctors Maladhārīdeva, Nemichandra and Śubhachandra. Records grant of the village of Umbaravāṇi and certain lands for the benefit of the *Raṭṭa-Jinālaya* Jain sanctuary in Belgaum, dated A. D. 1204.

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BANERJI, R. D. *Inscriptions in the Udayagiri and Khandagiri Caves*. (EI, xiii, 1915-16, Pp. 159-167).

1. Inscription on the Manchapuri cave—Mentions temple of the *Arhats* & caves for the Śramanas of Kalinga 2. Inscription in Manchpuri cave—Lower storey, front wall. 3. Inscription in Manchapuri cave—Lower storey, side wall 4. Inscription in the Sarpagumphā, to the left of the doorway. 5. Inscription in the Sarpagumphā, over the doorway. 6. Inscription in the Haridas Cave. 7. Inscription in the Bagh Cave. 8. Inscription in the Jambesvara Cave 9. Inscription in the Chota Hāthigumphā. 10. Inscription in Tatwagumphā No II. 11. Inscription in the Anantagumphā, mentions cave of the monks of Dohada. 12. Inscription in Anantagumphā. 13. Painted inscription in Tatwagumphā No. I 14. Inscription of Udyotakesari in the Navamuni Cave (of about the 13th century A. D.) 15. Second inscription in the Navamuni cave. N. B.—Both Nos. 14 & 15 mention Khalla Śubhachandra, disciple of Kulachandra, who belonged to Grabakula, of the Arya congregation & belonged to Desigana. 16. Inscription of Udyotakesari in Lalatendukesari's cave of about to 10th century A. D. mentions setting up of the images of the twenty-four Tīrthankaras. 17. Inscription in the Gaṇesagumphā.

730

FLEET, J. F.—*Some Records of the Rāṣṭrakūṭa kings of Malkhed* (concluded from VII, P. 231). (EI, xiii, 1915-16, Pp. 190-194).

Pp. 190-194. K. Mulgund inscription of the time of Krisna II—A. D. 902-903. Found at Mulgund. Dhārwar district in a Jain temple. Some officers of the Rāstrakūṭa king Krishnavallabha II, granted fields for the Jain temple to a Jain teacher named Kanakasena of the Sena lineage, a disciple of Virasena who was disciple of Āchārya Kumārasena.

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GUPTÉ, Y. R. — *Two Talesvara Copper plates*. (EI, xiii, 1915-16, Pp. 109-21).

P. 117. note 9 Prof. V.V. SOVANI thinks that the word *Kaṭuka* might mean a sect of the Jains According to Mr. GUPTÉ a reference to the Jains in particular is not very clear.

732

SHASTRI, H Krishna. *South Indian Inscriptions, vol. ii. Madras, 1891-1917.* (Archaeological Survey of India, New Imp. Ser. vol. x).

P. 5, n 4—The Chālukyas, patrons of the Jains

Pp. 6, 12. Śramanas same as the Jains.

P 48. Measurements of the villages of Palaiyur and Arappur including Jain temples and the land enjoyed by the community of Jain teachers (*ganimuruttu*)—*Paḷḷi*, meaning a Jain temple

P. 52, 2, 390 n. 2. *Paḷḷichchandam*, meaning a gift to a Jain temple.

P. 60. Measurement of the village of Ku(ruv)-Āniyakkudī including a Jain temple.

Pp. 376, 388, 389n. Land belonging to the Digambara Jains. The *Kṣhapanakas*, same as the Digambaras.

Pp. 380, 387 The Ganga family obtaining increase through the might of the Jain teacher Simhanandi.

Pp 381, 387 Identity of Amoghavarṣa, the contemporary of Prithivīpati I, with the Rāstrakūṭa king Amoghavarṣa I (A. D. 814-15 to 876-78).

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JAYASWAL, K. P.—*Hātih-Gumpha Inscription of the Emperor Khāravela. 173 B. C.—160 B. C.* (JBORS, iii, 1917, Pp. 425-472).

P. 425. Entry of Jainism into Orissa within 100 years of the death of its founder Mahāvīra.

Pp. 428-429. Eight auspicious symbols of the Jainism called *Aṣṭamaṅgalas* :—
1. Svastika 2. Mirror 3. Kalaśa (jar). 4. Bhadrāsana (hour-glass-shaped cane-seat). 5. Fishes. 6. A flower garland. 7. A hook. 8. A crown like symbol.

P. 447. Jainism was more a philosophy than a religion of dissenting Hindus.

P. 452. Mauriya-kāla and Jainism. Jain books and inscriptions claim Chandragupta as a Jain Imperial ascetic.

734

BANERJI, R. D. *Note on the Hathu-Gumpha Inscription of Khāravela*. (JBORS, iii, 1917, Pp. 486-507).

P. 490. Reference to certain canonical text of the Jains out of use during the reign of the Mauryas

P. 491. Acts done by Khāravela to promote the Jain faith.

P. 503. Khāravela, a Jain.

735

SAHNI, D. R. *Chandravati Plates of Chandra-Deva*, v. s. 1150 & 1156. (EI, xiv, 1917-18, Pp. 192-209).

Reference to two Jain temples at Chandravati—Erection of a Svetāmbara Jain temple on the site of Chandramādhava.

736

RICE, Lewis. *Penukonda Plates of Madhava II* (III). (EI, xiv, 1917-18, Pp. 331-340).

P. 334. *Lokavibhāga*, a Digambara Jain work in Sanskrit, treating of Jain cosmography. Its contents first delivered by the Arhat Vardhamāna. Its translation by the Risi Simha Sūri from Prākṛita to Sanskrit. A copy of it made by Muni Sarvanandin in Pāṭalika in the Pāṇaraṣṭra—Date, the 22nd years of Simhavarman, the lord of Kanchi, and in 80 beyond 300 of the Śaka years.

737 (i)

JAYASWAL, K. P. *A Note on the Hathu-Gumpha Inscription*. (JBORS, iv, 1918, Pp. 96-98).

P. 97. Employment of the terms *nisidhi* and *nishidhi* by the Jains to denote ornamental tombs of their saints.

P. 98. *Arhat-Nisidiye*, a resting place for the Arhats or advanced saints of Jainism.

737 (ii)

JAYASWAL, K. P. *Hathu-Gumpha Inscription revised from the rock.* (JBORS, IV, 1918, Pp. 364-403)

P. 366. Presence of contrast of Jainism with Buddhism.

Existence of the Images of the Jinas or Tirthankaras as early as 460 B. C.

Worship by the Jains of the remains of their prophets and erection of monuments on the relics called *nushidi*.

Pp. 366, 367. *Yāpa (Yāpana) sangha*, an early Jain school arising after the death of Bhadrabāhu, a contemporary of Chandra Gupta.

P. 383 Usage of *nīkās, nīkal* by the Jains of upper India.

Pp. 385-386. Interpretation of the expression 'Kalingan Jina'.

P. 388. *Bhadrabāhu-Charita*, a work on the history of Jainism.

P. 390. Jiva-Deva-Sri, a former king of Kalinga, was a patron of Jainism.

Amongst the Jains *Chakra* symbolises the spread or conquest of religion.

738

RANGACHARYA, V. A. *Topographical List of the Inscriptions of the Madras Presidency.* (Collected till 1915). With notes & References. 3 vols., Madras, 1919.

P. 25. Anantapur Dist. Penukonda taluk.

167. Penukonda : (Kanarese). Slab placed by the side of the well in the Pārśvanātha temple. Records that it is the tomb stone of Nāgaya, the lay disciple of Jinabhūṣanabhaṭṭāraka-Deva.

P. 29. Anantapur dist. Tādpatri taluk.

203. Tādpatri (Kanarese)—On the north-west corner of the *prakāra* of the Rameśvara temple, first stone. A Jain record of Udayāditya, son of Somideva and Kānchelādevi, in Ś. 1120 expired, *Kālayukta*. The donor resided at Tātipara Tādpatri. Dr. HULTZSCH suggests that the stone was probably transferred from some Jain building, of which no traces remain.

P. 56. Arcot North dist. Arni *taluk*.

210. Pūṇḍi (Tamil) : On the west wall of the Jain temple of Ponninātha. A record of Sambuvarāya. Records the building of a Jain temple called Viravira Jinālaya and the gift of a village to it.

P. 57. Arcot North dist., Arni *taluk*.

216. Vilappakkam (Tamil) : On a slab lying in front of the Nāganāthesvara temple. A record in the 38th year of the Chola king Mandiraikonda Parakesarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Aristanemipiḍarar of Tiruppanmalai i.e., Pañchapāndavamalai, the preceptor of the local Jains.

P. 69. Arcot North dist., Cheyyar *taluk*.

308. Ukkal (Tamil) : A record of the Chōla king Kō-Rājarājakesarivarman alias Rājarājadeva I, dated in this twenty-fourth year. It deals with defaulters of land revenue in village held by the Brāhmins, the Vaikhānaras and Jains in the Chōla, Pāndya and Tonḍamandalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years.

P. 79 Arcot N. Dist., Polur *taluk*.

383. Tirumalai : (Grantha and Tamil). On the top of the Tirumalai rock. A record in the 12th year of the Chōla king Ko-Parakesarivarman, alias Udaiyar-Rājendra-Chōladeva I (conqueror of Jayasimha). The first part of the inscription describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in karai-vali, a subdivision of Perumbānappādi. The Jain temple was evidently founded by Kuṇḍavi, the king's aunt, and was in the pallichchandam of Vaigāvūr, in Mugainādu, in Pangalanādu, Jayangonda chōlamandalam.

384. On a buried rock between the *Gopura* and the painted cave. A record in the 12th year of the same Chōla princess and Pallava Queen.

P. 80.385. Do. Do. On a buried rock in front of the *Gopura*. A record in the 21st year of the Chōla king Kōrāja-Rājakesarivarman, alias Rājarājadeva I. Records that a certain Gunavīramunivar built a sluice called after a Jain teacher Ganīsekharu maru porchūriyan, the pure master who is said to have been skilled in the elegant arts.

[It is difficult to say who this Gunavīra Munivar was. Tamil literary tradition speak of (1) Guṇasāgar who composed *Tapparamgalagūrigai* whom the Abhidan

attributes to Ś.300, (2) Gunabhadra, the teacher of Maṇḍalapuruṣa, the author of the *Chūdamani Nigam* who was the contemporary of the Rāṣṭrakūṭa Kṛṣṇa III; and (3) Gunavīra Pandita, the author of *Neminātha* and *Vachchanandimalai*. The last of these was the contemporary of Tribhuvanavīra or Kulottunga III]

388 On the walls of a mantapa at the base of Tirumalai rock. A record in the 12th year of Rājānārāyaṇa Sambuva-rāja, regarding the setting up a Jain image (*Arhan*) by a lady of Ponnūr.

391. In a small shrine below the painted cave. Records that one Ariṣṭhanemi āchārya of Kadaikottūr, a pupil of Paravādimalla or Tirumalai, caused the image of a *Yakṣa* to be made.

393-94 Doorway of the painted cave. A record of the king Vidukādalagiya Perumāl (Vyāmuktaśraṇanōjvala), the Adigaman of the Chera race and Lord of of Takata (Tagadur) He was the son of Rājarāja and descendant of Yavanika, king of Kerala or Ealini, king of Vanji. Records the repair of a *Yakṣa* and *Takṣi*, the presentation of a gong and the construction of a channel.

P. 108 Arcot North Dist., Walajapet taluk.

631 Panchapāṇḍavamalai (near Arcot) also called Tiruppanmalai.

(Tamil) On a boulder, A record in the 50th year of the Pallava king Nandipottarasar, saying that the images of a *Yakṣi* named Poniyakkīyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāranan, the son of Maruttivar of Pugalālamangalam. *Yakṣas* and *Yakṣis* were guardian deities of Jain temples, see Dea Cat Sans Mss XVI. Pp. 6367-8 for a work on their method of worship.

710 B. (Kanarese in Grantha characters) On the rock. A record of the Ganga King Rājmallā. Records the founding of a Jain shrine.

710 C. (Kanarese Grantha characters). On the same rock. The record of a Bāna king. Records the setting up of the image of Devasena, the pupil of Bhavānandin and the spiritual preceptor of the king. (The teacher Bhavānandin who figures here is apparently different from the author of the *Bhavānanda*, a treatise on *Nyāya*, to whom Dr. HULTZSCH refers in his Rep. Sans. Mss. No. 1631).

710 D. (Kanarese) On the same rock. Records the setting up of a Jain image, "by the Jain preceptor Āryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. (do), do. A damaged record,

P. 123. Arcot North District., Wandiwash *taluk*.

742. Vedal : (Tamil). A record in the fourteenth year of the Pallava king Nandi. Mentions Viḍāl and Viḍārpalli (probably) the Jain temple at Viḍāl.

743. A damaged record. Mentions Mādevi Arindamangalam also spelt Mādevirandamangalam.

744. A record in the 14th year of the Chōla king Rājakesarivarman. Mentions Kanakavira-Kuratti, a disciple of Kunakittibhattārar.

P. 115. Arcot North Dt., Wandiwash *taluk*.

Melpadi : This place, 6 miles north of Tiruvallam, figures in the Karkād plates of the Rāstrakūṭa Krisna III as the place of his encampment in 959 and is thus ancient. According to tradition its ancient temple was Jain but made Śaivite by the Devāram saints.

P. 119. Arcot North Dist., Wandiwash *taluk*.

708. Tellaru : (Timil). See North Arcot Manual, II. P. 445 which refers to the local mud fort of Nanda Rāja and Jains.

Pp. 119-20. Arcot North Dist., Wandiwash *taluk*.

Vallimalai (near Tiruvallam) : The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vaḷḷi and God Subrahmanya of Tiruttanigai is of later origin.

710. Rock inscription in a Jain cave on the hill. A record of the Ganga king Rājamalla (I), the son of Ranavikrama, grandson of Śrīpurusha (725-776), and great-grandson of Śivamāra (1,679-713 circa). Rājamalla was the excavator of the cave.

P. 175. Arcot South District, Gingee *taluk*.

389. Singavaram (Tamil). On a rock in the Tirunātharkunru. Records the *nivḍika* of Ilaiyappadarar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. (Archaic Vaṭṭeluttu). Records the *nivḍika* of Chandranandi-acharya who fasted for 57 days.

P. 178. Arcot South Dist., Tindivanam *taluk*,

407. Olakkur : (Tami). In Archaic characters of the Pallava or the early Ganga-Pallava period. On a slab set up in the Brāhman street in village Olakkūr : Records that the much worn image at the top of the slab was caused to be cut by the king. The image itself, perhaps, represents Pividividanga-Kurati. The inscription show that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Pañchapāṇḍavamalai near Arcot.

P. 179. Perumandur : (A Jain centre in ancient period).

414. (Tamil). The shrine of Chandraṇātha. A record in the fourteenth year of the Chōla king Kulottunga-Chōladeva (III ?), granting land to the image of *Yaksi* by Rājārāja Sambuvarāyan.

415. (Tamil). The shrine of Risaḥṇātha. A record in the nineteenth year of the 'Ganga Pallava' king Vijaya—Nandivikramavarman. Records gift of paddy.

416. Do. do. A record in the 15th year of the Chōla king Kulottunga-Chōladeva (III ?). Gift of land by Rājārāja—Sambuvarāyan.

P. 182. Arcot South District., Tindivanam *taluk*.

Siramur (Sittamur) : Important Jain centre in the Dist.

443. Inscription in Tamil. Temple of Pārivaṇātha. A record in the seventeenth year of the Chōla king Rājakesarivarman. Gift of a lamp.

444. Shrine of Malaṇātha. Do. in the tenth year of Chōla king Rājādhirājadeva. Gift of land.

445. Shrine of Malaṇātha. Mentions Kādavarkōṇṇāvai, the queen of a Chōla king.

Pp 225-236. Arcot South Dist., Tirukkōyitur *taluk*, Tirunarungonda.

The Jain temple referred to in the following inscriptions were famous in mediæval history as a stronghold of learning.

Inscriptions in Tamil :

921. The Chandranātha shrine in the Appandanātha temple. A record in the 9th year of the Chōla king Tribhuvana Chakravartin Kulottunga-Chōladeva. Gift of taxes.

922. Do. in the 3rd year of Tribhuvanachakra-varṭin Kōṇṇinmaikōṇḍān. Gift of land.

923. Do. A record in the 13th year of the Choja king Tribhuvanachakravartin Rājādhirājadeva. Gift of money.

924. Do. in the 6th year of Tribhuvanachakravartin Konerinmaikonda.

925. Do. in the 17th year of the Chōja king Rājārāja I. Gift of land.

925. A. Do. in the 1st year of Kulottunga-Chōjādeva. Temple of Pārśvanādheshvāmi.

P. 240. Arcot South Dist., Villupuram *taluk*.

963. Kolyanūr. Inscriptions in Tamil : On the east wall of the shrine of the ruined Jain temple. Records the building of a portion of the temple by a merchant.

964. Do. Records in *Kūlayukta*. Gift of land.

P. 249. Arcot South Dist., Villupuram *taluk*.

Villupuram : The ancient name of this place was Jananāthachola-chatturvedimangalam and it belonged to Tirumunaippāṇḍināḍu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein.

P. 258. Bellary Dist., Alur *taluk*.

31. Chippigiri. The place is an important Jain centre and was first fortified by Bijjala Kaḷachūri of Kaḷchūri dynasty.

P. 269. Bellary Dist., Bellary *taluk*.

113. Kurugodu : (Kanarese) In the ruined temple. Dated in the reign of the Vijayanagara king Vitrapratāpa-Sadaśivarāya—Mahārāya. Records in Ś. 1267. *Vaivikvasu*, Gift of land to the Jain temple by Rāmārājayya, elder brother of Aliya-Lingarājaya, and grandson of Rāmārāja Odeyar, for the merit of his father Mallarāja Odeyar.

Inscriptions in Kanarese :

P. 282. Bellary Dist., Hadagalli *taluk*.

187. Kattēbennur : (Kanarese). On the base of the column left of entrance into the Āṇjanēya temple in the same village. Records in Nandana, Phālguna, sudi. 5, Monday, that a certain mason named Āṭṭja brought materials from the ruined temple of Bhogeśvara at Konḍadakaṭṭi which belonged to a Jaina basti and built this temple for Hanumappa.

Pp. 283-284. Bellary Dist., Hadagalli taluk.

189. Kogali : In the Rangamadhya-maṇṭapa of the Jain *basti*. Gift of money.

190. Kogali : On the pedestal of the smaller Jina-image in the same *basti*. Registers in Paridhāvi, Chaitra, sudi. Chaturdaśi, Sunday, the construction of the image by a certain Obeyama-śeṭṭi, a lay pupil of Anantaviryadeva.

192. In the *basti*. The Hoysala king Pratāpcha-kravartin Vira Rāmanāthadeva. Records in Yuvan gift of gold to the Jain temple of Chenna—Pārśva at Kogali.

193. Do. Do. on another pillar.

194. Do. The Western Chālukya king Trailokyamalla (Someśvara I). Gift of land.

195. Do. The Western Chālukya king Āhavamalladeva (I of Taila II) refers in Ś 914, Nandana, to a victory over the Chōla king.

196. Do. The Western Chālukya king Trailokyamalla (Someśvara I, 1042-68) records in Ś. 977 Manmatha, a gift by the Jain teacher Indrakīrti. The *basti* had been built by Durvinita.

P. 291. Bellary Dist., Hadagalli taluk.

237. Sōgi. On a fragment lying before Vitrappa's house in the same village. The Hoysala king Vishnuvardhana Vira Ballāja seems to record in Kārttika, badī, 5, Thursday, a gift of land to a Jaina Institution.

Pp. 311-313. Bellary Dist., Hospet taluk.

384. Vijayanagar : (Inscription in Sanskrit). On a lamp pillar in front of the Gangagitti temple.

A record of Harihara (II), dated Feb. 16, A.D. 1386, saying that Iruga, caused a temple of Kunthu Jinanātha to be built at Vijayanagara which belonged to Kuntala Vishaya in Karnāṭa country. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.

399. Do. of Devarāya II. dated Ś. 1348. Records building of a *chaityālaya* to Pārśvanātha in the Pansupari street.

409. Vijayanagar : In the Jain *Basti* South of Hampi.

422. Vijayanagar : (Kanarese). On a rock near the Jain temple in the same village. Mentions in *Ivara*, Bukkayave, the queen of Vīra Harihararāya (Harihara II).

P. 317. Bellary Dist., Rāyadrug *taluk*.

456. Rāyadrug . (Kanarese). On the pedestal of the Rasa-iddha images in the same village. Records the construction of a *Nidhi* of 8 persons, some of these were Chandrabhūti of the Mūlasangha and Chandrendra, Bādayya and Timmaṇṇa of the Āpantiya (i e., Yāpantiya) sangha.

P. 317. Rāyadrug *taluk*.

458. Rāyadrug : Kanarese (Sanskrit). On pedestal of a Jain image kept in the *taluk* office of the same village. A damaged record of the Vijayanagar king Harihara (I), dated Ś. 1277, Manmatha, Mārgasira, Purnimā. Records that a Jain merchant named Bhogarāja consecrated the image of Santanarāja Jinēvara. The merchant is said to have been a pupil of Maghanandivartin, the disciple of Amarakīrti of Mūla-Sangha and Kundakundānvaya.

P. 375. Chingleput Dist., Conjeevāram *taluk*.

450. Tirupparattikkunru : North wall of the store room in the Jain temple. A record of Rājārājadeva, dated in his 20th year.

451. Tamil and Grantha : A record of Irugappa, son of Dandanātha Vaichaya, dated Dundubhi year (Ś. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāya (II), the son of Harihara II. Dr. HULTZSCH points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś. 1307.

452. Grantha. do. A record in Prabhava year (1387-8), records that the *maṇḍapa* was built by the same General Irugappa at the instance of his preceptor Puṣpasena.

453. A record of Tribhuvanachakravartin Kulottunga-Choladeva, dated in his 21st year.

454. A record of Rājārājadeva dated in his 18th year.

455. A record of Vijayanagara king Kṛṣṇadeva, dated in Ś. 1440.

456. Tamil. Jain temple of Trailokyanātha. A record of the Vijayanagar king Kṛṣṇarāya, gift of a village by the king to the temple.

457. Tamil (verse). On a stone built into the platform in the same temple.

P. 448. Chingleput Dist., Saidapet *taluk*.

1056. Tiruvorriyūr : (Tamil). A damaged record of the Chōla king Mandiraikonda Parakesarivarman (Parāntaka I, 905-47), dated in his 26th year. Mentions a quarter of Tiruvorriyūr called Śūraśulā-manipperunderu (Śūlāmaṇi reminds one of the celebrated Jain work of that name by Tōlāmbolitteva. It has been suggested that it was written in the reign of the Pāṇḍya king Jayanta, son of Māravarman Avanichūlāmaṇi and grandson of Kadungon (about A.D. 620). Tamil Studies P. 219).

P. 480. Chittoor Dist., Kalahasti *taluk*.

64. Kalahasti . Tamil. A record in the 3rd year of the Chola King Tribhuvachakravartin Kulottunga Chōlādeva (III). Records a grant by a daughter of the Ganga King Śiyagangā of Kuvalālapura (Kolar). The inscription is of value in literary history as Pavanandi, the author *Nannul*, was in this chief's court. See No. 22 above.

P. 539. Coimbatore Dist., Erode *taluk*.

190. Tingalur : (Tamil). In the Pushpanātha Jain temple A record in Ś. 967., fortieth year of the Kongu-Chōla king Vikrama Chōlādeva (A.D. 1004-45). Records the building of the *mukhamanṭapa* of the temple which is called Śāndiravāsadi. The king has the epithet Kōuāttān.

P. 545. Coimbatore Dist., Erode *taluk*.

248. Vijayamangalam : (Tamil). In the Chandranātha Jain temple. A damaged record of the Vijayanagara King Vira-Harihararāya-Udaiyar (III), son of Vira Devarāya-Udaiyar (Devarāya I), in Ś. 1334, Nandana. Gift of land.

249. (Grantha and Tamil). The stone (commemorating the *nīdika* of Pullappa, younger sister sister of Chamundarāja, who might be the same as the minister of the two Ganga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravana Belgōla.

Pp. 555-56. Coimbatore Dist., Kollegae *taluk*.

Mudigondam : It was formerly a Jain centre.

339. Mudigondam : (Kanarese). A mutilated record in Ś. 1031. Records gift of a village in Haḍi-nāḍu to the temple of Nakhara-Jinālaya at Mudigondachōlapura, dedicated to Chandraprabhasvānti, for repairs and worship.

Pp. 589-90. Cuddapah Dist., Jammalamadugu *taluk*.

148. Danavulapadu : (Sanskrit in Kanarese). On a pedestal in front of the Jain image in the ruined temple. Record of the Rāshtrakūṭa king Nityavaraha. The king caused the pedestal to be made for bathing ceremony of a Jain saint Śānti.

149. (Kanarese). Records the *niśidhi* of a merchant of Penugonde, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit). Of the time of the Rāshtrakūṭa king Indra III (915-17). Records a *prajasti* of the Dandanāyaka Śrīvijaya, who belonged to the Balikula and bore a title *Anupamkavi*.

Inscriptions in Kanarese

151. Records the *niśidhi* of a Vaiśya woman from Penugonḍa.

152. Records the *niśidhi* of a Jain teacher. Mention Kumāri.

153. Sanskrit & Telugu. A damaged record dated in Ś. 1319. Īvara. Seems to be the *niśidhi* of a merchant.

154. A fragment of record. Mentions Kumāri Rattagulla.

155. Records the *niśidhi* of a merchant from Penugonde and of his wife.

P. 632. Cuddapah Dist., Pullivendla *taluk*.

625. Parṇapalle : Telugu. On a rock. Registers in Ś. 1318. Dhatri that an irrigation channel was restored under the orders of Mallappa-Vadaya, son of Irugappa-Dannāyaka (Irugappa was evidently the Jain author & minister of Bukka II).

P. 793. Guntur Dist., Ongole *taluk*.

397. Malliyapundi : A grant of the Eastern Chālukyan king Ammarāja (II) issuing an order to the residents of the *vishaya* Kommanāṇḍu and recording the gift of the village of Malliyapundi to the Jain temple *Kaṭakabharaṇa*, constructed by Duggarāja. This temple was presided over by a Jain saint named Dhiradeva, disciple of Divākara, first disciple of Jinnandi of the Śrī Yāpunīya Saṅgha and of the Nandigachcha. The date of the grant was a certain Uttarāyana which should have been after Ś. 867.

P. 848. Kanara (South) Dist.

2. A Copper plate recording a grant of land by a prince named Kinniga Bhupāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513. (A.D. 1591), Khara.

P. 850. Kanara (South) Dist., Coondapoor taluk.

27. Basrur : A record of Devarāya II, (1422-49) in the same year relating gift of one *Kolaga* of paddy on every bullock load coming from other places to Basrur for the benefit of the Jain *basti*, by the Chhattis of Basrur, etc.

P. 852. Kanara (South) Dist., Coondapoor taluk.

62. Kotēśvara Echappa is identical with the Jain chief of Gairsappa who married a daughter of the last Karkal king Bhairasu Udaiyar about 1560.

P. 855. Kanara (South) Dist., Mangalore taluk

93. Mulki : (Kanarese). On the south face of the *Mānastambha* in front of the Jain *basti*. Records five verses, arranged in 25 squares and praising the Tirthankaras.

Pp. 856-860. Kanara South Dist., Mudabidri taluk.

Mudabidri, formerly called Bidire of Venupura of Vamśapura and belonged to the province of Tuludēśa. The earliest inscription in it belongs to the Āḷupa king Kulāśekhara, dated in A.D. 1205. The remaining belong to the Hoysala and Vijayanagar dynasties. The members of the local Jain dynasty called the *choutars* even now receive pension, and have got a ruined palace.

Inscriptions in Kanarese :

103. Hosabasti. A record of the Vijayanagar king Vira-Devarāya (II) in Ś. 1351.

104. Do. of the Vijayanagar king Praudha-Devarāya (II) in Ś. 1373. Refers to the building of a *maṇḍapa*.

105. Do. in the reign of the Vijayanagar king Virūpākṣa in Ś. 1394. Gift of land.

106. Do. in Ś. 1409. A gift of land.

107. Do. in Ś. 1383, gift of money.

108. Do. of the Vijayanagar king Devarāya (II) in Ś. 1351, Building of the *basti*.
 109. Do. in Ś. 1384. Gift of Paddy.
 110. Do. a list of merchants who built the second storey of the *basti*.
 111. Do. the names of merchants who built the third storey of the *basti*.
 112. Do. in praise of the Mahāmaṇḍaleśvara Śaṭva-Malla.
 113. Do. five verses in praise of the Tirthankaras.
 114. Do. of the Vijayanagar king Virūpākṣarāya (II, 1465-86) in Ś. 1398.
 115. Do. Ś. 1493, a gift of land and mentions the *Chautar* family which had its seat at Mūḍabidri.
 116. Do. of the Vijayanagar king Vīra-Bukkarāya (II, 1399-1406), son on Harihara (II, 1377-1402) in Ś 1329. Gift of land.
 117. Do. in the reign of the Vijayannagar king Vīra-Kṛṣṇarāya in Ś. 1437. Gift of paddy.
 118. Do. in the reign of the Hoysaḷa king Vīra-Ballāla (III), son Vīra-Nārasimha (III), in Viṣṇu, a gift.
 119. Do. of Ś. 1460. Building of the *Maṇḍapa*.
 120. Do. records the death of a Jain teacher named Chandrakīrti and the building of the *maṇḍapa* (i.e., the *Nayi basti*) in his memory. A chandrakīrti under the date A.D. 1605 is mentioned as one of the teachers of the Sarasvatī gachcha and Balātkāragana in the *Jaina Siddhānta Bhāskara*.
 121. Do. On a stones built into Jain tombs.
 126. In a field. Records in the reign of the Vijayanagar king Vīra Harihararāya (II), in Ś. 1312. A gift of land to the Gurugala *basti* at Bidire.
 128. Kanara (South) Dist., Mūḍabidri *taluk*.
- Venur (Sanskrit). On the right side of the colossal statue of Gummata on the hill. Records in Ś. 1525, Śobhakṛit, the setting up of the image of Bhujabalin (i.e. Gommatesvara) by Timmarāja of the family of Chāmūḍa, at the instance of the family teacher Chārūkīrti of Belgoḷa.

133. Records that a merchant set up the *mānastambha*, a big monolithic column in front of the *basti*. From the fact that almost all of them are known as *śettarabastis* it is inferred that the Jain merchants constructed them.

134. Tirthankarabasti—Śāntisvarabasti. Records in Ś. 1544, the gift of land.

135. Śānteśvara basti. Records in Ś. 1459, the construction of the 24 Tirthankaras in the *basti*.

A record dated in Ś. 1411 ; mentions a chief of Puñjalyarājya.

P. 868 Karkala (Sanskrit & Kanarese).

207. Chaturmukhabasti. Records in Ś. 1508. The building of the *basti*.

Pp 868-9. Kanara (South) Dist., Udipi taluk.

208. Karkala : (Sanskrit). Records in Ś. 1353. Virodhikrit, the setting up of the image of Bāhubalin (Gummateśvara) by Vira-Pāṇḍya son of Bhairava of the lunar race.

209-216. Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommata. Setting up of the image of Bāhubalin (Gummateśvara) by Vira-Pāṇḍya. Name of the image as Gommata. Jinapati-Tirthankarabasti Ś. 1397. Gift of money by Śrāvakas for the study of the Śāstras Ś. 1501. Gururāyabasti Ś. 1514 Hirenenūśvarabasti. Gurugalabasti Ś. 1379. Śāntināthabasti Ś. 1256.

P. 876. Kanara (South) District, Uppinangadi taluk.

300. Kadaba : A copper plate grant of the Rāshtrakūṭa king Prabhātavara (Govinda III) made at the request of a Ganga chief Chagirāja to a Jain Sage Arkakīrti, disciple of Vijayakīrti.

P. 877. Kistna Dist., Bandar taluk.

5A. Masulipatam Bandar : A record of Amma II (945-70) or Vijayāditya. It records a gift by the king to two Jains (temples at Vijayavāṭikā (Bezavāḍa). For other references to Ammarāja's patronage of Jain religion, see Kalachamburu and Malayapundi grants in Ep. Ind. Vol. VII, Pp 177-92 and Ibid. Vol. IX. Pp. 47-56.

P. 896. Kistna District, Gudivada taluk.

Gudivada, a place containing Buddhistic and Jain antiquities.

P. 907. Kistna Dist., Tanuku taluk.

394. Kalachumbarru : A copper plate grant of Amma II., called also Vijayāditya VI., recording the grant of the village Kalachumbarru in the Atti-
linṇṇu province to a Jain teacher named Arhanandin of the Valahāri-Gana and
Aḍḍakali Gachcha for repairing the dining hall of a Jain temple called Sarvalo-
karaya Jinabhavana. The grant was made at the instance of Chamekamba of
the Pattavardhika lineage, a pupil of Arhanandin.

P. 953. Kurnool Dist., Nandikotkur taluk.

452. Śrīśailam (Sanskrit). Record of Ś.1433. Linga, the son of Santa, who
was evidently a Virasaiva, one of his pious acts being that beheading of the Jains.

P. 987. Madras Dist.

324. (Kanarese). On the base of Śāntināthadeva image of the temple
Yeraga Jinalaya, founded by the Mahāpradhana Brahadevana.

325. (Kanarese and Sanskrit). On the base of a Jaina image. Records that
King Salvadeva got an image of Śānti Jina made according to rule and set it up.

P. 993. Madura Dist., Madura taluk.

13-20. Anaimalai. Vatteluttu and Tamil. On a rock with sculptures over-
hanging a natural cave in the same village. Mentions Narasingammangalam,
Ajanandi, Ten-Kajavalinādu Perikodu, Tinaikalattar, Venbaikuḍi-nādu. (For Aja-
nandin, see N.A. 710 D.).

Pp. 995-96. Madura Dist., Madura taluk.

39. Kijakkuḍi. In the natural cave called Settippodavu near this village are
Jain images and beds described in Ep. Rep. 1910. On the pedestal of one of the
Jain images in cave Settippodavu. The image was cut at the instance of Guna-
senapperiyaḍigal, the pupil of Varttamānava Panditar who was the pupil of
Gunasenadeva.

40. On the pedestal of another Jain image on the hill. The image was cut
at the instance of a pupil of Gunasendeva who was incharge of this *palli* (Kurandi
Tirukkāṭṭambaḷḷi Venbunāḍu).

41. Do. do, in the same place. A damaged record. Mentions Gunasena-
deva who presided over this *palli*.

42. Below the Jain image cut on the boulder outside the cavern. Abinandan
Bhatāra caused this image to be cut. It also refers to Kurandi Tirukkāṭṭambaḷḷi.

Pp. 1003-4. Madura Dist., Madura taluk.

96-98. Mulluppattu (hamlet of Vadapalangy) (Brahmi). On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. For the description of the Jain images and beds, see Madr. Ep. Rep. 1910.

99. (Vatteluttu). On the same boulder below a Jain figure. Kanakavitt Periadigal, a disciple of Gunasenadeva who was a disciple of Kurandir-Attapavāsi-Bhattara of Venbunādu, caused this image to be cut in the name of the inhabitants of Kuyarkudi (Modern Kilakkudi).

100. (do.) In the same place. Records that Māganandi, a disciple of Kurandir Asita-upavāsi, caused this image to be cut in the name of the inhabitants of the district.

Pechichipallam The findings in this place are akin to those at Kongar-Puliyangulam, Kilakkudi etc. Foundation of ruined buildings and Jain relics are still to be seen here. There is a large courtyard in front of a rock which bears a row of Jain sculptures all facing east. Five of these are standing naked figures. The following inscriptions have been copied.

101. (Vatteluttu)—Below a Jain figure. Records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

102. Do. In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śīpālan, nephew of Anattavan. Māsenan, a disciple of Gunasenadeva who was in charge of this *paṭṭi*.

103. Do. Do, by Kandan Porpattan of Śīrukādaippuram, a pupil of Gunasenadeva.

104. Do. Do., on behalf of Velan ādaiyan a Shepherd of Parur in Milalai-Kurram by his wife.

105. Do. Do, by Kanakanandi, a servant of Tirukkurandi of Venbunādu.

106. Do, on behalf of his younger brother by Araiyangavidi, pupil of Gunasenadeva, who was in charge of this *paṭṭi*.

Pp. 1006-7. Madura Dist., Melur taluk.

120-129 Alagarkovil. (Brahmi). On the roof of the cavern called Panchapāndavar-paṭṭukkai. The inscriptions are neither Pāli nor Dravidian and are difficult of interpretation. The numerous Jain figures and beds and the Brahmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jain ascetics.

130. Karungālakkudi: (Brahmi). Not read.

131. (Vatteluttu). Below the pedestal of a Jain image. Records that this image was caused to be made by the glorious Ajjanandi.

134. Kājavaḷavu. (Vatteluttu). On a boulder of the Panchapāṇḍavamalai near Melūr. Records that a certain Sangaran Srivallavam caused an image to be cut on the rock and gave thirty sheep for a lamp and endowment for daily offering. They are remnants of a Jain temple or hermitage as at Settippōḍavu and Pechchippallam.

Pp 1019-20. Madura Dist., Palni taluk.

228-235. Aṣvammalai. (Vatteluttu and Tamil). Below the image cut out near Aiyamhalaiyam. Mention Ajjanandi (No. 692), Indrasena (No. 694) and Mallisenappiriyar (No. 697).

236-239. Vatteluttu. Above the natural cove in the same place. Mention Pārśvapaḍāra (No. 700), Puvvanandukkuratti, the female pupil of Pattinikurattiyār of Perumbattiyūr (No. 701) and Ayiraimalai (No. 702).

242. Do. do Records in Ś. 792 and eighth year of the Pāṇḍya king Varaguna that Śāntiviraguraguravar, pupil of Kunavirakkuravadigal, renewed the images of Pārśvapaḍārar at Tiruvayirai and the *Yakshis*.

P. 1036. Madura Dist., Periyakulam taluk.

368. Uttamāpālaiyam: (Vatteluttu). Above the first three images first row, on the Karuppannasāmi rock. A damaged record of the Pāṇḍya king Sadaiyamaran, dated 20th year.

369-377. Do. Below the same images. Mention Venbaikudi-nāḍu (No. 723), Arattanēmitteriyār, pupil of Attopavāṅgal (No. 725), Śengudi-nāḍu (No. 728 & 731) and Ajjanandi (No. 729).

P. 1038. Madura Dist., Tirumangalam taluk.

389. Kongar-Puliyaḡulam: (Vatteluttu). Below a Jaina image on the hill. Contains the syllables—*Śri-Ajjanandi*.

393. Madura Dist., Tirumangalam taluk.

Kuppālnattam. (Vatteluttu). On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images.

P. 1611. Rāmnād Dist., Aruppukōttai taluk.

17. Kōvilanguḷam : (Tamil). On the west and south bases of the Ambalapasvāmi temple. A record in the forty-eighth year of the Chōla king Tribhuvanaśakravartin Kulottunga-Ciṭṭadeva (I ?). A golden *vimāna* with a *maṇṭapa* to Mukkudaiyar was constructed by 25 Jains at Kmbanur in Sengattirukkai a subdivision of Venbu-valanāḍu. Two copper images of "the god of the three umbrellas" and *Yakshi* were also presented. It is also stated that land for a temple site and a watershed for the use of Jain devotees were given Unique literary style.

P. 1163. Paḷḷimaḍam . This place, called in inscription Tiruchchuliyal Paḷḷimaḍai, was a *devadāna* village in Paruttikkudināḍu.

30. (Tamil, Vatteluttu). On the north base of the Kalānāthasvāmin temple. Records gift of 50 sheep by Sattangari for a lamp to the temple of Tirukkāttambalḷideva at Kuraṇḍi in Venbunāḍu Kuraṇḍi was evidently a very important Jain centre in the south of the peninsula. See Md. 99, 100 and 105.

P. 1196. Rāmnāḍ Dist., Tiruvadanai taluk.

279. Hanumantagudi : (Tamil). On stones lying in front of the Malavanātha (Jaina) temple A fragment of record in Ś. 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jinendramangalam alias Kuruvaḍimidi... in Muttooru-kurram and Aṇḷukottai in the same Kurram

Pp. 1211-12. Salem Dist., Dharmapuri taluk

Dharmapuri : Known in the 9th cent. as Tagaḍūr. It was a famous city with rich temples, pleasure-gardens and high enclosure walls, a centre of Jainism and Śaivism. The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Adhamankottai and the archaic epigraphs show its importance in antiquity in the age of the Chera kings. Till about 931 A. D. it was the capital of the Nolambas

74. (Kanarese). On the four faces of a pillar built into the floor of the *maṇṭapa* in front of the Mallikārjuna temple. A record of king Mahendrā-dhirāja-Nolamba in Ś. 815, Paridhavin. Records a grant to a Jain *basadi* by a certain Nidhiyanna and Chaṇḍiyanna The former received from the king the village of Mūlapaḷḷi which he made over to Kanakasena Siddhānta Bhaṭṭāra, pupil of Vinayasena Siddhānta Bhaṭṭāra of the Pogariyagana with the Senānvaya, Mūlasangha etc. for the repairs of the *basati*.

75-76. Do A record of the Pallava king to the same *basadi*.

81. Do. On four sides of a broken pillar lying in the Mariyamman temple in the fort. A record of the Pallava Mahendra Nolamba, dated in Ś. 800, Vilambin, apparently making grant to a Jain temple. It was the Mahendra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahendramahāgalam to Adhamankōttai).

Pp. 1254-55. Tanjore Dist., Kumbakonam taluk.

142. Tirunāgēsvaram (Anakkuḍi) Tamil. On a pillar lying in a *maṇḍapa* at the end of the street in front of the Naganāthasvāmi temple. A record in the second year of the Chōla king Rājakesarivarman Records gift of vārāvaikal (?) collected by the perunagarattar of Kumāramarttanḍapuram (homlet of Tirunāgēsvaram) for the renovation of the *Gopura* and the tiruchchurrailai called Kumāramārttandam in the Milādudaiyār *paḷḷi* (temple) of that village, which is stated to have been situated in Tinkarai-Tiraimur-nādu. (The Chōla king was evidently Āditya I. The name Milādudaiyār *paḷḷi*, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Naganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milādudaiyār is another name for saint Meyapporulnāyanār and if we suppose that the *paḷḷi* was a school or *maṭha* built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āditya I. He was connected with the Chedi chief of Kīṭyūr (S. Arcot Dist., also S. I. I. Vol. II, P. 166, for a reference to the saint).

P. 1263. Tanjore Dist., Kumbakonam taluk.

Tiruvalanjuli. The local temple is well-known for its delicately chiselled stone work. Some of the figures are Jain. See Tanj. Gazr. Vol. I, P. 223 for details. The place was so called because the Kāvēri was prevented from submerging into the nether world by the self sacrifice of Varaganda *muni*.

P. 1361. Tanjore Dist., Papanasam taluk.

1003. Marutturakkudi : (Tamil). Airavatesvar temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottunga-Chōlādeva (III). Records gift of land. Mentions Śivapādaśekharaṇallūr, which was a *nel-vēṭṭappēru* and refers to two Jain temples (*paḷḷi*) at Jananāthapuram called Chedi-kulamānikkapperumballi and Gangarulasundarapperumballi.

P. 1399. Tanjore Dist., Tanjore taluk.

Sendalai (or Mannarsamudram) : The ancient name of this place was Chandralekhai-chaturvēdīmangalam. It was in the district of Ārkattu-Kūṭṭam.

1293. (Tamil). On a stone built into the wall of the outer *gopura* of the Sundarēśvara temple, left of entrance. A fragmentary record twelfth year of the Chōja king Parakesarivarman. Mentions Kanakasēnabhattāra, probably a Jain. See Md. 42.

Vol. 2. P. 1431. Tanjore District, Tirutturaippuṇḍi *taluk*.

Tirutturaippuṇḍi : (Tamil) Marundiśvara temple. Registers grant of land and a tank by the residents of the *devadāna* village of Śāttamangalam and those living in the *Paṭṭichchandam* (i.e., property of Jain temple) portion of the same village.

P. 1515. Trichinopoly Dist., Kulittalai *taluk*.

Paḷaiyasangadam. A hamlet of Mahādānapuram containing some Jain remains.

P. 1623. Pudukkottai State.

Ammāsātram. At the entrance of the natural cave east of the rock known as Aḷuruttimalai. A Tamil record of Tribhuvanachakravartin Sundara Paṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

P. 1665. Vizagapatam District, Bimlipatam *taluk*.

2 Bhogapuram (Telugu and Sanskrit). On a slab in the village. Records in Ś 1109, 11th year of the eastern Ganga king Anantavarmadeva that the merchant Kannamanayaka constructed the Jain temple called Rājārāja *Jinālaya* at Bhogapura and gave two *puttis* of land to that temple with the consent of the Deśi-Rattaḍlu (i.e., the villagers who belonged to the mercantile class).

P. 1672. Vizagapatam Dist., Srungavarapukota *taluk*.

4. Lakkavarapukōta (Hindi, Nāgarī). On the pedestal of a mutilated Jain image preserved in the Virabhadra temple. Dated Sam. 1548. Refers to the image of Bhattāraka Jinachandra of Mūla-Sangha.

P. 1696. Travancore State.

2. Chitalal. In the Tiruchchānattumalai (i.e., the mountain of the *Chāranas*, Śramanas or Jains), later on the centre of a Bhagavati temple. A record in Tamil language and Vatteluttu character belonging to the 28th year of the reign of Vikramāditya Varaguna, saying that Guṇandāngi Kurattigal, the disciple of Arittaṇami Bhatāra of Perāyakkuḍi, gave some gilded ornaments to the Goddess,

P. 4705. Travancore State.

102. Nāgercoil (Ancient Kōṭṭāru) : Tampil. On a pillar. Records in K.A. 692 gift of land at the request of two Jain priests *Guru Vira Paṇḍita* and *Kamalayāhana Paṇḍita*.

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NAHAR, P.C. *Jaina Inscriptions, containing index of places, glossary of names of Shṛāvaka castes and gotras of Gachhas and Āchāryas with dates*. Pt. I. Calcutta, 1918 (Jaina Vividha Sahitya Shāstra Mala, No. 8).

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BANERJI-SASTRI, Anantaprasad. *Early Inscriptions of Bihar and Orissa*. Patna, 1927.

Pp. 1-6. Muriyakāla in the Khāravela inscription. This Maurya epoch to be distinguished from dynastic or regnal years, Mauriyakāla an epitome of the Indian sense of history ;

P. 10. Hinduism a synthesis of the inner spirit of Brahmanism, Buddhism and Jainism.

P. 12. Hindu age a problem of culture—assimilation—Buddhist and Jain in its youth, received Brahmanical in its prime, Hindu (i. e., Brahmana—Buddhist—Jain) in its fulfilment ; inscriptions of Khāravela preach Jainism.

P. 30. Chandragupta Maurya a Jain ; *Vṛiṣala* means—one foreign-born or professing a non-Brahmanic religion.

P. 34. Buddhist and Jains regarded as one common non-Brahmanical faith, Asoka a Jaina according to Kalhana (*Rājataranginī*, I, 102 ; viii, 13391) and Aini-Akbari.

Pp. 35-36. The term Jina in *Rājataranginī*, (I, 102) might mean Buddha. In the time of Lakṣmaṇasena of Bengal the Buddhist and Jaina cultures were merged into each other ; Bhuvaneśwara inscriptions show the final stage of amalgamations of Buddhism, Jainism and Brahmanism in one comprehensive and all embracing outlook.

Pp. 124-131. In the 6th century a.c. India was passing through a period of religious enthusiasms. The Upaniṣadic Brahmanas were laying down rules of life in the *Dharmasūtras*. Vardhamāna and Gautama were preaching their respective view points of salvation in Jainism and Buddhism. It was at this epoch, Gośāla founded his sect of Ājīvika, noted for their dislike of austerities bordering on fanaticism ; Vardhamāna, Gautama and Gośāla all against the Brahmanas ;

they used the language of and drew disciples mostly from the mass ; the Brahmana looked on and ignored them ; in the Maurya days (4th-3rd century B.C.) he lacked political prestige ; origin of the Ājīvika sect ; Gośāla and the Jains ; Mahāvira exhorted all his followers never to hold any inter course with the heretical Gośāla and the Ājīvikas ; this Jain Ājīvika hostility divided counsel crippled Jainism at the start.

Pp. 131-39. Present Barābar Hill (Old Goradhagiri, 2nd century B.C. ; Kharatika Hill, 3rd and 2nd century B.C. ; and Pravara hill, 6th-7th century A.D.) is situated 15 miles north of Gaya The inscriptions in the caves mention grant of those caves to the Ājīvikas , in three cases the word Ājīvikehi has been deliberately chiselled off according to the views of Mr. A. BANERJI-SASTRI, Khāravēla as a pious Jain, attempted to wipe out old scores by obliterating the hated name of the imposter Gośāla's Ājīvika followers ; the crocodile and elephant motif (in the facade of the Lomasa Rsi cave)—the crocodile design is hardly even found in the North, it was an importation from the South) and the Goradhagiri facade end inscriptions are intimately connected with the Udayagiri (Khāravēla) inscriptions and facades both done by a Jain who signed his creed in the mutilation of the letters *Ājīvikehi*, *Makara* (crocodile), *Svastika*, *trisula* and fish are Jain symbols.

P. 167. Khāravēla's invasion of Magadha in the 2nd century B.C. was associated with sectarian of religious ascendancy of Jainism, (note: JAYASWAL's explanation of *Pithuda-prithula*, 'large' is unconvincing in the line 11 of the Khāravēla inscriptions. *Pithuda Pithumda* i. e. Ptolemy's Pitundra at the mouth of the Godavari and the Kistna).

P. 171-note. The inscriptional records of Bihar and Orissa are such necessary symbols of Buddhist, Jain and Hindu ways through which the Indian mind was gradually approximating to its cherished ideal of synthetic unity.

741

JAYASWAL, K. P. *The Murunda Dynasty and the date of Pāḍalīpta* (Mahaviya Commemoration Volume, Benares, 1932, Pp. 185-7).

P. 185. Jain texts mention a Murunda ruler at Pāḍalīputra who sends his envoy to Purisapura (Peshwar).

P. 186. Religious inscriptions of the Jain teacher Pāḍalīpta to the Murunda of Pāḍalīputra noted in several Jain texts, including the *Prabhāvakā-carita*. Medieval Jain monks give his date about 484 A.M. (43 B.C.) (J.R.A.S., 1923, P. 86)—the actual date should be middle of 3rd century A.D.

742

ATVANGAR, S. K. *Gangaikona Chola* (Sir Ashutosh Mukerjee Silver Jubilee Vol. III, Pp. 542-587).

P. 551. A Jain inscription of the year 62 of the Kushana era refers to the country of Rādha, from which the monk responsible for this record, came.

P. 552. References to Rādha in the Jaina *Bhagavati* sūtra and the Ācārāṅga Sūtra.

743

BARUA, B. M. *Minor old Brahmi inscriptions in the Udayagiri and Khandagiri caves* (Ind. Hist. Qu. Vol. XIV, No. 1, Cal. 1938) Pp. 158-166.

Pp. 158-159. Inscriptions in the Udayagiri caves; with texts and translations.
(1) Inscription of Khāravela's chief queen in the Vaikuṇṭhapura cave. Mention—Lalāka Hathisiha.

P. 160 (2) Inscription of Kūdepa in the Pātālapura cave.

P. 161 (3) Inscription of prince Vadukha in the Yamapura cave.

(4) do. do. Bharti the town judge in the Vyāghragumphā.

P. 162 (5) Inscription of Kamma, Halakhiṇṇ and Cūlakamma.

P. 163 (6) Inscription of Chulakamma in the Pāvanagumphā.

(7) Inscription of Mahāmada and Nakiya in Jambhāvāra cave.

P. 164 (8) Inscription of Ātmasukhapradāta in the chotā Hāthigumphā.

P. 164 Inscription in the Khandagiri caves with texts and translation.

(9) Inscription of Kusuma in the Tattvagumphā.

P. 165 (10) Inscription of Kusuma in the Anantagumphā.

P. 166 (11) Painted inscription in the Tattvagumphā No. 1.

744

B. M. BARUA. *Hathigumpha Inscription of Khāravela* (Revised edition) (Ind. Hist. Quat. Vol. XIV, No. 3, Calcutta, 1938).

Pp. 459-485. Text, readings with notes and translation.

Dinesh Chandra SIRCAR. *Select Inscriptions bearing on Indian History and Civilisation*, Vol. I. Calcutta, 1942.

P. 58. n. 4.—Third Pillar—Edict of Aśoka; Delhi Topra version.

In line 4 *आसिन्व* means *परिसव* of Rock—edict X (Girnār version). It is the same as the Jain term *अवश्य* which is derived from *अवस्यु* and indicates a variety of sin.

P. 68. n. 2.—Seventh Pillar—Edict of Aśoka; Delhi-Topra. *आजीविकेसु* i. e. the followers of Mankhaliputta-Gosāla, a staunch fatalist and a contemporary of Mahāvira and Buddha.

P. 68 n 3.—*निगंठेसु* = *निगंथेसु* (= *जैनेषु*) i. e., the followers of Nigrantha Nāta-putta i. c. Vardhamāna Mahāvira.

P. 71. n. 5.—Nigālī Sagar Pillar—Inscription of Aśoka. Western bank of the Nigālī Sagar Tank, near Nigāva, Nepaless. *कानाकमनसघुवे* = *कनकमुने* : स्तूप . Kanakamuni was a *Pratyeka-Buddha*. i. e. one who attained knowledge necessary to Nirvāṇa but did not preach it to men. This record shows that the cult of the previous Buddhas was prevalent in the 3rd century B. C.

P. 78. Barābar Hill cave inscriptions of Aśoka (Barabar Hill, Gaya Dist.) Nos, 38-39-40

P. 79. n 1.—The Khalatikapavata (Barābar Hill). Barābar has been called Pravaragiri in an inscription of Maukharī Anantavarman. Aśoka gave these caves to the Ājivikas.

Pp. 79-80. Nāgārjuni Hill Cave inscriptions of Daśaratha Maurya (220 B. C.) Nāgārjuni Hill, Gaya Dist. caves given to the Ājivikas for *वर्षा निषदायै* (= *वर्षादाय*)

P. 80. No. 2.—In some cases the word *अजीविकेहि* has been chiselled away in the Barābara and Nāgārjun inscriptions. This may have been done at the time of Maukharī Anantavarman who gave one Barābar cave to Krishna and two Nāgārjuni caves to Śiva and Pārvaī.

P. 81. Taxila Aramaic inscription of a Maurya king (3rd century B. C.), Taxila, Rawalpindi Dist. Text.

n 7.—Mārāna Priyadar(śhi) i. e. our lord Priyadarśi...Chandragupta was also called *प्रियदर्शन*. The record (palaeographically assigned to the first half of the 3rd century B. C.) may therefore belong to Chandra Gupta Maurya.

Pp. 82-83. No. 45. Mahāsthāna fragmentary stone plaque inscription. Mahasthan, Bogra Dist., Bengal (3rd century B. C.).

Text. Text Sanskritized (Ref. Ep. Ind. xxi. p. 85).

Pp. 118-119. No. 25. Mathura votive Tablet of the time of Sodasa year 72 (A. D. 152) Kankālī Tilā. Text ; Text Sanskritized.

n. 2.—The name Kankālī Tilā means the mound of Kankālī, one of the 64 Yoginis according to Jain works.

P. 150. No. 52. Mathura Jain image inscription of Huvishka (A. D. 122), Kankālī Tilā, Mathura. Text ; Text Sanskritized.

Pp. 151-52. No. 53. Lucknow Museum Jain image inscription of Huvishka (A. D. 126 ?).

n. 1. Sambhavanātha is the 3rd Jain Tīrthankara whose *Lāchhana*, is the horse. His image with *Yaksha* Trimukha, *yakshi* Śāsanadevi or Duritārīdevi, the Kevala tree Sāla and the Chauri—bearer Satyavīrya.

P. 177. No. 70. Junāgarh stone inscription of Jayadaman's grandson, Junāgarh (Kathiawar). Text. Mentions Girinagar and केवलज्ञान संप्राप्तानां जरावरण etc.

Pp. 206-213 No. 91. Hāthigumphā cave. Inscription of Khāravela Udayagiri hill, near Bhuvaneśvara, Puri dist. (about the end of 1st century B. C.). Text. Text Sanskritized and foot notes.

Plate No. xxxix.

Pp. 213-214. No. 92. Manchapuri cave inscription of the chief queen of Khāravela, Udayagiri Hill (end of 1st century B. C.). Text. Text Sanskritized,

P. 214. No. 93. Manchapuri cave. Inscription of Vakradeva Udayagiri Hill. Text. Text Sanskritized.

Pp. 308-310. No. 26. Kahaum stone Pillar inscription of Skanda Gupta (460 A. D.) Kahaum or Kahawam, Gorakhpur Dist., U. P. Text. 12 lines. Kakubha is the old name of modern Kahaum. पञ्चवेकान् refers to the five naked Jain Tīrthankaras sculptured on the column, Ādinātha, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra.

BANERJI, R. D.—*Note on the Hāthigumphā inscription on Khāravela*. J.B.O.R.S. iii, 1217. Pp. 486 f. History of the find of Hāthigumphā inscription, Maurya era., Khāravela, important informations about his reign.

JAYASWAL, K.P.—*Hathigumpha Inscription of the emperor Khāravela* (173-160 B.C.) J.B.O.R.S. iii, 1917, Pp. 425 ff.

Pp. 425-67. Subject matter, dynasty of Khāravela, capital, Śātkarni, invasion of Magadha, social data, text of the inscription, Translation, plates.

Pp. 473-85. Further Note on the Hāthigumpha inscription: Brihaspati-mitra, education of Khāravela.

JAYASWAL, K.P.—*Hathigumpha Inscription Revised from the Rock*. (J.B.O.R. iv, 1918, Pp. 364 ff.)

Certain changes in the previous reading, corrections and additions to the text. Sanskrit rendering with the text.

K.G. Sankara ARYAR.—*The Hathigumpha cave Inscription of Khāravela* (Ind. Ant. vol. XLIX, 1920, Bombay).

Pp 43-52ff. The inscription opens with a salutation to the *Arhats* and the *Siddhas*, thereby indicating its Jain origin. Khāravela a lunar King (Aira-Aila), Mahāmegha-vāhana (—Mahendra). Meghas in Kosala were the post-Andhra Kings. These Meghas must be the Meghavāhanas of Kalinga who were emigrants from Kosala. Asoka gave 3 cave dwellings in the Barābar hills to the Ājīvikas a sect of naked ascetics.

Khāravela's doings from year to year described. The Śātakarni identified with Śrī Śātakarni (170-160 B.C.), the third Andhra King. Mushikanagara, situated in the Central Provinces; Mushika Kingdom placed in south Travancore and its capital was, Kolam, the modern Quilon (Travancore Archaeological Series 2. 106-7). "In the 5th Year Khāravela extended into the capital city, from its former terminus in the Tanasuliya Road, a canal excavated by King Nanda (of Kalinga) in the Mouryan Year 103".

Khāravela a liberal Hindu who patronized Jain Śramanas.

Vajra identified with the Vajra Country, i.e. South-West Bihar and East Bundelkhand. Bhāratavarsha restricted to the Gangetic Valley. Khāravela's 12th year should read as "And he serves the Jain image of Kalinga brought by king Nanda (of Kalinga) with doors set with family gems and rings the wealth of Anga and Magadha".

Śrī Jivadeva, Khāravela's father.

To fix the chronology of this inscriptions—date of Chandragupta's accession determined—after Alexander's death, i.e. in 321 B.C. Chronological Table to illustrate this inscription given from 400 B.C. to 157 B.C. (Muriya Year 164).

748

SASTRI, Krishna.—*South Indian Inscriptions*. Vol. III, Part 3, Madras, 1920. (Arch Sur. of India, N.I. Ser. Vol. xxix).

P. 233, No. 91. On pillar in the *mandapa* in a street at Tirunagervaram. Gift to meet the cost of repair of the *gopura* of Milāḍudaiyāraḷli, a Jain temple.

P. 224, No. 92. On a boulder in front of a natural cave at Vedal. Provision for feeding the female Jain ascetic Kanakavtrakurattiyar, a disciple of Gunakirti-Bhaṭṭāra.

P. 229, No. 97. On a rock to the left of the painted cave at Tirumalai near Polur. Gift of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Pangala-nāḍu.

749

BARNETT, L.D.—*Hulgur Inscription of the Reigns of Jayasimha II (Śaka 960) and the Yadava Kanhara*. Ep. Ind. vol. XVI (1921-22). Calcutta.

Pp. 332-337. In this inscription Nāyibbarsi queen of Mārasingadeva is described as a restorer of the Jain religion (line 14th); in line 18th and 19th, the Mahāsāmanta Irivabeḍaṅga Mārasingadeva is described as "a bee to the lotus feet of Viṣṇu, the Arhats (Jinas) and Śiva and an ornament of the Jina's Church.

750

BARNETT, L.D.—*Hulgur Inscription of the reigns of Jayasimha II (Śaka 960) and the Yadava Kanhara* (EI, xvi, 1921-1922, Pp. 332-337).

P. 333. Of the two record noticed, the first one has a reference to Mahāsāmanta Mārasingadeva, an ornament of the Jinas' Church, and his wife Nāyibbarasi, a restorer of the Jain religion. The second record reports a donation by Tipparasa in the 9th year of the reign of Yādava Kanhara.

751 (1)

BARNETT, L.D.—*Two Jain Inscriptions of Mulgund and Lakshmeswar*—Ep. Ind. vol. XVI (1921-22), Calcutta.

Pp. 52-56. The two inscriptions are now in the British Museum. Though they relate to different foundations, they refer to the same lineage of *Jaina Gurus*.

Pp. 53-57. A Mulgund Inscription of the reign of Someśvara I, Śaka 975 (A.D. 1053).

This inscription was found in the Jain *basti* or temple at Mulgund (Ep. Ind. vol. XIII, P. 190). In the centre of the stone is a squatting Jina in a *miche* or *Koshtha-pañjara*; on the right a worshipper; over it the sun; to the left of the Jina, a cow with sucking calf; and above it the moon. Below this is the inscription in Kanarese. The record, after invoking the blessing of the Jina Chandraprabha introduces a pious and eminent Jain *sandhi-vigrahādhikari*, or officer of peace and war, named Beldeva, a soldier of Kesirāja, and a disciple of Nayasena Sūri, it gives the pedigree of Nayasena, in the Sena or Chandrakavata *anvaya* of the Mūla Sangha—Ajitasenakanakasena-Narendrasena (grammarian)—Nayasena (grammarian), prior of the Bankāpur monastery and who was the spiritual guide of the western Ganga king Mārasimha II (who piously starved himself to death at Ajitasena's feet) and of the minister Chāmundaṛāya (E.I. vol. V, Pp. 152, 171, 180 etc.). He was a teacher of a Kanakasena, entitled Vādi-rāja, a disciple of Akalanka & teacher of the Ganga king Rāchamalla (Ep. Carn. vol. VIII, ii). This Ajitasena is different from Ajitasena (Vādtbhasimha, *Śabda-chaturmukha* and *Tārkika-chakravartin*, a later scion) and who flourished in the first half of the twelfth century A.D. (Ep. Ind. vol. III, P. 188; Śravaṇa Belgoja No. 54 etc.). It is not clear which of these two Ajitasenas was the author of the *Alaṅkāra-chintāmaṇi* and *Maṇi-prakāśikā*. Narendrasena was the author of *Pramāṇa-pramēya-kārikā*; text and translation of the inscription given.

Pp. 58-66. B—Lakshmeshwar Inscription of the reign of Vikramāditya VI, A.D. 1081.

On the site of Lakshmeshwar (the ancient, Puligere, Purigere or Purikara. Ep. Ind. vol. XIV, P. 188). Sculptures on the slab are just like in A above. Kanarese: a grant for the Jaina Cult in Purikara (the modern Lakshmeshwar) to the trusteeship of Narendrasena (II) of the Sena Gana in the Mūla Sangha, the senior disciple of Nayasena Sūri, who in his turn was the senior disciple of Narendrasena (I). Text and translation given,

751 (ii)

BARNETT, L. D.—*Two Jain Inscriptions of Mulgund and Laksmeshwar* (EI. xvi, 1921-22, Pp. 52-66).

A—Mulgund Inscription of the reign of Someśvara I, Śaka 975 (A. D. 1053).

B—Laksmeshwar Inscription of the reign of Vikramāditya VI, A. D. 1084.

They refer to the same lineage of Jain *Gurus*, and have two important verses in common, their mention of the standard grammars of their day.

752

BANERJI, R. D and SUKTHANKAR, V. S.—*Three Kshatrapa Inscriptions*. Ep. Ind. vol. XVI, (1921-22), Calcutta.

Pp. 239-241—III—Junagadh Inscription of the the time of the grandson of the Kshatrapa Jayadaman.

The inscription was discovered in front of one of the cells of an extensive complex of caves situated to the east of Junagadh, close to a modern monastery known as Bēvā Pyāra's *Math*. Engraved on a stone about 2 feet each way and 8 inches thick ; contains four lines , it is fragmentary , it belongs to the reign of a Kshatrapa—either Damayasada I or Rudrasimha I. The purport of the inscription cannot be determined as the portion containing the object of the record is lost. From the occurrence of the expression *Kevali-Jhānasam (prāpta)* "who had arrived at the knowledge of the Kevalines" in line 4. It may be surmised that the inscription had something to do with the Jainas. The only locality mentioned in it is Girinagara, ancient Junagadh which survives in the name of the adjacent hill of Gīrnār. Text, remarks on the transcript and translation.

753

THOMAS, F. W.—*Note on the Hathigumpha inscription*, (J.R.A.S. for 1922). London, 1922.

Pp. 83-84. Readings proposed in lines, 1, 4, 6, 7, 9, 10, 11, 12 & 16 of the Hathigumpha inscription of Khāravela.

754

AIYAR, K. V. Subrahmanya.—*Mītranandapuram Copper plates*. (TAS. iii, 1921-23, Pp. 1-21).

P. 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guṇavirāṅkuray-Adigal, a Jain teacher,

755

JAIN, Chhotelall.—*Jain Pratimā Yantra Lekha Sangraha*. Calcutta, 1923.

Inscriptions found on the pedestal of Jain images and *yantras* in the Jain temples of Calcutta, Belgachia, Bali, Uttarpara and Hooghly ; with a short history of the Jains in Bengal proving the priority of the Digambara Jains to that of the Śvetāmbaras ; the *Sarāks* or the ancient *Śhrāvakas*.

756

NARASIMHACHAR, R. *Inscriptions at Śravana Belgōla* (Revised edition—Mysore Arch. Ser., Ep. Caranatica, vol. ii). Bangalore, 1923.

General *Bastis* and other objects on its Chukka-betta, also known as Chandragiri, Śāntinātha. Names of *Bastis* : Supārśvanātha, Pārśvanātha, Kattale, Chandragupta, Chandraprabha, Chāmundarāya, Śāsana, Majjiganna, Eraḍḍukatte, Savatigandhavārana, Terina, Śāntisvara.

Names of objects and hills Kūge Brahmadeva pillar, Mahānavami-mantapa, Bharateśvara, Iruve Brahmadeva temple, Kanchinadone, Lakkdione, Bhadrabāhu cave, Chamundarāya's Rock.

OBJECTS OF INTEREST ON THE *Dodda-betta*. ALSO KNOWN AS VIN-DHYAGIRI OR INDRAGIRI

Image of Gommateśvara, Siddhara-bastu, Akhandabāgīlu, Tyagada Brahma-dēva pillar, Chemannabastu Odegal-basti, Chauvisatirthakara basti, Brahmadeva temple.

TEMPLES AND OTHER OBJECTS OF INTEREST AT THE VILLAGE ITSELF :

Bhandari-basti, Akkana-basti, Siddhānta basti, Danasale-basti, Kalamma temple, Nagara-Jinālaya, Mangayi-basti, Jain matha or monastery, Kalyani, Jakki-katte, Chennanna's pond.

TEMPLES, ETC., IN THE NEIGHBOURING VILLAGES :

Jinanathapura, Hale-Belgola, Sanehalli

Inscriptions The Bhadrabahu tradition Inscriptions assignable to specific dynasties of Kings, Gangas, Rāstrakūtas, Chālukyas, Hoysalas, Vijayanagar, Mysore, Kadambas, Nolambas or Pallavas, Cholas, Changalvas, Nidugal Nuggehalli, Epitaphs Records of pilgrims. Grants by private individuals, succession lists of Jain *gurus*. Other inscriptions.

Text of the inscriptions in Roman characters. Translations of the Inscriptions. Text of the Inscriptions in Kannaḍa characters. Corrigenda. Index.

757

Sten KONOW *Some problems raised by the Khāravēla inscription.* (Acta Orientalia, Ediderunt, Societates Orientales Batava Danica Noruegica 1923, Vol. I).

Pp. 12-42. Hāthigumphā inscription, a document of primary importance. One of the oldest lithic records of India containing information about important historical events. Its reading and interpretation is still far from being satisfactory. Its dating in the Maurya era. It is devoted to acts done by Khāravēla to promote the Jain faith—restoration of Jain temple etc.

758

C D. DALAL.—*Ed. Bhavisayatta Kaha by Dhanapāla* (Gaekwad's Ori. Ser. vol. XX) Baroda, 1923. 1—69; 148.

Pp 1-69 Introduction in English. An Apabhramśa work by Dhanapāla (about 10th century). The story. The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. The war between the Kuru king and the king of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru kingdom in reward. The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

Suyapanchams—the 5th of Kārtika, held sacred by the Jaina.

759

R. R. HALDER. *A Note on an Inscription of the Fourth or Fifth century B. C.* (Ind. Ant. vol LVIII, 1924, Bombay).

This fragmentary inscription, engraved on a white stone which formed part of a hexagonal pillar was found in the temple of Bhilot Mātā, about a mile from the village Barli in Ajmer Dist. It contains 4 lines of writing, characters—Brāhmī (4th or 5th century B. C.). Language—Prākṛit mixed with Sanskrit. Records the name Majhumike, which stands for Madhyamikā, the date of the inscription would be equivalent to 443 B. C. or 443 B. C.

Text. Sanskrit equivalent given.

760

T. T. SHARMAN. *Kannada Poets mentioned in inscriptions* (Mems. Ar. Su. Ind. No. 13). Madras, 1924.

P. VII—Preface When Jainism took the place of Buddhism in the Karnataka, Kannada was highly cultivated under the patronage of the ruling families and even

became a vehicle of their religious literature. In the course of a few centuries Jaina produced poets like Adi-Pampa, Ranna, Janna, and Honna, rhetoricians like Nripatunga, Nāgavarmā and Udayāditya, and scientists like Rājāditya, Chandrarāja and Kirtivarma. With the beginning of the rise of Basava in the 12th century Jain authors in Kannada began to disappear, their place being taken by the Virasaivas and the Vaishnavas. The classic *Champu* style of the Jains fell into disuse and the popular *Shatpadi*, *Regole Sangatya* and *Vachana* took its place. The advent of the British and the introduction of the European system of education had their own effect on Kannada literature.

Systematic enquiry and scientific research in regard to Kannada language and literature largely owe their origin to western scholars like Rev. KINTEL and Mr. RICE. Mr. RICE published an account of Kannada poets in his introduction to Bhaṭṭakalanka's *Śabdānuśāsana*.

In 1907 appeared the first volume of the "*Lives of Kannada Poets*" (upto the 14th century). We have today the Lives of Kannada poets brought upto the end of the 17th century. R. NARASIMHACHARJJA's 3rd volume (*Lives of Kannada Poets*).

Pp. 1-24. Text in Kannada Script and language.

Pp. 25-32. Index.

761

BARUA, B. M. *Aśoka Edicts in New Light*. Calcutta, 1926.

Pp. 3-11. Brahmanical and non-Brahmanical Ājivakas, recipients of Aśoka's cave—gifts at Barābar, the same Ājivakas who received cave—dwellings from the Mauryan king Daśaratha, Jaina Ājivaka and Buddhists Ājivakas—both followers of Gośāla.

P. 71. In ancient India the official year commenced on or was counted from the summer solstice as evidenced by the Jain *Suryya-Prajñapti* and Kautīliya *Arthaśāstra*.

762

BARUA, B. M. Dr. and Kumar Gangananda SINGHA—*Bharut Inscription*. Calcutta, 1926.

P. 4. *Bhadata* or *Bhadanta*—a distinctive title of Jain monk.

P. 18. Kakandi—birth place of a Tirthankara of Jain Paṭṭāvali of the Kharatara-gaccha.

P. 63. Kuniya, Kunika or Kūnika—terms in Jain books to mean Ajātakratu.

P. 84. Kesi—a personal epithet used as a proper name of the Jain *Uttarādhiyana sūtra*.

763

JAYASWAL, K. P. *Hāthigumpha inscription of the emperor Khāravela*. (J.B.O.R.S., xiii, 1927, Pp. 221 ff.).

Corrections and additions; Chedi dynasty; Greek king Demetrios; Maurya era; Nanda era; date of Khāravela; chronology of Khāravela; Antiquities of Jainism, Aira of Aila plates.

764

N. C. MEHTA.—*A Medieval Jain Image of Ajitanātha—1053 A. D.* (Ind. Ant. Vol. LVI; 1927, Bombay).

Pp. 72-74. The image was executed at Tharapadra (Tharād) in the reign of Bhimadeva I (1023-1063 A. D.) the patron of Vimalashaha. The inscription engraved at the foot of the pedestal; Text in Nāgari character & Sanskrit language with translation given; image fully described.

Life of Ajitanātha given, Jain theology usually borrows wholesale from the *Purāṇas* and re-edits the material. Plate I.

765

JAYASWAL, K. P. *Hāthigumpha Notes*. (J. B. O. R. S., XIV, 1928.) Pp. 150 ff. Further corrections and additions to the text.

766

BARUA, B. M. *Old Brāhmi Inscriptions in Udayagiri and Khapdagiri Caves: Language and Style* (I. H. Q. Vol. IV. 1928).

P. 512. Ardha-Māgadhī, the language of the extant Jain *Āgama*.

P. 518. Old Brāhmi inscriptions—drafted by a Jain recluse who came to live in the Udayagiri and Khapdagiri caves from Gujrat or that the Jain recluse who composed our old Brāhmi inscriptions was won over from the Buddhist faith.

P. 525. Verse and meter of the old Brāhmi inscriptions following Jain formulas—discussed.

SRINIVASACHARI, C.S. *Progress in South Indian Epigraphy* (I.H.Q. vol. IV 1928).

P. 564. The Halasya Māhātmya got stories in which the Saivas of Madura quished their Jain and Buddhist opponents coming from the hill retreats of Anaimalai, Nagamalai and Paśumalai in the neighbourhood of Madura.

S. K. AIYANGAR. *Book Notice*—Jaina inscriptions (in three parts) by P. C. NAHAR (Indian Antiquary vol. 60, 1931).

P. 40. The total number of inscriptions comes to 2,592. 1,000 in Part I ; 1,001 to 2,111 in Part 2 ; remainder in Part 3. All are more or less of a modern character. Geographical indexes, list of Ācāryas. They relate to the establishment of Jaina temples, Pattāvali lists, Pañchakalyānaka (means the asterism under which the Jain Āchāryas were conceived, born, initiated, attained to wisdom, and finally to emancipation).

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SEWEL, Robert.—*The Historical Inscription of Southern India and outlines of Political history*. Edited by S. KRISHNASWAMI, AIYANGAR. Madras, 1932.

P. 37. An inscription of A.D. C. 870 at Vallimalai in North Arcot district says of the foundation of a Jain shrine.

P. 39. The Nolamba chief Mahendra I's gift of a Jaina temple at Dharmapuri (in Salem district) in A.D. 878-79.

P. 52. Western Ganga king Marasimha III, a Jain, who abdicated and starved himself to death at Bankāpur (Dhārwar district)

P. 53. Chāmunḍa Rāja, minister of Rāchamalla IV, a Ganga chief, erected Jaina image of Gummata-Bhujabalin at Śravana Belgōla.

P. 58. Rājārāja Chola I, bestowed lands on Brāhmanas and Jains

P. 73. A record of A.D. 1071 at Annigere (Dhārwar district) says that the Chōlas burned Jaina temples in Belvala province, which had been erected by Ganga princes.

P. 100. Digambara preceptor Mallishena starved himself to death in 1129 A.D. at Dhavalasarasa Tīrtha.

P. 111. Erection of Jaina temple by Aliyadevi, grand-daughter of Tailsa III, Sēntara

P. 137. An inscription of 1222 A.D. shows that temple—authorities could levy tax on all Jains.

TURNER, R.L.—*The Gavimath and Palkigunda. Inscriptions of Asoka.* (Hyderabad, 1932).

P. 18. *Jaina samādhis* with square tombstones carved representing kings, queens and peacocks at Gavimath hill cave near Kopbal which is situated at a distance of 54 miles from Maski and 21 miles from Hampi in Nizam's dominions.

Figures of Tirthankaras and *gurus* carved on the rock of the above hill.

P. 19. Gavimath once a Jain centre.

Pp. 20-21. Gavimath rock—two other Canarese inscriptions refers to some *Jaina* anchorities sitting in contemplation—figures of a standing Jina on the rock of Palkigunda with two wings of emblematic fly-whisks. A Canarese inscription mentions the name of Devendra Bhattara. Two pairs of feet carved on the rock indicating two *Jaina* hermits sitting for contemplation.

Chandra Bandi rock at Kopbal—figures of several Tirthankaras—a standing Jina with Ācāri carved underneath—second Jina shadowed by triple canopy and fly-whisks above his shoulder and with Ācāri.

Figures of five more Tirthankaras with their names carved on the pedestals.

Mention of several Jain inscriptional tablets at Kopbal but disfigured now.

Traditional belief of Kopbal containing 72 Jain *bastis*.

Two Jain temples at Kopbal.

Plate XVII—Map showing Kopbal and its environs Kopbal R.S (M. & S. M. Rly.).

DIKSHIT, K. N.—*Paharpur Copper-Plate. Grant of the Gupta year 159* (Epi. Indi. vol. XX. 1929-30), Delhi, 1933. Pp. 59-64.

The copper plate was found at Paharpur in Rajshahi dist. in Bengal. Characters of the 5th century A.D., language Sanskrit, it registers the purchase of a fallow state land by a private individual for charitable purposes—for the maintenance of worship with sandal, incense, flowers, lamps, etc. of the divine *arhats* at the *vihāra* of Vaṣa-Gohāhī (modern Goalbhatta) which was presided over by the disciples and the disciples of the disciples of the *Nigrantha* preceptor (Śramaṇa āchārya) Guhanandin, belonging to the Pancha-stūpa section (nikāya) of Benaras.

Text and abstract of contents with plates.

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SASTRI, Hirananda. *Nālandā stone inscriptions of the reign of Yasovarmanadeva*. (Epi. Indi. vol. XX, 1929-30). Delhi, 1933.

P. 42. The Jaina accounts show that Nālandā was a very prosperous and sacred *bāhuka* or suburb of Rājagriha where Mahāvira spent 14 *Chaturmāsyas*.

P. 42 n. (1) *Sūtrakṛitāṅga*, 7th Lecture (chapter on Nālandā), of the Second Book (2) *Kalpasūtra* of Bhadrabāhu (ed. H. Jacobi), Leipzig, 1870, p. 64. (3) The *Pūrvadeśachaityapariṇāṭi*-Yasovijaya—Jaina-granthamālā. (4) The *Sammāsīkharatīrthamālā*, records.

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VOGEL, J. Ph. *Prākṛit inscriptions from a Buddhist site at Nagarjuni Konda*. (Epi. Indi. vol. XX, 1929-30). Delhi, 1933.

P. 7 n. The term *Mahātālavara* met with in inscriptions of Southern India, denote a high dignitary whose exact function is not clear. The Mahātālavaras are mentioned in early Jain literature along with 18 Gaṇarajas, hence it is a title of nobility.

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BARUA, B. M. *A Bodh Gaya image Inscription*. (I. H. Q. vol. IX.) 1933.

P. 417. The Bodh Gaya Buddha image of A. D. 142 with an inscription written on the pedestal in the Brāhmī characters goes to connect it with the large number of Jaina and Buddhist image inscriptions that are incised during the reign of Kuṣāna rulers.

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RAO, N. Lakshminarayan.—*Kap copper-plate of Keladi Sadariva—Nayaka; Śaka 1479*. (Epi. Indi. vol. XX. 1929-30. No. 8). Delhi, 1933.

Pp. 89-97. The copper-plate was secured from Kap a village in the south Kanara dist. of Madras Presidency. The language is partly Sanskrit and partly Kannada. The object of the inscription is to register a grant of land made by Madda—Heggade, the chief of Kap, for offerings to Dharmmanātha, the 15th Tīrthankara, the gift was made at the instance of Devachandradeva, for the spiritual welfare of his guru Munichandradeva, the disciple of Abhinanadevakīrtideva—year Śaka 1479 (1556 A. D.) mention. Tintrini gachchha, Kānūr-gaṇa and Mūla-samgha; village of Mallaru (in the Udipi Taluk); Belgula (Śravaṇa Belgola);

Kopana (is Kapal a famous place of pilgrimage of the Jainas in the Nizam's Dominions) ; Parvata (Śrīśailam in the Kurnool dist.) ; Gokarna (North Kanara) ; Tirumale (Tirupati in the Chittoor dist.) ; Ujjantagiri (Urjayat-giri in the Junāgadh i. e., Girnar). Text and Translation.

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JAYASWAL, K. P. and BANERJEE, R. D.—*The Hathigumpha Inscription of Khāravela*. (Epi. Indi. Vol. XX, 1929-30, No. 7). Delhi, 1933.

Pp. 71-89. Incised on the roof of the Hāthigumphā, on the southern face of the Udayagiri hill in the Puri district of Orissa ; its history of find and the various readings by different scholars ; Text, notes on the text, translation and foot notes. A record of about the 2nd century B. C. ; mention Kumari Hill the modern Udayagiri-Khandagiri), Kalinga Jina, Kalinganagari, Tanasuliya etc. The great Jaina King Khāravela and his activities up to the 13th year of his reign.

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BARUA, B. M.—*The Old Brāhmi Inscription of Mahasthāna*. (I.H.Q. Vol. X. 1934).

P. 61. Devadatta a patron of Jains. Mention of a Pali sutta recording an occasion when the Jains raised the cry in public condemning Buddha having eaten meat.

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BARUA, B. M.—*Hāthigumphā Inscription of Khāravela*. (Revised Edition), (I. H. Q. Vol. XIV, Calcutta, 1938) with estampages.

Pp. 459-485. Among the new points to be noted in this edition are : name of the capital of Kalinga as Khibira, the name of the Greek King suggested by Sten

KONOW as Dimita and read by JAYASWAL as Dimita and equated with Demetrius, is still to be ascertained; the reading Mauriyakāla ruled out of order as the letters yield the reading makhiya-kāla instead; the statement *ceyatha-amgē satikam turīyan upadayati* intends mentioning certain scenes of music produced among the decorative sculptures in an edifice which was erected at the cost of seventy-five hundred thousand coins; the record of the twelfth year misread by JAYASWAL in line 16 the edifice mentioned cannot be the Rani Nur as suggested by JAYASWAL but the reference must have been to some other edifice in the vicinity of Udayagiri.

BARUA, B. M.—*Minor Old Brāhmi Inscriptions in the Udayagiri and Khaṇḍagiri caves*. (Revised Edition). I. H. Q. Vol. XIV. Calcutta, 1938.

Pp. 158-166. A revised edition of "*Old Brāhmi Inscriptions in the Udayagiri and Khaṇḍagiri caves*", Calcutta University. Publication 1929. Inscriptions with Text and Translations and estampages.

Inscriptions of :

- (1) Khāravela's Chief Queen in the Vaikunthapura cave.
- (2) Kudepa in the Patalpura cave.
- (3) Vaḍukha in the Yamapura cave.
- (4) Bhūti in the Vyāghragumphā.
- (5) Kamma, Halakhina and Cūlakamma in the Sarpagumphā.
- (6) Cūlakamma in the Pavanagumphā.
- (7) Mahamada, Bariya and Nakya in Jambesvara cave.
- (8) In the chota Hāthigumphā.
- (9) Kusuma in the Tattvagumphā.
- (10) In the Anantāgumphā.
- (11) Painted inscription in the Tattvagumphā, No. 1.

C. NARAYANA RAO. *The Brāhmi Inscriptions of South India* (N. I. A. Vol I, 1938-39), Pp. 362-376.

Certain Brāhmi inscriptions brought to light in 1912 in the Pāṇḍya country (Epi. Rep. S. Circle for 1912) and attention to them drawn in the Reports for 1915 and 1918. A paper read on them by H. Krishna SASTRI at the first 'All India Oriental Conference' in 1919. Mr. K. V Subrahmanya Aiyar again read a paper on the same subject at the third session of the conference in 1924. Both of them assumed that there were some Tamil words occurring in them. The records appear to be Prākṛitic. There is no warrant for assigning the third century a. c. for any Tamil inscription.

Interpretation of the Records :

- Pp. 364-66 (I) Maruḡāltalai Inscription.
P. 366 (II) Ānaimalai Inscription,

- P. 367 (III) Tirupparankumram Inscriptions.
 Pp. 367-70 (IV) Ariṭṭāpatti Inscriptions.
 P. 370 (V) Between Kīlūr and Kilavalavu.
 P. 370 (VI) Karungalakuḍi Inscription.
 Pp. 370-71 (VII) Muttupatti Inscription.
 Pp. 371-72 (VIII) Siddharamalai Inscriptions.
 Pp. 372-73 (IX) Koṅgar Puliyangulam Inscriptions.
 Pp. 373-74 (X) Aḷagarmalai Inscriptions.
 P. 375 (XI) Sittanavāsala Inscription.
 P. 375 (XII) The Uṇḍāṅkal a Inscription.
 P. 376. Conclusion .

(1) Mr. Krishna SASTRI gave a wrong lead by identifying certain of the groups of letters as Tamil words. He failed to reconcile how Prakrit grammatical forms could be found side by side with those in Tamil.

(2) Mr. Subrahmanya AIYAR made a mess of the whole lot of the inscriptions acting on the wrong lead given by Mr. SASTRI concerning the existence of Tamil words. He took undue and unwarranted liberty with them; he cut off vowels as well as consonants, added others, twisted some more, made wrong grouping of the letters, tried to force meanings into the words he had created, and when he failed to draw any sense out of them, he was satisfied with saying that they are all proper names, names of persons or places.

These Brāhmaṇ epigraphs contain a form of Prakrit described by the Prakrit Grammarians as Paisāci. The Pāṇḍya country, according to these grammarians, is a tract where the prevailing language is Paisāci. These inscriptions conform to their statement in a remarkable manner.

Interpretation of the above mentioned records by C. N. RAO.

(I) *Veṇḍi Kōṭipāna Kuṭupitā Kālakaṇṇanam*. The Kālakaṇṇanam or building caused to be cut for (or by or belonging to) the people, the Kasyapas.

OR

Veṇḍi Sīpāna Kuṭupitā Kālakaṇṇanam. The Kālakaṇṇanam or building caused to be cut or built by a woman—follower of the Buddhist Vinaya doctrine, (or a

woman whose personal name was Vagāki or Vaināyaki. The second meaning seems to me more probable.

II. *Ivaku-nāṭṭu-ṣu Uttuyula-pōtana-tānā Eri'aritānā, Atāntuvāyi 'a—raṭṭha Kāyipaṇā*. The gift(s) of the sons (grandsons ?) of Uttuyula belonging to the Airāvata subsect of the Kāśyapas of the Atāntunayika-rāṣṭra and (who had come) from Ivaku-nāḍu.

III. (A) *Ērukotūra Ila-Kutumpikānā pōṭalāyanā*.

(B) *Ceyatālaya-cayanā neṭu cātanā*.

The establishment of *Caiṭyas* and groups of *Caiṭyas* of (to, by) the citizens of Pōṭāl, the dwellers of Ceylon, of Erukōṭūra.

VI. *Kāṇiyānā natā siri-yaku'anā dhamāma ; itanatiṭha cāṭṭhiyanā sū'akānā ḷāna Cāṭikānā tānalāya ; cāṭikānā ce'ya pāṭiya*.

The gift of the prosperous *yaksas*, the accountants ? the gift of the Śreṣṭhins or Chiefs of the wandering traders of Ceylon who have camped here ; the '*Caiṭya-pāṭika*' or relic monastery of (built by) the merchant-chiefs.

(B) *Karaṇṣira n(o)ta siri-yaka-(rā)*

(C) *Cāna tārtiāna Kotupṭonā*

(D) *Viṣa-aṭṭaya mikamatāko(pō) tira (Ya) Kāstti Ka'a (rete) la Sātānāpīṇakā Kotupṭonā*

The daughter-in-law of the king (honorific plural used) who had got this cave excavated and cut the daughter of Yaksastri (proper name) a '*piṇḍika*' or '*yaksini*' had thus done for all the congregations of wandering merchants as an afternoon (resting place).

V. *Upāca'a pōta natṭalā voccoḷotu pāṭi'ti* The monastery that the instructor of pancers, the son of the teacher, got cut.

VI. My reading is the same as that of Mr. Krishna SASTRI.

(E.) *ṭhu ya rū ra a ri ti nā pāṭi Skt.* "Ethuyarura Haritanam Pali (ki ?)

Ethuyarura may be the name of a village.

VII. *Vinatai'ūra caya'a lēna Kāviya*.

The small hollow cave-monastery of vinatai'ūra.

VIII. My reading is the same as that of Mr. Krishna SASTRI, except that I would read the *Dhum G as ti* with Mr. ARYAR.

(A). *Potinaūra'a tānā*

The gifts of the village Pōtina'ūra.

(B) *Kuvirā'ana tai*. The gift of the sect called The Kuberas. *Veyā'a tānā*.—The gifts of the merchant or cultivator.

(C) Same as B.

(D) From this, the lines run one into another.

(D) and (E). *toḷoḷa'a*—

The gifts made to the congregation of Buddhist monks and nuns.

(E) and (F) *'ariyati'ana tai*—the Gift of the husband-women.

(F) and (G) *Irāvata Mātirā'ana tai*, The votive offering of the mothers of the Irāvata sect.

(G) & (H) *Visuvānā Cānatānā tai*.—The votive gift of the people of all the villages.

(H) & (J) *Cānatāna ana tai* "another gift of the villagers".

(J) *Venatāi tānā*—The gifts of Vinata (or of a devotee).

IX. My reading is the same as that of Mr. Krishna SASTRI, except that I think it is possible that his reading 'tu' may be 'tta'.

(A) *Kuṣṭha kotupiliṅgānā āpācā' ana* (ū pātuva āpācā'nā'a) had this excavation cut for the treasure.

(B) *Pakānā'ura pot(a) tānā pūjanā utānāc pōnā*.—The gift of the elders of Pākanaūra for the good (welfare, upkeep) of the 'baskets of books' (the collections of the sacred Buddhist scriptures) of the boys or pupils (the collection of sacred books or scriptures which have been displaced, or got confused in arrangement).

(C) *Kṇṇu Koṣṭhaka itānani nā-cetta'a tānā enā*—The apartment for the benefit of the library; the cave, the gift of Jnanaśresila.

X. My interpretation follows Mr. Krishna SASTRI's readings—

(A) *Mātharaki-pūtrāṅgam* (*Pautranām* (?), *potānām* (?)) *Kulapānām ādānāya/asthānāya* (?) *āsthānāya* (?) *dānām*. The gift of the sons (grandsons ?) of Mathariki, the heads of the guild (Kula), for good (for the guilds ?)

(B) *Mātātirai-ko papu vaṇikānā*—

The gift for the guild of Mathariki, given by the chiefs of the villages of the merchants.

of Pulikeśin II. Pāṭsika (Halasige) Puṭigere or Lakṣmeśvara, Koppal or Koppananagara (Kolappam or Koppam), Okkunda near Palasige Kisuvolal or Paṭṭadakal (near Aihole and Koppal) and Badami were centres of Jainism and Jaina culture, where budding Kannada language was nurtered by the Jaina poets and philosophers. Inscriptions—

P. 4 No. 3.—Ādūr Hangal Taluk ; Dhārwar District of 750 A.D. grant made to a *Jinālaya*, mentions Vinayanandi of the Parāśuragaṇa--Vāsudeva-guru and Prabhāchandra.

P. 40. Baladeva, Vāsudēva, Khaṇḍali and Mūlabhadra are Jain deities. The commerce of the Deccan and South India was captured by the Jains in the early period.

P. 63. Bādli, Saundatti Taluk, Belgaum Dist. on a pillar in Chidambareśvara temple.

Records a gift of house-sites and oil-mill made to Gaṅga—Kandarpa Brahma-jinālaya. Mentions Permadiya-basadi.

P. 75. Bādli Saundatti Taluk, Belgaum dist. On a stone in the Narayana Temple A.D. 1210. Mentions Jaina-saints : Mahāmandalāchārya Mādhava-Bhaṭṭāraka, Vinayadeva, Kīrtibhaṭṭāraka, Jinadeva, Kanakaprabha of the Yāpaniya sangha and Śrīdhara-traividya.

Pp. 83-84. Kaikini Bhatkal Petha, North Kanara dist. Hero-stones near Jain Basti of ? A.D. 1398.

Pp 88. Bhatkal Bhatkal Petha, North Kanara dist. Inscription stone in the Pārśvanātha temple, A.D. 1408. Records heroism of Mallirāya son of Haivarasa and brother of Sangama-bhūpa lord of the town of Hādavaḷli.

P. 90. Bhatkal, Bhaṭkal Petha, North Kanara Dist. Slab behind the shrine of Pārśvanātha in the compound of Hirebasti A.D. 1408 ?

An epitaph (*msidhi*) set up by Mahāmaṇḍaleśvara Sangiraya, son of Haiva-bhūpa and Bhaṭrādevi (of Hādavaḷli) commemorating death of Bhairadeva.

P. 92. Kaikini Bhatkal Petha, North-Kanara dist. Hero stone near Jain Basti A.D. 1415. Set up in memory of Mābunāyaka who fought on behalf of Mahāmaṇḍaleśvara Sangiraya of Nagire.

P. 93. Kaikini, Bhatkal Petha, N. Kanara dist. In the Pārśvanātha Basti. A.D. 1417 ? Grants made to the Pārśvanātha basti of Kaikini. Mentions Vidyā-nanda pati and the three bastis of Sirali, Kaikini and Maṅki,

P. 99. Kaikini, Bhatkal Petha, N. Kanara Dist. near Jain *Basti*, A.D. 1423. Hero-stone commemorates the death of Tammanāyaka servant of Mahāmaṇḍalesvara Kēśavadeva—Odeya of Nagire.

P. 102. Kaikini Bhatkal Petha, N. Kanara dist. near Pārśwanātha *basti* A.D. 1422. Hero-stone in memory of Sangana-Nāyaka.

P. 106. Hāḍuvaḷli Bhatkal Petha, North Kanara Dist. in *Maṭhada basti*, A.D. 1423, in memory of Isaranna-nāyaka.

P. 110. Kaikini, Bhatkal Petha, N. Kanara dist. near Jain *baṭi Vṛagal* inscription in memory of Kāṭisvaranāyaka.

P. 113. Hāḍuvaḷli Bhatkal Petha, N. Kanara dist. at Hire *Basti* A.D. 1423. Records death of Mānikasēna the preceptor of Saṅgabdhūpa. The monk ended his life by observing the *Sallekhanā* vow.

P. 117. Kaikini Bhatkal Petha, North Kanara Dist. near Jain *Basti* A.D. 1430. Hero-stone in memory of Isarannāyaka.

P. 120. Kaikini Bhatkal Petha, N. Kanara dist. in the compound of Pārśvanātha *Basti* : A.D. 1432 ? Records gifts made to Pārśvadeva of the *basti* at Kaikini made by (1) Seven Jannis, (2) Isarannāyaka, and (3) by Bhairavadeva—Odeya, (4) Sāti setti and Gummata deva and (5) Mayilunāyaka.

P. 124. Hāḍuvaḷli, Bhatkal Petha, N. Kanara dist in *Maṭhada Basti* A.D. 1422. Hero-stone in memory of Kotiyaṇṇā.

P. 135. Kaikini Bhatkal Petha, N. Kanara dist. near Jain *Basti* A.D. 1438. Hero-stone in memory of Tirukunāyaka.

P. 144. Kaikini, Bhatkal Petha, N. Kanara dist. near Jain *Basti* A.D. 1462. Hero-stone in memory of Siriyaṇanāyaka of Āṇevaḷli.

P. 146. Kaikini, Bhatkal Petha, N. Kanara dist. A.D. 1471. Hero-stone in memory of Bemmanāyaka.

P. 149. Kaikini, Bhatkal Petha, N. Kanara dist. near Jain *Basti* A. D. 1481. Hero-stone in memory of Kalanna-nāyaka, Bhairunāyaka and Tammanānāyaka who encountered with the Turaka (moslem) force.

P. 151. Kaikini, Bhatkal petha, N. Kanara dist. near Jain *Basti* A. D. 1481. Hero-stone in memory of Devanāyaka and his brother Raṇagabhināyaka resisted a Mohammedan army and lost their lives,

P. 154. Kaikiṇi Bhatkal Petha, N. Kanara dist. near Jain *Basti* A. D. 1484.

Hero-stone refers to Arjunāyaka a terror to the traitors.

P. 156. Kaikiṇi Bhatkal Petha, N. Kanara dist. Front face of the Bronze hollow block of the *Manastambha* from Hire-*Basti* at Hāḍuvaḷḷi now in the Kannada Research Museum A. D. 1484 Grants made to Chandrananātha-griha by king Sālvendrakshitipa who is introduced as a bee on the lotus feet of *Paramaguru* Panditārya. This king constructed the temple of Chandra Prabha at Hāḍuvaḷḷi and set up the bronze and manastambha.

P. 159. Mūdabhatkol, Bhatkal Petha, N. Kanara Dist. stone lying in Ambalakatti A. D. 1490 An epitaph recording death of Mahāmandaleśvara Chennarāja younger brother of Haivarāja and son of Gururāyendra and Viradevi. Refers to the building of a beautiful mansion with halls and rooms for the monks in front of the *basti* by Virāmba queen of Gururāja. Mentions the death of Devarāja, elder brother of Chennarāja who took *dīkṣha* and then performed *Sellekhana*.

P. 162. Kaikini, Bhatkal Petha, N. Kanara Dist near Jain *Basti* A. D. 1494. *Vīragal* in memory of Bhairana

P. 165. Kaikini Bhatkal Petha, N. Kanara Dist near Pārśvanātha *Basti*.

Hero stone in memory of Tammināyaka.

P. 167. Kaikiṇi, Bhatkal Petha, N. Kanara dist. in Honnekkalu A. D. 1522. Hero-stone in memory of Hadana Higgade.

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SEN, Benoy Chandra.—*Some Historical aspects of the Inscriptions of Bengal*. Calcutta, 1942.

P. 49. Mahāvira's journey in the Lādha country described in Ācārāṅga-sūtra.

P. 53. Mahāvira's cold reception in Western Bengal, he stayed in Paṇita-bhūmi, according to *Kalpasūtra*—its identification.

P. 60. Mahāvira spent some time in Asthikagrāma, according to *Kalpasūtra*

P. 231. A Paharpur inscription (E. I. XX, 59) mentions donations for the Jain *Vihāra* of the preceptor Guhanandī in Vaṭa Gohāḷī, a village in Pausḍravara-dhāna.

- P. 295. The Jaina *Harivamśapurāṇa* composed in 783-84 A. D.
- P. 364. Date of the inscription on the Jaina temple at Bargaon.
- P. 455. A suggestion that the senas of Bengal were connected with the Senas of Dhārwar, who were Jinas.

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Ayyar, V. VENKATASUBRA.—*South Indian Inscriptions*. (Ar. Su. of India) Vol. XII. The Pallavas, Madras, 1943.

P. 2. No. 5. Vilavatti grant of Simhvarman: The king collected taxes from metal and leather workers, cloth-dealers, Ājivikas (Jains), weavers, gamblers, barbers etc. The village Vilavatti in Muṇḍa-rāshṭra has been identified with either Varvuruor with Vilavalūru, both situated in the Kovur Taluk of the Nellore dist.

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A. N. UPADHYE.—*Tavanidhi and its Inscriptions*. (J. A., X, 1, Pp. 49-51, Arrab, 1944; also J. A., XI, 2, Pp. 15-16, Arrab, 1946).

This note describes Tavanidhi (Dt. Belgaum) and puts together references to this holy place from earlier literature. Further, inscriptions on the statues in the local temples are deciphered and discussed in details.

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SIVARAMAMURTI, C. *Indian Epigraphy and South Indian Scripts*. *Bulletin of the Madras Govt. Museum*—No. 4, Madras, 1952.

P. 4. Settlement of disputes between a Vaiṣṇava feer and a Jaina teacher mentioned in a Vijayanagar inscription.

P. 5. The sister of Rājārāja, the queen Kundavai, was responsible for a Jain temple at Tirumalai. King Devarāja built a Jain temple—these are examples to show friendly interest. The Kings took in the various religions other than their own.

P. 11. Khāravela a great contemporary of the Sunga, Puṣyamitra, and Śātakarpi, the powerful Śātavāhana sovereign; his qualities and achievements etc. described.

P. 13. Khāravela made the gift of the golden *Kaṭpataru*, portrait of Mahendravarman and his queen at Sittannāvāsai.

P. 16. The earliest example of Saraswati yet found in India in a headless image from Mathura with an inscription of about the beginning of the Christian era—Fig. 2.

P. 25. The symbols, Svastika and Śrivatsa in Hāthigumphā inscription of Khāravela suggest *svastiśrī*, a form which in actual writing marks the beginning of Chālukyan grants स्वस्ति श्रीमत् etc. This is in addition of the brief salutation to the Jinas.

P. 26. Salutation to Jinas begins all Jain inscriptions which abound in the Canarese country and Northern Gujarat.

P. 28. Early legendary ancestor mentioned in Khāravela's inscription.

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Raj Bali PANDEY.—*Indian Palaeography* Banaras, 1952.

P. 4. *Samavāyāṅgasūtra* & *Pannavanāsūtra* refer to the tradition of the antiquity of writing in India.

Pp. 22-23. The names of 18 scripts according to the Jain Sūtras

P. 78 Silver plates inscribed with 'namokāra mantras' & *ṛṣi-mandala-Yantra* in Jain temples.

Pp. 129-130 First specimen of a puri eulogy in the Hāthigumphā inscription of Khāravela fully given

P. 149. The earliest invocation occurs in the Hāthigumphā inscription of Kāravela—*Namo arhantānam* & *namo Savasiddhānam*.

P. 152 The Jain inscriptions, invoke one of the Tirthankaras, some Jain saints or the Jain creed.

P. 169. Eulogy & Benediction in the Khāravela inscription.

P. 176 Dating and Eras—Viranīrvāṇa samvat.

P. 177. Mahāvīr or Vīra Nirvāṇa Era. 527 B. C.

P. 182. Regnal years of Khāravela.



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R. S. PANCHAMUKHI.—*Karnatak Inscriptions. Vol. III, Pt. I* Karnatak Research Inst., Dhārwar, 1953.

Pp. 19-20. 9. No. 79 of 1939-40, Bastimakki, Bhaṭkal Petha, N. Kanara District.

Stone standing near the *Basti* A. D. 1538. A composite record of four grants—Kanarese. After paying a tribute to Jinas order, this record invokes the blessings of Supārśva Jineśvara on Krishnarāya. Mentions installation of the image Supārśva as the *chaityālaya*, constructed at Kannanabalira and making of a grant for worship of the deity, and feeding the ascetics. The second grant relates to the renovation of the *Basti*. The third grant mentions grant of land to the *Basti*; the fourth a gift of land to the same *Basti* for the worship & daily feeding of the Jain monks.

Pp. 20-28. Text.

Pp. 29-30. 11. No. F 74 of 1939-40. Kaikani, Bhaṭkal Petha. Slab standing in Pārśvanātha *basti*—A. D. 1542. A composite record of several gifts made to Pārśvanātha deva of the *basti* at Kayikani of the reign of Mahāmaṇḍaleśvara Krishnadevarasayodeya.

The first grant made by Nemichandradeva for the milk-bath of the Tirthankara image. The second one was made by Pārśvadeva, the pupil of Nemichandradeva of the Balāṅkāragana for the god's milk-bath. The third grant—a piece of land for the same *basti*.

Pp. 30-36. Text.

Pp. 36-37. 12 No. 75 of 1939-40. Bhaṭkal, Bhaṭkal Petha, N. Kanara Dist. Hero-stone near Pārśvanātha *Basti*—A. D. 1542. Text.

Pp. 40-50. 14 No. 77 of 1939-40. Bhaṭkal, Bhaṭkal Petha, N. Kanara Dist. Stone standing in the Pārśvanātha temple. A. D. 1545. Of the time of kind Sadāśivarāya of the Salva family, erection of a superb Jain temple of Pārśvanāth and a *Mānastambha*. Text.

Pp. 50-59. 15 No. 78 of 1939-40. Muda Bhaṭkal, Bhaṭkal Petha, N. Kanara Dist. Slab standing in Ambalkatti. A composite record of several gifts—grant of land to the *Chauvise Tirthankara basti* of the reign of Mahāmaṇḍaleśvara Channadevi Ammanavarū. Text.

Pp. 59-65. 16. No. 79 of 1939-40. Mavalli, Bhaṭkal Petha, N. Kanara Dist. Stone standing in "Hannehakkalu" A. D. 1547.

Mahāmaṇḍaleśvara Saluva Krishnarājavodeya. Erection of a new *Chaityālaya*; gift of land for daily and occasional service in the temple. Text.

Pp. 65-71 17. No. 80. of 1939-40. Bhatkal, Bhatkal Petha, N. Kanara Dist. Slab standing in the compound of Banda *Basti* A. D. 1556. Records : Bhatkal a town of palaces and Jina shrines. Vardhamāna Jina who had been worshipped by Sangi-rāja and Krishnadeva. Reference to Chenna Bhairava Mahādevi, daughter-in-law of king Krishnadeva; Virāṇa-nāyaka, a brave general of Bhairadevi; poet Vardhamāna-muni (who composed a portion of the record in Sanskrit). Text.

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H. V. TRIVEDI.—*A Further Note on the Indragarh Stone Inscription.* (Ind. Hist. Cong. 17th Sess., Ahmedabad). 1954.

P. 100. Indragarh, in the Mandasor district of Madhya Bharat; some Jain antiquities discovered here and in the neighbouring regions—Hinduism and Jainism were harmoniously and concurrently flourishing here without any dispute among them.

792

B. S. L. Hanumantha RAU. *Importance of Sannigandla inscription dated A.D. 1318*, (Ind. Hist. Con. 17th Sess., Ahmedabad),. 1954.

P. 246. The inscription and the place from which it is obtained (on a hill near Sannigandla in Palned Taluq.—the temple of Narasimha known as Singarutla *devalam*) describe three stages in the religious history of Medieval Andhra. The mutilated Jain sculptures indicate that the place had once been a resort of the Jains. The early Kakatyas were Jains. (The Kakateyas of Warangal, P. 3 & n 5) then Jainism, flourished, Kakteyas coming under the influence of Śaivite teachers; Jains could not resist the onslaught of militant Śaivism; Telugu works like *Basava-purāṇam* (6th Canto lines 170-200) of this period, vividly described the destructions of their settlements. The Kakatyas guilty of connivance at the barbaric cruelties perpetrated by the Śaivites. (*Andhrulacharitra* by C. VEERBHADRARAU, Vol. 2).

793

G. H. KHARE.—*A Note on Three Copper-plate Grants*; (Ind. Hist. Cong. 17th Sess., Ahmedabad). 1954.

P. 134. The first issued by Vijayāditya Chālukya of Badami in Śaka 627; donee a Jaina Āchārya of a temple at Kundilli (Kundal S. Satara, Bombay) belonging to the Kāsthāchārya tradition to which belonged Vimalakīrti also.

The second issued by Rāshtrakūta Govinda III in Śaka 717 ; the donee an āchārya belonging to the Kāshṭhachārya tradition.

The third issued by Mayuravarman of the Kadamba dynasty of Vanavāsi, in the Vijaya *samvatsara* falling after Śaka 1200 ; homage to Jain goddess Ambikā and grant of a village Udumbaraja (Umbraj, north Satara) to Guṇadeva, the pupil of Śrīpala.

These grants throw light on the Jain establishments of the two Satara districts.

794

D. C. SIRCAR.—*Two Śailodbhava Grants from Banpur*. (Epi Ind. Vol. XXIX, 1951-52 Delhi, 1954).

P. 38 Grant of Dharmarāja Manabhita of the Śailodbhava family of Kongoda in modern Orissa, he seems to have flourished about the close of the 7th century and the beginning of the 8th (circa 695-730 A. C.). The donee was a Jaina (?).

P. 40. Monk called *eka-īṣa* (possibly one who has taken a vow to wear only one piece of cloth ; Cf. *Eka-Chivara*) Prabuddhachandra who was the disciple of the arhadāchārya (the most venerable teacher) Nāsichandra. The grant seems to have been actually made in favour of a deity or religious establishment in the residence of Prabuddhachandra. This is suggested by the expression *bal-sattra Charu-pravartkanaya*.

795

B. Ch. CHHABRA.—*Epigraphical Notes, Chandrabandi Rock Inscription, Śaka 803*. (E. I. Vol. XXIX, Part V, for 1952, Pp. 134-35). Delhi, 1955.

The inscription edited by C. R. Krishnamachari. (The Kannada Inscription of Kopbal, Hyderabad Ar. Series, No. 12, Cal., 1935).

It is a Kannada record and pertains to the Jain faith. Chhabra corrects a few mistakes in the translation of the last two lines in Sanskrit ; Indra in Sarvvanandindra is not to be equated with Bhaṭṭār in Sarvvanandi-Bhaṭṭār that occurs in the Kannada portion. The word 'indra' refers to Indra, the god of rains.

P. B. DESAI—*Two Jaina inscriptions in Tamil*. (Epi. Ind. Vol. XXIX, 1952. Delhi, 1955, Pp. 199-203).

Inscription I : It is engraved on a boulder of the hillock Andimalai near Cholvandipuram (Tirukkovitun Talug, S. Arcot Dist). The boulder forms a cavity—a natural shrine ; carved figures of Gommata and Pārśvanātha ; archaic sculpture of goddess Padmāvati (An. Rep. on S. I. Epi. for 1936-37, P. 61). Inscription—characters Tamil of about the 10th century A.C. Language Tamil ; it states that the *teṅṅam* was caused to be made by Śrīveli Kongaraiyar Puttaḍigaḷ. Text, note : *Putta* is the Tamil version of the Sanskrit name Buddha—Buddha is a term denoting higher status attained by an enlightened soul according to the Jaina philosophical concept (*Pravacamasāra*—Intro. P. XXXIV. Bombay 1935). Jaina inscription carved on rocks in the Tamil district (above Vol. IV. Pp 136 ff, *ibid*. Pp 140 ff, Mad Ep Coll Nos. 67-74 of 1905). The word *teṅṅam* means worship i. e. a group of sculptures for worship as indicated by the context, *Teṅṅam* also means deity worshipped privately in a house.

n. 5. Caves with Jaina relics—a peculiar aspect of Jainism in the Tamil Country. The hill tracts with natural caverns and rocky shelters had a great attraction for the Jain teacher and the devotee who transformed them into sacred resorts and centres of religious practices ; a large number of hill spots invested with Jaina relics has come to light (see—An. Rep. on S. I. Epi. for 1923 p. 3 ; above, Vol. IV. P. 136, Mad. Epi Rep for 1887, P. 3. etc.). From the association of the 'triple umbrella', which is a characteristic emblem of the Jina, with the rocky beds at Sedaramputtu in the N. Arcot Dist (An. Rep. on S.I. Epi. for 1939-40 to 1942-43 p. 11) it can now be safely asserted at least some of similar couches, popularly known as the 'Pañchapāṇḍava beds' found in a large number in many parts, were 'the creations of Jaina monks for a detailed description of these relics, see—Proc. and Tans. of Thurd Oriental Conf., Pp. 275 ff.

Pp. 201-203. Inscription II This epigraph (No. 416 of 1929, Mad. Epi. Rep. for 1929 p. 88) is incised on a beam in the temple of Ādinātha at Ponnur (Wandimarh talug N. Arcot Dist.). Script—Grantha and Tamil, Language Tamil ; Śaka 1655 (1733 A.C.). It lays down a rule for the guidance of the Jainas of Svarnapura (Ponnur)—they should take in procession the images of Pārśvanātha and Jvālāmālīni every Sunday for being worshipped on the occasion of services to Helāchārya on the Nilagiri hill. (Ref. An. Rep. on S. I. Epi. for 1928-29 p. 88 ; *ibid* for 1928-29, Nos. 415 and 417 of App. B ; above Vol IV, Pp. 136-37 and the plate).

Text. Note—one more Epi. an archaic inscription from Pāñchapāṇḍavamalai, dated in the 50th year of the Pallava King Nandipottarasar, which speaks of the creation of an image of a Golden *Takṣhī* on the hill. Evolution of the *Takṣhī* worships. Images of *Takṣhī*, like those of the Jinas, were installed independently in shrines. Helāchāryā (Elāchārya) of the Dravidagana, inventor of the cult of Jvālāmālīni. An inscription at Sedam in the Gulbarga Dist (Hyderabad) States mystic rites for propitiating jvālāmālīni.

797

P. B. DESAI.—*More Inscriptions at Ablur*. (Epi. Ind. Vol. XXIX, 1952) Delhi, 1955.

P. Ablur, a village about six miles north of Hirekerur headquarters of Kot Taluk, Dhārwar District. The activities of Ekāntad Rāmāyā, the militant protagonist of the Śaiva upheaval, are centered in the temple of Someśvara, this temple contains an inscription above a panel of sculptures depicting the scene of Rāmāyā's encounter with the Jains as described by Fleet (above vol. V, pp. 260-61). Text, Translation—The sculptures depict the scene of a Jina placed horizontally ready to be broken. The Text, Translation. Ekāntada Rāmāyā breaking the image of Jina and setting up the Śivalinga Ekāntada Rāmāyā.

P. 143 N I.—His persecution of the Jainas. A parallel instance from the neighbouring province. With the ascendancy of Jainism the Jainas of the Tamil country were persecuted and the scenes of such persecutions are depicted in sculptures on the walls of the Temple at Tiruvattur in the N. Arcot, Distt. (An Rep. on S.I. Epi. Ind. 1923 p. 4).

N. 4.—In the wake of Rāmāyā's victory conversions for Jainism to Śaivism took place on a mass scale according to the *Ablur-Charitra*.

P. 144 By the middle of the 12th century Karnatak witnessed the upsurge of a great religious movement emphasising the superiority of God Śiva and his devotion. The Kalachuri usurper Bijjala a protagonist of the orthodox Brahmanical creeds. Harihara's *Basavarājadevara Ragale*—conflict between Bijjala and Basaveśvara. The theory of Jaina leanings of Bijjala exploded (above vol. XXI, Pp. 9ff and 17 Arjunavada inscription).

P. 144. Besides Rāmayya and Basveśvara, other sponsors of the Śaiva movement—their aggressive activities contributed to its success; Vīra-Goggideva—a fire to the Jaina scriptures and a death to the Jainas (Bom. Kar. Collection No. 207 of 1928-29; An. Rep. on S.I. Epl.). Viruparasa pulverized the Jaina temple (Bom. Kom. Col. No. 68 of 1929-30).

798

N. Lakshminarayan RAO —*Talagere inscription of Jayasimha*, (Epi. Ind. Vol. XXIX. 1952) Delhi, 1955.

P. 207. The Alupas-feudatories of the Chālukyas (W. Chālukya of Badami); were even matrimonially connected with the Chālukyas. The Alupa Chief Chitravāhana married Kumkuma-Mahādēvi, the sister of the Chālukya monarch Vijayāditya. King Vijayāditya made grant at the request of Chitravāhana to the *Jinabhanas* at Purigere constructed by this lady.

799

D. C. SIRCAR.—*Inscriptions from Bihar*, (Epi. Ind. Vol. XXX, 1953). Delhi, 1956.

P. 84. Kauleśvari Hill Inscription of Vishnugupta. Existence of some inscriptions on rocks and boulders on the top of the Kuluha or Kauleśvari Hill under the Hunterganj Police Station in the Hazratnagar Dist. The hill stands about 6 miles from Hunterganj—the hill is full of Brahmanical, Buddhist and Jain relics, copied all the inscriptions found there (in 1954).

On a rugged boulder broken two lines of writing, of 7th or 8th century A.D. It refers to a Satra near its findspot which was associated with a Chief named Poyarāja, a feudatory of Vishnugupta (Later Gupta dynasty). Difficult to determine the real significance of the word *satra* (*sattrā*) some of the meanings are asylum, hospital, a tank, munificence. The word is now used in the sense of 'a house where free food is distributed'.

800

K. A. Nilakanta SASTRI and T. N. SUBRAMANIAM —*Tingalur Inscription of Kottan Vikramachola*, Śaka 967 (E. I. Vol. XXX, Part, VI, Pp. 243-49, for 1954). Delhi, 1957. I—Plate,

Tingalūr, a small village about 7½ Miles north-west of Perundurai in the Erode *Taluk* of the Coimbatore District, and forms along with Vijayamangalam, another village about 4 miles to its south, one of the few Jain centres in the Tamil country. It contains the Jain temple of Pushpanātha. The antiquity of the village dates from the 8th or 9th century. Inscription engraved on the door post of the kitchen in the Jain temple Tamil language and script. Dated in Śaka 967 (1045-46 A.D.) and 40th year of the reign of king Vikramachola who bore the epithet Kō-nāttīān. The object of the record is to register the construction of a new *mukhamandapa* in Chandravasti. Text and translation given and plate also.

801

H. K. NARASIMHASWAMI.—*Koneki Grant of Vishnuvardhana II*, (E. I. vol. XXII, Part II, for 1955, Pp. 76-77). Delhi, 1957.

The object of the grant is the gift of village of Koneki in Paṭṭirāshtra by Mahārāja Vishnuvardhana to Vidūsarman of the Parasara gotra. Koneki was situated in Paṭṭirāshtra (modern Palnad)—Paṭṭi connoted, in Tamil literature, a place of worship, especially of the Buddhist or Jain sect.

802

N. P. CHAKRAVARTI —*Brāhmī Inscriptions from Bandhogarh, 5 plates*, E. I. Vol. XXXI, Part IV, for 1955, Pp. 167-186) Delhi, 1957.

Inscriptions in Brāhmī characters discovered at Bandhogarh in the former Rewa State in Vindhya Pradesh. Bandhogarh, the old capital of the Baghelas. Over 50 caves were discovered in this area, most of which are artificial.

P. 172. These caves were religious donations. But what was the religion of the donors? Of the three principal religions of the time, viz., Buddhism, Jainism and Brahmanism, the first can safely be ruled out. They may be Jains also seems doubtful. None of the donors is called a *śrāvaka* or *upāsaka*, nor is there any mention of a teacher or *Arhat* as one would expect even in early Jain inscriptions. In one of the caves in the Ganesh Pahar are two bas-reliefs—in one are found figures of several animals crowded together and a short inscription which reads *mugava-selo*, i. e. *mrigaya-saila* or 'the hill used as a hunting ground'. It is hard to imagine a Jain religious establishment depicting such a scene. On an adjacent pillar is found the name Jarāsandha. If this also is meant to be a label, one would expect a scene from the *Mahābhārata* depicted here. The conclusion—these caves were,

P. 173. Brahmanical, Śaiva origin is suggested; because inscription (No. XII) clearly reads Śivabhatka(ka) and on the jamb of the first entrance to the left of the same cave are two clear letters reading Śiva, on Jain would have such names or engrave such records in any of their religious establishments. Three caves to the south-east of Gopālpur—in one of them is a partly effaced standing naked figure which I though may be that of a Tirthankara or Jain saint, but it may very well be that of a Śaiva saint. If my assumption is correct, then these would be the earliest rock cut caves dedicated to Śaiva worship. Before the discovery of these caves, the earliest and perhaps the only caves dedicated to Śaiva were those at Udayagiri in Madhya Bharat, belonging to the time of Chandragupta II.

Text of inscription, translations and plates given.

803

D. C. SIRCAR.—*Jain Inscription from Shergarh, V. S. 1191*, I—plate (E. I. Vol. XXXI, Part II, for 1955 Pp. 81-36). Delhi, 1957

Sher Shāh Suri, the Afghan emperor of Delhi (1539-45 A. D.), is accused by Badauni and other Muslim historians of wanton callousness in destroying old cities for founding new ones on them—one of them being Shergarh, about 90 miles to the south-east of Kotah (Rajasthan), its ancient name being Kośavarddhana. There are two epigraphs—a great religious establishment of the Jains flourished at Kośavarddhana in the early medieval period.

The first of the two Jain inscriptions was discovered in the fort. An interesting feature of the inscription is that a squarish space, in the centre contains a *Padma-bandha* design—its full description given, the *Padma-bandha* points to the skill of the author of the stanzas as a Versifier (monk Varasena).

The inscription begins with the *Siddham* symbol and the passage *Om namo Vitarāgāya*, then follows eulogy of the Jina. Verse 16 says how a *mahotsava* (great festival) of the Tirthankara Neminātha was celebrated at the new Chaitya on the 7th of the bright half of Madhu (Chaitra) in v. s. 1162 (1105 A. D.). The 2nd inscription on the pedestal of the *Ratnatraya* image, was found in a temple outside the fort at Shergarh. The characters are Nāgari and the language is Sanskrit, influenced by Prakrit. It bears the date: v. s. 1191, Vaiśākha-sudi 2, Tuesday. Devapāla and Gunapāla—thakkura's son and others, all these persons caused to be made the *Ratna-traya* (i. e., the images of the three Tirthankaras viz., Śāntinātha, Kunthunātha and Aranatha) at Kośavarddhana.

Text and plate given.

804

D. C. SIRCAR, - *Two inscriptions from Guntur Dist.*, (E. I. XXXII, Part II. Pp. 84-86 for 1957), Delhi, 1959.

Velpūru Inscription of Aira Ma(na) sada : The king claimed to have belonged to the AIRA family. The rule of the Aira (Arya) family over the Guntur District and the adjoining area in the second A. D. is known for the first time. It is difficult to determine the exact relation of the Aira king mentioned above with the family of the Chedi—Mahāmeghavāhana king Khāravela of Kalinga. It is not impossible that Aira rule was established in the Krishna-Guntur region as a result of one of Khāravela's expedition in those areas, about the end of the first century B. C.

805

G. S. GAI.—*Shiggaon Plates of Chālukya Vijayāditya, Śaka 630.* (E. I. Vol. XXXII, Part VII for 1958, Pp. 317-24) (2 plates), Delhi. 1960.

These plates were discovered in the Shiggaon Taluq of the Dhārwar District (Mysore State). The set consists of five copper-plates. The characters belong to the southern class of alphabets. The language is Sanskrit. It belongs to the reign of Mahārājādhirāja Paramēśvara Bhaṭṭāraka Vijayāditya-Śatyāśraya of the Western Chālukya of Badami. The object of the record is to register some grant made by the king when he had gone to Banavasi in order to see the Alupa ruler Chitravāhana. The grant was made, at the request of Chitravāhana, to the Jain monastery, which was caused to be constructed by Kumkumadevi at Purigere. The date would fall on Monday 20th June, A. D. 707. The grant was issued when the royal camp was at Kisuvolai (identified with Paṭṭadkal in Hungud Taluq, Bijapur Dist.). Vijayāditya had a sister named Kumkumamahādevi and she caused to be constructed a Jain monastery called Ānesejjeyabasadi at Purigere (Ind. Ant. Vol. XVII, Pp. 35 ff.). Text given and also plates.

806

S. SANKARANARAYANA.—*Aivarmalai Inscription of Varaguna II, Śaka 792.* (E. I. Vol. XXXII, Part VII for 1958, Pp. 337-38) (1 Plate). Delhi, 1960.

Inscription engraved on the rock above a natural cave on the hill called Aivarmalai in the village of Aiyampālaiyam in the Palni Taluq (Madura Dist.) Characters—Vatteluttu, language Tamil. Date, 8th regnal year of Varaguna equated with Śaka year 792 expired. It records a gift 502 *kāṇam* of gold to the Jain

monk Śāntivira-kkuravar of Kalam, who was a disciple of Gunavīra-kuravaḍigal. The gift was for food offerings (*amī*) to the deities and for feeding (*śōru*) one Jain ascetic. Text given and I plate.

Notes 1-14. Tiruvayirai, 1 c. Aivarmalai had been a Jain hermitage in the 9th century A. D., but at present there is only a Gaṇeśa temple.

807

G. S. GAI—*Jalore Inscription of Chahamana Chachigadeva, V S 1331* (Epi. Ind. Vol. XXXIII, 1959.) Delhi, 1960.

Pp. 46-49 The inscription is engraved on a pillar in the building called *Topkhana*, originally a mosque built out of the materials from the local Hindu and Jain temples, at Jalore in the Jodhpur Division of Rajasthan. In Nāgarī characters and Sanskrit language, the date-Samvat 1331 (1274 A. D.). Refers to the reign of the *Mahārājakula* Sri Chachigadeva ruling at Javalipura. The object of the inscription is to record a grant to the God Mahāvīra in the Chamdana-Nihāra in the Jain monastery attached to the Nānakīya-Gachcha. The occasion of the grant was the *Aṣṭāhnikā* festival of Āsvayuja (Mirji Annarao, *Jaina Dharma*—Kannada, P. 572, Ind. Ant. Vol. VI, P. 26, text lines 15-17. Suc. Sat. P. 271) Mentions Dhaneśvara-suri. Text—31 lines.

808

V. P. JOHARAPURKAR.—*Veraval inscription of Chaulukya Bhima II*, (Epi. Ind. Vol. XXXII, 1959. Delhi, 1960), Pp. 117-120.

Inscription was found at Prabhā Pātan (Veraval) (now in Junagadh Museum). Language Sanskrit and characters Nāgarī of 11th or 12th century A. D. Description of the City of (Anahilla) pātaka, ruling King Bhima II (Chaulukya-1218 to 1243 A. D.). Line of Teachers from Kunda-Kunda of Nandisaugha; Śrīkīrti a prominent pontiff of the line, on whom the King conferred the title *Mandalāchārya*. Mulavasatika temple Anahillapura. Teachers who succeeded Śrīkīrti. Restoration of the temple of Chandraprabha at Prabhāsa at the instance of *Mandalaganin* Lalitakīrti, verse 92 of the inscription refers to a miracle associated with the image of Chandraprabha is found in Madankīrti's *Śāsanachaturmāsikā* (published by the Virasevā Mandir, Delhi) in praise of various Jain holy places. Kundakunda—his traditional date 1st century B. C., some scholars put him in the 2nd century A. D., his domicile was Konkondāla in the Anantapur Dist., Andhra Pradesh (I. M. S. Vol. XLVI, Pp. 1ff). Śrīkīrti referred to in this inscription, is mentioned in Śrīchandra's *Kaśhākosha*. (The struggle for empire P. 427). Śrutakīrti, the disciple of Śrīkīrti, said to have been honoured by King Bhoja (Parmara Bhoja. C. 1010-55 A. D.) and Gāngeya (Kalachuri Gāngeya. C. 1015-41 A. D.) The patrons of Śrī-

chandra were the grandsons of one Sajjana who was the *Dharmasthānagushthika* of King Mūlarāja of Anahillapura. The inscription testifies to the flourishing condition of Jainism in Gujarat in the reign of Bhima II, even after a set back received under the rule of Ajayapāta and Mūlarāja II. It also goes to prove that the Digambara sect continued to flourish in Gujarat even under the overwhelming influence of the great Śvetāmbara teacher, Hemachandra who is probably referred to in line 15 of our inscription.

Text in Nāgarī (25 lines).

809

A. L. BASHAM.—*Paliad Plates of Bhimadeva I, V S 1112* (E. I. Vol. XXXIII, Part VI, for 1960, Pp. 236-237) Delhi, 1960 (I Plate).

This set of plates was discovered at Paliad, a village in Eastern Saurashtra. The characters are Nāgarī. The date is v. s. 1112. Chaitra Su. 15 (end April, 1056 A. D.). The grant was issued when Mahārājādhirāja Bhimadeva was residing at Akasika-grama (Chaulukya of Gujarat, c. 1024-1066 A. D.). Grant made by the king in favour of the Jain monastery at Vāyada (Botad).

Text given and also plate.

810

D. C. SIRCAR.—*Davangere Plates of Revivarman, year 34*, (E. I. Vol. XXXIII, Part II for 1959, Pp. 87-92). Delhi, 1960. I plate.

A set of three copper-plates, it was edited in the A. R. of the Mysore Ar. Dept. for 1933, Pp. 109-116, plate XXII—Numerous mistakes. Early Kadamba characters, Sanskrit language. Date—the 34th regnal year of the early Kadamba king Revivarman, which fell about 524 A. D.

The inscription begins with a stanza in adoration of the *Sarvajña Sarvalokanātha*, since both these are well known names of the Buddha, the deity is identified with the founder of Buddhism; but the editor associated the verse with Jainism. The early Kadambas were Brahmanical Hindus, they had Jain leanings and many of their charters contain Jain adorations and were issued in favour of Jains or Jain institutions. The objects of the grant were the maintenance of worship in the *Siddhāyatana* and the increase of *Saṅgha*, but these are Buddhist religious institutions. Plots of land were granted at Asandi; Asandi has been identified with a village in the Kadur District of Mysore.

Text given and also plates.

P. SREENIVASACHAR and P. B. DESAI.—*Kannada Inscriptions of Andhra Pradesh, Andhra Pradesh Government Archaeological Series No. 3.* Hyderabad, 1961.

P. 12. No 33—Mahaboobnagar. 58 Pudur.

This inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Viṣṇumāditya VI from Kalyanapura (A. D. 1387).

It introduces the king's feudatory Mahāmandaleśvara Hallavarasa of Pundur, a Jain—with titles Master of the throne of Ayodhyā and Lord of Kembunkundurapura. This chief made gift of land, gardens, house, sites etc. to the Pallava *Jinālaya* of Dravida Sangha by laying the feet of his preceptor Kanakasena Bhaṭṭāraka.

P. 13. No. 35 —Mahaboob nagar. 60 Ujjili.

This inscription belongs to the reign of the Western Chālukya king Someśvara IV. It is dated Śaka 1089 (seems to be mistake for 1108).

It registers gift of the income derived from the tax Vaddarāvula and a tank with the adjoining land for offerings and worship etc. of the god in the Jain temple, called Baddi *Jinālaya* situated in the fort of Ujjivala, the capital of Kallake lagu Nadu. The gift was made after vaying the feet of Indrasena Paṇḍita, the priest of the temple, by Bhānudeva, the army officer of the same Nadu with the concurrence of Sauthare Kesavayya of the region

P. 13 No 36.—Mahaboobnagar. 61 Ujjili.

The damaged inscription refers itself to the reign of a Western Chālukya king whose name is lost. It is dated Śaka 888 which must be an error.

It registers gifts of land and flower-garden for worship and offering in the temple of god Chenna Pārśva called Baddi *Jinālaya*, for its repairs and for feeding the visiting ascetics male and female. The temple belonged to Dravida Sangha, Sena gaṇa and kaurūra gaccha. The gifts were entrusted into the hands of the priest of the temple Indrasena Paṇḍita, disciple of Vādirāja. Other gifts by the local mercantile community were also made to the deity.

P. 14. No. 39.—Medak. 3 Alladurgam.

The inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Viṣṇumāditya VI. It is dated Chālukya-Vikrama year 9 corresponding to A. D. 1084.

It registers a gift of wet land for feeding the ascetic in the Kirtivilasa Santi *Jinalaya* by the King's subordinate Mahāmandaleśvara Ahavamalla Permanadi, Kamaladeva Siddhānti received the gift.

Pp. 16-17. No. 45—Nalgonda. 43 Kolanupaka.

This record is engraved on the four faces of a pillar (*māna-stambha*). The entire record appears to belong to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI.

It registers gift of the village Panupura to the goddess Ambikā of the locality Ambaratilaka, by Mahāmaṇḍaleśvara Chālukya Ganga-permadi Kumara Someśvara at the request of Sāyimaṃya the army commander. Ambikā must be the *Śaṣanadevata* of the Jain Tirthankara Neminātha.

The inscription in its fourth face states that this pillar was caused to be erected in the shrine of goddess Ambikā by pergade Keśarāja, officer in charge of the religious establishment who was himself a devout Jain. It contains an account of the preceptors of Kanur gana.

P. 21. No. 56.—Raichur. 2 Kopbal.

This inscription is an epitaph, engraved in characters of about the 13th century. It states that it is the memorial in honour of the deceased Gurugala Bhandappa (?) lay disciple of the Jain teacher Chandrasena of Śrī-Kopana.

P. 21. No. 57.—Raichur. 3 Kopbal.

This inscription is dated Śaka 803 which corresponds to A. D. 881. It states that the Jain teacher Sarvanandi Bhaṭṭāra, disciple of Ekachattugaga Bhaṭṭāra of Kunda-Kunda lineage stayed in the Tirtha of the town, performing penance for a considerable time and expired by vow of *Sanyāsana*.

P. 21. No. 59—Raichur, Kopbal.

This damaged inscription engraved in characters of about 13th century, states that it is the *Nishidhi* memorial of the local merchant Paya (kanna) by disciple of the Jain preceptor who belonged to Mūlasaṅgha and Senagaṇa.

P. 21 No. 60—Raichur. 60 Kopbal.

This damaged inscription, engraved in characters of about the 15th century, refers to the carving of the foot marks of the Jain preceptor Devendrakīrti on the hill by his disciple Varadhamānadeva.

P. 22. No. 61—Raichur 7 Kopbal.

This inscription engraved in characters of about 10th century, states that the foot marks of the Jain preceptor Jaṭāvinganandi Āchārya were caused to be incised by Chāvayya.

P. 22. No. 62.—Raichur. 8 Kopbal.

This inscription refers itself to the reign of the Western Chālukya king Vikramāditya V and cites his first regnal year. This may be equated approximately to A. D. 1008 (not verifiable).

It states that the Jain monk Simhanandi belonging to Desigana and Kuṇḍakunda lineage expires under the vow of *Sallekhanā* fasting for a month. His disciple Kalyānakirti erected a temple in his honour.

Pp. 22-23 No. 64.—Raichur. 10 Kopbal

This inscription (datable to the 12th century A.D.) engraved on the pedestal of a Jain idol states that the image of *Chaurisa* Tirthankara was caused to be made and dedicated on the occasion of consumation of religious vows to the Jain temple erected by Mādana Danāyaka of Mūla sangha and Desiya-gana, by Bopana a resident of the holy town of Kopana and lay disciple of the teacher Māghanandi Siddhāntachakravarti. (Epigraph assignable to the 12th century).

P. 23. No. 65 —Raichur. 11 Kopbal.

This inscription (datable to the 12th century A.D.) engraved on the pedestal of a Jain idol, states that the image of *Pañchaparamesṭhi* was consecrated on the occasion of the completion of certain vows by Devana, the Senabova, a lay disciple of the preceptor Mādhavachandra who belonged to Mūlasangha, Desiyagana, Pustakagachha and Ingaleśvara-bali.

P. 25 No. 68 —Warangal. 15 Hanamkonda.

This inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI. It is dated the Chālukya Vikrama year 42—corresponding to A.D. 1117.

It states that Melama wife of Pergade Beta a counsellor of Prola, constructed a Jain temple named Kadalalaya *Basadi* on the top of the Anmakonda hill and bestowed a gift of wet land for the conduct of worship and other rituals therein (Ep. Ind. vol. IX, P. 256 ff).

Appendix. Pp. 29-30. No. 75. 3 Sedam.

This inscription refers itself to the reign of the Western Chālukya king

Tribhuvanatmalla Vikramāditya VI from Jayantipur. It is dated the Chālukya Vikrama year 48—corresponding to A.D. 1124.

This Jain epitaph introduces a distinguished Jain teacher named Prabhāchandra Traividya Bhaṭṭāraka who was the Superintendent of the holy place Virapura and belonged to Maḍuva-gana of Yāpaniya-Sangha.

Further, it states that the eminent three hundred *Mahājanas* of the *agrahāra* Śēdīmba constructed a temple for Śāntinātha Tirthankara and made gifts for the worship and other rituals of the deity.

Appendix. P. 30. No. 76 4 Sedam.

This inscription refers itself to the Western Chālukya king Bhūlokamalla Someśvara III (A.D. 1126-38). It extols the Jain teacher Prabhachandra Traividya Bhaṭṭāraka who was a distinguished scholar and successful disputant and the Chief Barmadeva who played a leading part in the foundation of the temple of Śāntinātha. See—No. 75 above.

812

D. C. SINGAR.—*Dhārwar plates of the time of Simhana*, (E. I. Vol. XXXIV, Part I, Pp. 35 & 40.) Delhi, 1961.

In this inscription two house-sites were given to some Brahmanas; in the boundaries mention is made of a Jain temple and a Jainalayapura.

In the village of Hērūru situated on the western bank of the river Venna in Beluvala-desa; the first house site was situated, to the north of the western Jain temple, the second house site lay to the north of Jainalayapura.

The river Venna is modern Bennihalla. Hērūru is near Hubli in the Dhārwar District of Mysore State.

Text : line 33—*paśchima-jīnalayād-uttaratah.*

line 36—*jīnalaya-purād-uttaratah.*

813

D. C. SINGAR and M. R. MAJUMDAR.—*Fragmentary Inscription from Dholka*, (E. I. Vol. XXXV, Part II for 1963; Pp. 89-94). Delhi, 1963.

This inscription was discovered on the back side of a slab of black granite stone, the front side of which contains an image of Vishnu in high relief. The

deity is now worshipped under the name of Ranchhodji in a temple at Dholka (Dhavalaka) in the Ahmedabad District. It is a fragment of a bigger one; the inscribed slab was cut into two parts at a later date for utilisation of a Jain slab for making the Vishnu image, points to the genuineness of the tradition regarding the anti-Jain policy followed by the successors of Kumarpāla who is himself said to have been a devout Jain.

The characters from Devanāgarī of about the 12th century A.D. The concluding stanza of the inscription states that it was a *prafasit* composed by the *muni* Rāmachandra (a pupil of the Jain polymath Hemachandra-sūri).

The main purpose of the inscription was to record the construction of the Udayana-vihāra by Udayana's son Vāgbhata (of the Śrīmāla community). Text given.

814

D. C. SIRCAR.—*Silver Coin of Vaiṣṇth-Patra Satakarni*, (E. I. Vol. XXXV, Part VI for 1964, Pp. 248-49). Delhi, 1963.

Its reverse legend, which has not yet been correctly read and interpreted, is of great importance, it throws new light on the Dravidian language and alphabet of about the 2nd century A.D. The legend has been read by Dinkar Rao (JNSI, Vol. XXI, Pp. 9-12) as *Arihanasha valo-danda-dha-Kanashatiru-Hatakanisha*. He explains *arihana* as 'the killer of enemies', Altekar reads—*arahana* (JNSI, Vol. XXI, Pp. 13-17) Altekar's interpretation *arahana* as *arhana*, 'the worshipful one', does not appear to be happy, because *arhana* really means 'worship' and not 'worshipful'.

The originals of neither of the two words of Dravidian origin used in the legend, viz., *arasan-arahana* and *makan-makana*, are now traceable in Telugu which was the mother tongue of the Sātavāhana kings called Andhra in the Purāṇas. The phonology and vocabulary of Telugu were much nearer Tamil in the second century A.D., seems to be clear from the occurrence of the two words in the Prākṛit legend on the coin under study.

815

D. C. SIRCAR and G. BHATTACHARYA.—*Fragmentary Rāṣṭrakūṭa Inscription from Kandhar*. (E. I. Vol. XXXV, Part III for 1963) Delhi, 1963.

P. 105. Kandhar (also spelt as Quandhar and Kandahar) is 32 miles south-west of Nanded in the Nander District, formerly in Hyderabad State but now in Maharashtra. The town of Kandhar abounds in many ruined structures and Hindu, Buddhist and Jain images.

D. C. SIRCAR and K. V. RAMESH.—*Two Songira Inscriptions from Barlut*, (E. I. Vol XXXVI, Pt. I, January 1955). Calcutta, 1964. Pp. 33-38.

The two inscriptions are engraved, the second in continuation of the first, on a stone slab broken into three pieces. Some letters being damaged; the characters—the Nāgri alphabet of about the thirteenth century; the language is Sanskrit.

The first record is dated in Vikrama 1283, Jyeshtha-sudi 8, Thursday (7th May, 1226 A.D.) falling in the reign of the Songira Chauhan ruler Udayasimha of Jalor. The second inscription is dated Vikrama 1330, Phalguna-sudi II, Sunday (18th February, 1274 A.D.). Both of them record some pious deeds of a Chauhan chief named Albhata and certain other persons with reference to a Jain establishment, the Śāntinātha temple at Barlut.

I. Inscription of the time of Udayasimha, v.s. 1283.

The inscription records three different gifts made by Rāja (i.e. Rajputra—Rawat) Abhata, (1) gift of land in favour of the god Śāntinātha and of the Mananasimha-vihāra for a temple (devagriha) belonging to the Brihad-gachchha; (2) gift of a *piṭha* in favour of the god Śāntinātha in the village of Valadautha, i.e., modern Barlut; (3) gift of (the income) an *araghatta* for the expenses of offering worship to the god.

The importance of the epigraph is that it furnishes the earliest date for the ruler of the Songira Chauhans over the Sirohi region.

II. Inscription of the time of Chachig, Vikrama 1330.

It is dated Vikrama Samvat 1274, Phalguna-sudi II, Sunday (18th February, 1274 A.D.). It records construction of a *vihāra* of the same name. It mentions Śreshtin (banker) Padmasimha, belonging to the Ambai gotra, the Nasala *santhana* (family) and the Prāgvāta (Porwad) and Umsevala (Oswal) communities.

The building constructed by Padmasimha and others was consecrated by Guṇabhadra-sūri of the Brihad-gachchha.

Text (in Roman) and plates.

817

E. SENART.—*Les inscriptions de Piyadasi*. 2 volumes—Paris, 1881-1886

Second Volume—

P. 260. Criticism of the opinion of E. THOMAS according to which Aśoka must have adhered to the Jainism before professing the Buddhism.

Pp. 266-270. Aśoka was a Buddhist prince, but of a toleration which extended to all religious sects, Brahmanical and Jainas.

Pp. 281-285. The *rajjuks* or scribes; ideas of the *Kalpasūtra* to the subject.

Pp. 505-513. Observations on the Māhārāṣṭrī (language of the Jaina)

In the English translation of the work of M. SENART, made by M. G. A. GRIERSON, in the *Indian Antiquary*, the passages, above are found vol. XX, Pp. 243, 250-253 and vol. XXI, Pp. 265-266.

818

A. de GUBERNATIS.—*Le iscrizioni del Kathiavar*, (Studi italiani di Filologia indoiranica, vol. I, Pp. 27-33). Firenze, 1897.

Pp. 28-30. General considerations on the Jainism with respect to the inscriptions of Aśoka.

Would not the Jains be the descendants of a Heterodox sect more ancient than the Buddhism? Large spirit of toleration of the Jains. The Jainism has existed in India inspite of the persecution precisely because of this toleration, and also because the Jains occupied specially some regions or the Brahmanical power could not be fully exercised. Aśoka appeared to the author a Jaina king rather than Buddhist.

819 (1)

Annual Report of the Government Epigraphist, Madras, 1903-1904.

P. 5. North Arcot district, Chandragiri—Once a Jain colony.

P. 10. The Hoysājas of Bellar. Records of Vira-Rāmanātha at Kogali, dated in A. D. 1275-76 and 1276-77, register gifts to the Jain temple of Chenna-Pāriva at Kogali.

P. 17. Suicide of two Jain teachers named Ilaiya Paḍārar and Chandranandi-Āchārya recorded in inscriptions on rock near Singavaram.

Pp. 37-39, 42, 50. Stone Inscriptions copied in 1904 :

(33) Inscription in Kanarese at Kogali of king Rāmnātha of the Hoysala dynasty dated in Yuvan, records gift of gold to the temple of Chenna Pārśva at Kogali.

(34) The same dated in Dhatri.

(35) Do, of Trailokyamalla of the West Chālukya dynasty, records gift of land.

(36) Do, of Ahavamalladeva of the same dynasty dated in Śaka 914, Nandana, refers to a victory over the Chola king.

(37) Do, of Trailokyamalla of the same dynasty dated in Śaka 977, Manmatha, records gift by the Jain teacher Indrakīrti.

(63) Do, at Malugode of Sadāśivarāya of Vijayanagar dated in Śaka 146 (1) Viśvavasu, records gift of land to the Jain temple by Rāmarāja.

(98) Do, at Bagali of Tribhuvanamalla of the same dynasty dated in Chālukya Vikrama year 39, Jaya; records gift to the Brahma-Jinālaya, etc.

(238) Do, in Tamil at Singavaram of Sadāśivadeva of the same dynasty, records *śiṣṭikā* of Ilaiya-padarar.

(239) Do, in Vattēluttu at the same place of the same king not dated, records *śiṣṭikā* of Chandranandi Āchārya.

319 (ii)

Report of the Government Epigraphist, Madras, 1904-05.

P. 4. Madura district, Anaimalai hill.

Nine Jain sculptures cut in relief.

P. 15. Stone Inscriptions copied in 1904.

(367) Inscription in Tamil at Ammāsattam of Sundara-Paṇḍadeva of the Pāṇḍya dynasty mentions Dharmadeva-Āchārya.

(368) Inscription in Tamil at Sittannavāsai . . . records certain erections near the Jain temple at the place.

P. 40. Stone Inscriptions copied in 1905. :

(67-74). At Anaimalai, near Madura, inscriptions in Vaṭṭeluttu & Tamil, mention Narasimhamangalam, Ajjanandi, etc

819 (iii)

Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1907-08.

Stone Inscriptions copied in 1907 :

P. 12. (65). Inscription in Tamil on a rock at Tirumalai near Polur.

Of Rāstrakūṭa king Śrī Kannaradeva dated in the 19th year, records gift of a lamp to the *Yakia* on the Tirumalai at Vaigavur by a servant of Gangamadevi, queen of Kannaradeva-Pridigangarayar.

(66) Do, at the same place of Chola king (Para) kesarivarman, dated in the 4th year. Records gift of gold for feeding one devotee (*adigaḷ*) daily in the *palli* on the Tirumalai at Vaigavur in Pangalanādu, a subdivision of Palagunra-kottam.

P. 36 (392). Do, on the south wall of the *mandapa* in front of the central shrine in the Airavateśvara temple at Maruttuvakkudi of the Chola king Kulot-tungacholadeva, dated in the 16th year, records gift of land. Reference to two Jain temples at Jananāthapuram, called Chedikulamanikkapparumballi and Gangakula-sundarapperumballi.

P. 37. (408). Do, on stones lying in front of the Mālvānātha (Jain) temple at Hanumāntagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramangalam alias Kuruvadumidi in Mutturru-kurram and Anjukottai in the same *kaṛam* :

(501) Do, in Kanarese. On a rock near the Jain temples at Vijayanagara of some Vijayanagara kings dated in Isvara, mentions Bukkayave, the queen of Vira-Hariharaṛaya (Harihara II?).

P. 58. Cavern at Virasikhamani, Tinnevelly district. Reference to figures called Pāṇḍavas, probably Jain.

P. 74 The Chola inscription, dated in the 4th year of Parakesarivarman, registers an endowment for feeding two Jain devotees (*adigaḷ*) in the temple (*palli*) on the hill at Tirumalai near Polur, North Arcot district. It shows that the Jain settlement on the hill is older than the time of the Chola king Rājartja I.

819 (iv)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1908-9.

P. 7. Jain sculptures on the hillock at Kuppālnattam, recommended for conservation.

Inscriptions copied in 1908 :

P 14 (82). Inscription in Tamil, on a boulder near the cave Andar-madam on a hill at Vedal and Vidarpallu (probably) "The Jain temple (*palli*) at Vidal".

(83). Do, do, mentions Mādevi-Arandamangalam also spelt Mādeviranda-mangalam.

(84) Do, on a second boulder in front of the same cave, of the Chola king Rājakesarivarman dated in the 14th year, mentions Kanakavirakuratti, a disciple of Gunakīrttibhaṭṭār; also refers to Vidal (alias) Mādevi-Arandamangalam in Singapura-nādu.

P. 37 (350). Do, in Vaṭṭeluttu, on the pedestal of one of the images on the hill at Kongar-Puliyangulam, records that the image was cut at the instance of Gunasenapperiyadigal, the pupil of Varttamanava—Paṇḍitar who was the pupil of Gunasenadeva presiding over Kurandi-Itirukkattamballi in Vanbu nādu.

P. 38 (331). Do, on the pedestal of a Jain image on the hill at Kongar-Puliyangulam. It records that the image was cut at the instance of a pupil of Gunasenadeva who was in charge of this *palli*.

(332). Do, on the pedestal of a Jain image in the same place. Mentions Gunasenadeva who presided over this *palli*.

Stone Inscriptions copied in 1909 :

P. 66 (105). Inscriptions in Vaṭṭeluttu, on a rock near the Jain image on the hill at Kuppālnattam, refers to the cutting of the images.

Caverns and Caves of Southern India :

Pp. 68—75. Six caverns already known. Three new in the Madura district. Pañchapāṇḍava beds in the caverns at Tiruparankunram. Other antiquities on the hill. Jain sculptures. Cavern at Alagarmalai. The Jain teacher Ajjanandi, in the cavern—Madura and Tinnevely districts particularly rich in such ancient monuments. Their Buddhist origin. Jain figures in the natural cave at Kuppālnattam. Other Jain sculptures and inscriptions. Jain hermitage at Kongar. Puliyangulam—Another at Vedal. Used for retirement or shelter during the rainy season. A Pallava rock-cut

temple at Pallavaram. Another on the hill at Tirukkatukkunram. Paṇḍya cave-temples at Tiruparankunram and Anaimalai. Kunnakkudi rock-cut temples, perhaps also of Paṇḍya origin. Two Chera monolithic caves. Undavilli cave temples. One of them known as Anantasayanagudi. A Reddi record of the 14th century on the wall of the kitchen. Undavilli caves similar in style to these at Udayagiri and Khandagiri in Orissa. Might have come into existence in the Andhra period.

P. 78. Reference to a Jain hermitage at Vedal-Nandi of the Vedal inscription is identical with Nandi-varman Pallavamalla.

P. 103. The revival of the Śaiva religion and the consequent disappearance of the Jain and Buddhist influence in Southern India, is known to have commenced with the flourishing of the Śaiva saints Appar, Truṇyanasambandar and Siruttonda Nayanar, about the beginning of the 7th century A. D.

P. 107. Reference in the Maliyapundi grant of Amma II of a gift to a Jain temple built by Durgarāja, descendant of Pandaranga.

P. 109. Amma II, Vijayāditya (945-970 A.D.), a patron of the Jain religion—The importance of his Masulipattam grant consists in its being a gift to two Jain temples at Bezvada.

819 (v)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1909-10.

P. 4. A slab with Jain figures near the Post Office at Kollegal-Śravana—Belgoḷa, an important and ancient Jain centre in Southern India.

Protected or conserved Monuments

Pp. 11-12 (a) Jain statues, rock inscriptions and Pañchapāṇḍava beds on the hill at Muttupatti near Vadapalangy (Madura taluq)

(b) Jain statues and rock inscriptions both inside and outside the Settippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (Madura taluq).

(c) The Pañchapāṇḍava beds, Jain statues and the Brahmi and Vatteluttu inscriptions in the Pañchapāṇḍavamalai near Kilavalavu (Melur taluq).

Stone Inscriptions copied in 1910 :

Pp. 65-67. (54) Inscription in Vatteluttu below a Jain figure on the hill at Kongar-Puliyangulam, contains the syllables Śrī-Ajjanandi.

(61) Do, on a boulder on the same hill, below a Jain figure, records that Kanakavira-Periyadigal, disciple of Gunasenadeva, caused this image to be cut in the name of the residents of Kuyirkundi.

(62) Do., at the same place, records that Maganandi, disciple of Kurandi Astaupavāsi, caused this image to be cut in the name of the inhabitants on the district.

(63) Do, below the Jain figure, cut on the boulder outside the Settippodavu cavern, on the Ummanamalai hill near Kilakkudi, records that Abinandan-Bhatara (11). (Pupil of) Arimandala-Bhatāra, caused this image to be cut.

(64) Do, at a spot called *Pechchi-pallam* on the same hill ; below a Jain figure, records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

(65) Do, at the same place, records that the image was caused to be cut on behalf of a certain Āchchan Śrīpalan, nephew of Anattavan Māsēnan, a disciple of Gunasenadeva who was in charge of this *palli*.

(66) Do, at the same place, records that the image was caused to be cut by Kandan Porpattan of Sirukadaippuram, pupil of Gunasenadeva who was in charge of this *palli*.

(67) Do, at the same place, records that the image was caused to be cut on behalf of Velan Sadaiyan, a shepherd of Parur in Milalakurram, by his wife.

(68) Do, at the same place, records that the image was caused to be cut by Kanaka(na)ndi, a servant of Tirukkurandi of Venabunadu.

(69) Do, at the same place, records that the image was caused to be made on behalf of his younger brother by Ariyangavidi, pupil of Gunasenadeva who was in charge of this *palli*.

Pp. 72-73. Photographs :

(26) At Bezvada, a pillar in the local museum surmounted by a triple umbrella with standing figures of Jain Tirthankaras on its four sides.

(56) At Kollegal, a slab with Jain figures near the Post Office, At Kilakkudi :

(68) Rock-cut Jain images in the cavern called Settippodavu

(69) Another Jain image outside the same cavern,

(70) Horse and rider in front of the Ayyanar temple at the foot of the Ummanamalai hill.

(71) Earthen horses in front of the same temple.

(72) Rock cut Jain images near Pechchi-pallam on the same hill.

(73) Rock-cut Jain images near Pechchi-pallam on the same hill.

At Muttupatti :

(74) Rock-cut Jain images on the hill.

(75) Another Jain image lying in the same place.

P. 75. Drawings :

(53) Kilakkudi : Sculpture in the Settippodavu cavern, on the hill, Probable age : 8th [?] century A. D.

Pp. 76—80. Caverns and Jain images at Kongar-Poliyangulam on the border of the Madura taluq.

Jain images at Muttupatti, a hamlet of Vadapalangy in the Madura district.

The natural cave called Settippodavu in the hollow of the Ummanamalai hill was either a Jain temple or hermitage (*patti*) presided over by the teacher Gunasenapperadigal. Figures of Jain ascetics in the *siddhasana* posture with their attendant deities. A Jain image seated on a high pedestal. Existence of Jain images and Vatteluttu inscriptions on the top of the hill at a spot known as Pechchupallam.

Row of six Jain figures near Kilavalavu, six miles from Melur.

Existence of Jain figures and beds together with Brahmi records in one and the same cavern is an indication of the cavern being occupied by the Buddhists and its subsequent appropriation by the Jains.

An early Jain record of the Pallava period.

P. 111. Jain temple called Nakhara. — *Jinalaya* at Mudigondam.

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P. 5. Jain images photographed at Dharmapuri and Adhamankottai (surnamed Mahendramangalam). The Jain image in the centre of the village of Villivakkam near Madras, a rare object of historical interest.

P. 7. Stone beds and a faint sketch of a Jain image on one of the hillocks adjoining Amur, Tirukoilur taluq, South Arcot district.

Photographs :

No. 140—A slab with two squatting Jain figures on the road to old Dharmapuri, Dharmapuri.

No. 108—A Jain figure in front of the Bhairava temple, Adhamankottai

Nos. 114, 115—Epitaphs of Śāntisena and Nandisena of about the 9th century A. D., Śravaṇa Belgola.

No. 116—A Jain image in the middle of the village, Villivakkam.

P. 58. Rajamalla, grandson of the Ganga king Śrīpuruṣa, is known by the record at Vallimalai to have founded a Jain shrine on the hill near that village.

P. 64. Flourishing side by side of Jain and Śaiva creeds at Dharmapuri, Salem district. Jain sculptures on the way to Ramakka tank and at Adhamankottai (not far from Dharmapuri).

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P. 7. Jain origin of the big stone image round the shrine of the goddess in the Nāganāthasvāmin temple at Tirunagesvaram.

P. 40. Stone Inscriptions copied in 1911 :

(500). Inscription in Tamil on the west base of Chandraprabha-tīrthabasti at Kelasur of king Udaiyar Sri Chola-Gaṅgadeva, dated in the 14th year.

P. 45. (562). In Vaṭṭeluttu, below the pedestal of a Jain image on a rock to the left of the cavern in the Panchapāṇḍavarkuttu hill near Karungalakkudi. Records that this image was caused to be made by the glorious Ajjanandi.

P. 50 Stone Inscriptions copied in 1912.

No. 47. Inscription in Hindi on the pedestal of a mutilated Jain image preserved in the Virabhadra temple in the village of Lakkavarapukota, dated in Samv. 1548, refers to the image (?) of Bhattāraka Jinachandra of Mūla sangha.

P. 55. Photographs .

No. 165.—Jain image in the *talug* office, Heggadadevankote.

P. 57. Image of a seated Jain saint on a sculptured pedestal on a rock to the left of the cavern on the hill called Panchapāṇḍavarkuttu near Karungalakkudi.

Use of natural caverns as temporary rest houses or places of monastic learning or worship by Jain medicants.

Natural caverns used not only by Jain saints but also by laymen twelve hundred years ago.

P. 62. Probable existence of a Jain temple at Irunagesvaram

P. 78. Irugapa-Dannayaka of the Parnapalle inscription, identical with Iruga or Irugapa-Dandānātha, the Jain minister of Bukka II.

P. 79. Saluva king Bijjala and his observance of the rules prescribed by Jina. Identity of this Bijjala with the Kalachurya Bijjala, a follower of the Jain faith.

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P. 12. Jain temples, Janti Agraharam, Vizagapatam.

P. 67. Stone Inscriptions copied in 1912 :

(620). Inscription in Kanarese. On a stone at Bilur of the Western Ganga king Satyavākya Kongunivarmma-Dharmamahārājādhirāja Parmananda, dated in Śaka 809 and the 18th year, records gift of Bilur twelve (villages) to Sarvanandideva by the king, for the benefit of the Jain temple of Satyavākya. *Jinalaya* at Pennagadanga.

(622) Do, on a stone at Peggur of the Western Ganga king Rachamalla Paramanandi dated in Śaka 899, Iivara, refers to Rakkasa ruling Beddoragare and to the gift of the villages, Pergadur and Posavadage to Anantaviryyayya, pupil of Gunasena-Paṇḍita-Bhattāraka who was the pupil of Brhasenāsiddhāntadeva, a resident of Belgola.

P. 68 (626) Do, on a stone at Anjanagiri dated in Śaka 1466, Krodhi, registers that Śāntikīrtideva, a contemporary of Abhinavachārakīrtipaṇḍitadeva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Anjanagiri hill for the saints Śāntitīrtheśvara and Anantanātha.

(629) Do, on a stone west of the Pārśvanātha *basati* at Mullur, dated in Śaka 986, Krodhi ; mentions the death of Gunasena Panditadeva.

(630) Do, on a second stone at the same place of the Kongalva king Rājendra-Kongalva, dated in Śaka 980, Vilambi records gift of land by the king in different villages to a *basadi* built by his father

(631) Do, on a stone near the Chandranātha *basati* in the same village, dated in Śaka 1313, Pramodūta (i. e. Pramoda), refers to the renovation of this *basadi* by the teacher Bāhubalideva. The temple had perhaps originally been built by Rājādhitāja-Kongalva. In the body of the inscription mention is made of the Vijayanagara king Harihara (II).

P. 82. Photographs

(244) Sundakkaparaī rock near the same village, Sivayam.

(245) Jain images on Sundakka-parai, Sivayam.

P. 83. Drawing :

No. 43.—Jain image on the Sundakkaparaī rock, Sivayam.

P. 84 A square entablature representing a Jain Tirthankara (?) on Sundakkaparaī, Trichinopoly district.

The names Siyamitturan (Simhamitra) and Viramallan, either Buddhist or Jain Rocky resorts sought by mendicants of those communities for purposes of penitence.

Pp 109-110. Assignment of land to a Jain *palhi* (temple) in Kulattur, a hamlet of Pennalvayil.

P. 112. A portion of the village Sattamangalam reported to have been a *Pallichchandam*, i.e. property of a Jain temple. Probable existence of a Jain settlement at or near Tirutturaiippundi in the beginning of the 13th century A. D.

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P. 12. Stone Inscriptions copied in 1913 :

(109) Inscription in Kanarese. On the pedestal of the Rasā Siddha images at Rāyadrug (Bellary dist.) dated in Pramathi, Magha, sudi 1, Monday ; records that a *nīdī* was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the Mūla sangha and Chandrendra, Badayya and Tammanna of the Āpanīya (i. e. Yāpanīya)-sang.

(111) Do, on the pedestal of a Jain image kept in the *talūq* office at Rāyadrug (Bellary District) of the Vijayanagar king Harihara (I), dated in (Śaka) 1277. Manmatha, Margasira, records that a Jain merchant named Bhogarāja consecrated the image of Śāntinātha Jineśvara. This merchant is stated to have a pupil of Māghanandivratin, the disciple of Amarakṛti-Āchāryya of Kundakundānvaya, sāravata-gachchha, Balārkāra gana and Mūla sangha.

P. 56 (525) Do, on the base of a Jain image in the Archaeological show room of the Madras museum. This is the image of Śāntināthadeva of the temple of Yeraga *ṭinālaya* founded by the Mahāpradhana (Bra)hadevana.

(536) Do, on the base of another Jain image in the same place ; records that king Salvadeva, a great lover of *sāhitya*, got an image of Śānti Jina made according to rule and set it up.

P. 96 The earliest of the Vijayanagara stone records dated in Śaka 1277 (1355-56 A. D.), is engraved on the pedestal of a Jain image kept in the *talūq* office at Rāyadrug. Records the name of the Jain merchant Bhogarāja (see P. 12, stone inscription No. 111).

A reference to a *nīdī*-stone from Rāyadrug bearing on it images of eight Jain teachers and lay disciples. (see, P. 12, stone inscription No. 109).

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P. 46 Stone Inscriptions copied in 1914 :

(453) Inscription in Kanarese on a fragment lying before Virappā's house at Sogi (Hadagalli *talūq*, Bellary dist.) of the (Hoysala) king (Vi)ṣṇuvardhana-Vīra-Ballā(1a) dated in Kārttika, badi 5, Thursday ; seems to register a gift of land to a Jain institution.

P. 49 (491). Do, on the base of the column left of entrance into the Anjaneya temple at Kattedbennur (Hadagalli taluq, Bellary dist.) dated Nandana, Phālguna, sudi. 5, Monday, records that a certain mason named Āloja brought materials (?) from the ruined temple of Bhogeśvara at Kondadakatti which belonged (?) to a Jain *basti* and built this temple for Hanumappa.

P. 53 (520). Do, on the base of a pillar in the *Rangamadhyamandapa* of the Jain *basti* at Kogali (Hadagalli taluq, Bellary dist.) records gift of money by different persons for the daily bathing of the images in the temple.

(521). Do, on the pedestal of the smaller Jain image in the same *basti*, dated Paridhāvi, Chaitra, Sudi, *chaturdasi*, Sunday, registers the consecration of the image by a certain Odeyama—Setti, a lay pupil of Anantaviryadeva.

P. 58. Stone Inscriptions copied in 1915

(16.) Inscription in Sanskrit on the right and left pillars of the eastern porch of the *Mukha-mandapa* of the Mallikārjuna temple at Śrīśailam (Nandikotkur taluq, Kurnool district) dated in Kali 4611 and Śaka 1433, Prajāpati, Māgha, badi, 14, Monday, gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Linga, the son of Sānta, who was evidently a Virasaiva, one of his pious acts being beheading of the Jains.

P. 69. Photographs :

(355). Jain images on a boulder near the shrine called Śamanarkoyil, Anaimalai.

P. 87. The term *parekṣavinaya* commonly found in Jain records as applied to the spiritual welfare of a Jain layman of that creed.

P. 97. Gift of the chief Iladarayar Pugalvipparagandan Virasolan to the Jain temple at Tiruppanmalai (Panchapāṇḍavamalai), North Arcot district, recorded in the Panchapāṇḍavamalai inscription.

P. 99. The Jain temple of Ambalappasvāmi at Kovilangulam.

Pp. 100-101. Kurandi in Southern India, an ancient Jain centre—Tirukkāṭ-
tāmpalli was probably only a Jain temple or an institution. Two Jain images found on a boulder in the hill near Mettupatti, Madura district, were caused to be cut by the Jain teachers of Kurandi.

Mahānatis applicable either to the ancient sect of the Śaivas called *Kapalikas* or Kālāmukhas or to the Jains who have five fundamental duties (*vratas*) to perform.

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P. 6. Conservation .

The rock-cut temples, beds and Jain images at Melachcheri, Kavakadu, Tondur and Tirakkol in the South Arcot district and at Sendamaram Malaiyadi-kurichchi, and Tirumalaipuram in the Tinnevelly district

P. 8. Place Reported to contain Inscription

No. 17. Inscription on a Jain image, Rāmatirtham, Vizagapattam.

Stone Inscriptions copied in 1915

P. 43, (458). Inscription in Telugu on a mutilated stone lying near the Someśvarasvāmin temple at Gunapavaram, dated in Śaka, Śāvana, Su. 3 Seems to record a gift by Akkasala Kanugu, for the welfare of the people and for the merit of Kulottunga-Rājendra-(Chola). Mentions the Jain temple Chandra(pra)bha-Jinālaya.

P. 52. (540). Do, in Kanarese on a rock in a field at Halaharavi (Rāstrakūṭa) Nityavarsa (Indra III ?) dated in Śaka 854, Parthiva (wrong) mentions Chandiyabbe queen of Kannara, who was ruling the Sindavadi one-thousand country. She appears to have constructed a *basadi* (Jain temple) at Nandavara and to have made a grant of the *Siddhaye* taxes of Rājanuru for its maintenance. Mention is also made of a certain Padmanandi

P. 55. ('60). Do, in Kanarese of the 12th cent. on the Jain image of Vardhamānasvāmi at Kammarchodu (Alur tāluq, Bellary district), registers the reconstruction (of this image) by Chandavve, the wife of the merchant chief Rāyara-setti who was the favourite pupil of Padmaprabha-Maladhārisvāmi.

(565). Do, on a slab set up on the Kailasappigutta (hill) at Konkondla (Goity tāluq Anantapur district) of the Western Chālukya king Tribhuvanamaladeva (Vikramāditya VI) ruling from Pottalkere, dated in Chālukya Vikrama year 6, Durmati, *Puṣya, bahula* (6) Thursday, Uttarāyana-Sankrānti; records that Navikabbe built a Jain temple called Chatta-Jinālaya at Kondakundeyatirtha and (her husband) the Mahāmaṇḍaleśvara Joymayyarasa who was entitled *Pesana-Garuda* gave 80 *matter* of black-soil land at Kiriya Kondakunde, to that temple.

(566). Do, on a slab lying in a field near the same village, of the western Chālukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chālukya

Vikrama year 12, Vibhava, Uttariyana-Saṅkṛānti, mentions first the Mahāmaṇḍaleśvara Ballaya-Chola Mahārāja who was ruling the Sindavadi-one-thousand province and whose *prasasti* begins with the words *Charana saroruka* etc. then it mentions the Mahāmaṇḍaleśvara Chikarasa of the Mahābali race whose *prasasti*, begins with the words *Jagattrayaśivavandita* etc. and next the Mahāsāmanta-Chandarasā, Barmmarasā and Revarasā of Kondakunde, whose *prasasti* begins with the words *ari-durdhara*, etc., seems to record the grant of a land.

P. 59 (603). Do, in Vaṭṭeluttu, on a boulder in the Irattaipottai rock at Eruvadi, Tinnevely dist. states that (the image below which the inscription is engraved) is the work of Ajjanandi.

P. 91. List of Inscriptions copied in 1916 :

(276). Inscription in Tamil. On the east face of the boulder containing Jain images at Tirakkol (Wandiwash tāluq, North Arcot dist.), of the Chola king (Parakesarivarman) dated in the third year, registers a gift of sheep for ghee to the Jain temple (*paḷḷi*) at Tandapuram in Ponnur nādu, a subdivision of Venkunra-Kottam, by Eranandi alias Naratonga-Pallavaraiyan who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkurai Panaiyur-nādu in Sola-maṇḍalam.

(277). Do, on the west face of the same boulder of the Chola king Rājakesarivarman, dated in the 22nd year, registers a gift to Gangasurapperumpalli at Rā(jendra)puram.

P. 92 (278). Do, on the west face of the same boulder registers a gift of gold for a lamp

(279). Do, on a rock to the east of the same boulder of Parakesarivarman dated in the 12th year registers a gift of paddy to Kanakavirasittadigal mentions Sembiyan Sembottilladanor, son of Videlvīdugu Sembottillādanār alias Ganaperumān.

P. 94. Photographs :

(411). Jain image in a temple outside the village, Kammarchodu.

Pp. 112-113. Cavern at Eruvādi containing a squatting Jain figure; mention of Ajjanandi. The inscription is in the Vaṭṭeluttu characters of about the 8th century A.D. (see page 59, inscription No. 603). Reference to Ajjanandi in the Tamil work *Jivakachintāmaṇi*. Reference to a Jain hermitage at Vedal headed by a lady teacher.

Pp. 133-134. Jainism in the Bellary district. An image of the Jain Tīrthaṅkara Vardhamāna at Kammarachodu-Kondakundānvaya and the village Kondakundi.

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P. 7. (30). Inscriptions on a Jain image, Rāmattiratham, Viṣagapatam.

P. 9. Copper Plates examined.

No. 9. Of Eastern Chālukya Viṣnuvardhana III, (Śaka) 684, Margasira, *ba, dvādaśi*, in Sanskrit (in Telugu) registers grant of the village Musinikuṇḍa in Tonka-N(a)tav(a)di-Visaya to the Jain teacher Kālībhadraçhārya. It is returned to the Govt. Museum, Madras. Ayyana or Ayyana Mahādevi, queen of Kubja-Viṣnuvardhana was the *zyñaptri* of the grant and the character was marked with the seal of Kubja Viṣnuvardhana.

P. 72 Stone Inscriptions copied in 1917

Anantapur dist Madakasira taluq.

No. 20. On a pillar of a dilapidated *mandapa* at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kānurgana of Kondakondānvaya, protected (this) Jain charity while it was in a ruined condition.

No. 21. At the same place, in Kanarese, registers that this *basadi* (Jain temple) was built by Devanandi-Āchārya, pupil of Puspanandi—Maladhārīdeva of Kānurgana and the Kondakundānvaya.

No. 28 On a pillar set up at the southern entrance into the village Patasivaram, of Western Chālukya king Tribhuvanamalla Vira-Someśvaradeva, 'the destroyer of the Kālāchurya race', dated in Śaka 1107, Viśvānasa, in Kanarese, mentions the Jain teacher Viranandi Siddhāntachakravartideva and his son Padmaprabha-Maladhārīdeva.

P. 74 No. 40. At the same place in the courtyard of the Jain temple at Amarapuram of Irungonateva—Chola-Mahārāja of the Chola race 'ruling at the capital town of Nidugallu, Śaka 1200, Išvara, Āshada, *sudi*, *Panchami*, Monday, in Kanarese, registers that Malliseti gave at Tammadihalli 2,000 trees to Prasanna-Pārśvadeva of the *basadi* of Tailangere known as Brahma—Jinālaya. The priest of this temple was Challapille, Jina-Brāhmaṇa.

No. 41 On another stone in the same place, Sārvari, Āsvija, *sudi*, 5, Friday, in Kanarese. This is the tomb (*nyidhi*) of Sambuseti, son of Beriseti.

No. 42. On a pedestal lying in the courtyard of the same temple, Kanarese. This is the *basadi* caused to be made by a pupil of Balendu-Maladhārideva.

No. 43. On a stone lying in the tank to the south of the same temple. Kanarese. This is the tomb (*niṣidhi*) of Bommusettiyara Bāchayya, a lay disciple of Prabhachandra-Bhaṭṭāraka.

No. 44. On a second stone in the same place. Kanarese. This is the tomb (*niṣidhi*) of Bhavasenatraividya-chakravartin.

No. 45. On the third stone in Kanarese. This is the *niṣidhi* of Virupāya and Mārāya.

No. 46. On the fourth stone. Kanarese. This is the *niṣidhi* of Potoja and Sayabi-Mārāya, father and son.

No. 47. On the fifth stone. Kanarese. This is the *niṣidhi* of Komma(a)-setti, a lay disciple of Prabhachandradeva.

No. 48. On a stone lying on a platform in the courtyard of the Ānjaneyasvāmī temple at Tammadahalli. Kanarese. This is the *niṣidhi* of Chandra(n)-ka-Bhaṭṭāraka, (pupil) of Chārūkīrti-Bhaṭṭāraka of the Mūla-saṅgha and the Deśiya-gaṇa.

P. 111. Doubtful indication of the successful crusade of Jātāvarman Virapaṇḍya against the Jains.

Pp. 113-114. Irungoladeva or Irungonadeva-Chola-Mahārāja and inscription Nos. 20 (P. 72) and 40 (P. 74).

P. 114. Jain temples and Jain tomb-stones in the Madaksira tāluq; Pata-Sivara, Kotta-sivara and Amarapura, strong settlements of the Jains with Jain *basis* in them. Kotta-sivara, originally a Jain *basis* built by Davanandi and repaired by Alpadevi—a *basis* built by a lay disciple of Balendu Maladhārideva. Tomb-stones of Jain teachers (Nos. 41, 43-48, P. 74).

P. 116. Eastern Chāluḷukya king Viṣṇuvardhana III and record No. 9, P. 9.

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P. 7. Labels in Vaṭṭeḷuttu characters beneath the magnificent rows of Jain images on the rock at Kalugumalai.

P. 74. Stone Inscriptions copied in 1917 :

No. 714. On a stone lying in the courtyard of a Jain *basti* at Agali. Kanarese. (This is) the *niṣidhi* of Kṛis(nu)-setti, son of Bettu-setti, a lay disciple of Devachandra Deva of the Mūlasaṅgha and the Deśiyagana.

P. 79 No. 766. On a boulder in a field below the tank bund at Kotipi. Kanarese. Seems to contain the name Chāruṣasibhandirar for Charurasi Paṇḍita, the title of a particular order of Jain monks.

P. 80. No. 779. On a slab built into the waste weir of the tank at Chilu-mutturu. Vijayanagara, of Mahāmandaleśvara Vīra-Bukkarāya Śaka 1289. Kanarese. Records construction of a stone bench by Irugappa Odeya.

P. 85. No. 831 On the wall of the Durgapañcha cave at Rāmattirtham (Vizagapattam district) Eastern Chālukya. Sarvalokāśraya Viṣṇuvardhana-Mahārāja. Kanarese (Prose and verse). States that the saint Trikālayogi Siddhāntadeva, the presiding teacher of the *Deṣagana* and the spiritual teacher of king Vimalāditya paid respect to Rāmakoṇḍa (i. e., Rāmattirtha hill), with great devotion. The king is given the title Rāja-Maṇḍa and Mummadi-Bhima.

No. 132. On the pedestal of a broken Jain image on the Gurubhaktakonda hill at Rāmattirtham, Vizagapattam district. Telugu. Seems to state that the image was set up by Pra(mmi)se(tti) of Chanuda(vro)lu in the Omggerumargga.

Pp 133-134. Inscription of Vimalāditya at Ramtirtham in the Vizagapattam district (see record No. 831, p. 85). His Jain *guru* Trikālayogi—Siddhāntadeva, called also Trikālayogi. Munindra, a teacher of the Deṣagana school of Jainism. Jainism patronised by the earliest members of the eastern Chālukya family. Rāmattirtham, a Jain centre.

P. 162. An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kallumanchige* (stone-bench) by the Mahāpradhāna Irugappa—Vodeya, known as the best of Jains, and the builder of the Jain temple at Vijayanagara (see record No. 779, p. 80).

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P. 16. Stone Inscriptions copied in 1918 :

No. 201. On a slab set up near the Ānjaneyasvāmi temple at Nandi-Beviuru. Western Chālukya, Trailokyama(Ṣṭadeva.) Śaka 976. Kanarese. Grant for the worship of Jina to a certain Astopavāsi Bhala of *Deṣiga-Gaṇa*.

P. 22, No. 256. On a slab set up on the site of a ruined *maṭha* at Mannera-Masalavada. Yadava, Vīra-Ramachandradeva, Śaka 1219. Kanarese ; registers gift of land to Vinayachandradeva by Bhairava devarasa for offerings to the Jain temple at Mosalevada.

P. 48. Stone Inscriptions copied in 1919 :

No. 8. On the north and west walls of the central shrine in the Viṣṇu temple at Dadapuram. (Tindivanam *taluk*, South Arcot district). Chola. Rājakesari-varman alias Rājarājadeva, 21st year, Tamil ; gives a list of vessels and ornaments presented to the temples of Kundavai *Jinālaya*, etc , built by the princes Parāntakan Kundavaipirattiyar.

P. 78. Photograph .

P. 519. Jain stone image in the Śiva temple at Drākṣārāma.

P. 94 Reference in the Dadapuram records to the erection of temples by the princess Kundavai, the sister of the Chola king Rāja rāja I Besides the Śiva and Viṣṇu temples she built a Jain shrine called Kundavai—*Jinālaya*, now extant.

820 (xv)

Report of the Assistant Archaeological Superintendent for the Epigraphy, Southern Circle, 1919-20.

Pp. 78-79. Photographs .

No. 574. General view of the rock-cut temple, Sittannavāsal.

No. 575. Another in relief of a Jain image in the same temple, Sittannavāsal.

No. 586. East view of the cavern containing beds, Muttupatti.

No. 587. South view of the same cavern showing Jain images, Muttupatti.

No. 588. West view of the same cavern Muttupatti.

No. 589. Sculpture of a Jain image within the cavern, Muttupatti.

No. 594. General view of the hill with three caverns, Karungalakkudi.

No. 595. General view of the cavern containing the Brāhmi inscription and beds, Karungalakkudi.

No. 596. Another view of the same showing the Jain image on the opposite hill, Karungalakkudi.

No. 597. Another cavern on the top of the above, Karungalakkudi.

P. 100. The Mavinthipalli grant of the time of the eastern Chālukya king Viṣṇuvardhana III (Surname Visamasiddhi, 709-746 A.D.) recording grant made to the Jain temple at Bezvada.

Pp. 102-107. Periyapuranamsculptures in the temple at Darasuram near Kumbhakonam.

North Wall No. 13

Pāṇḍimādevi (known by the name of Mangaiyarkkarasiyār), wife of the Pāṇḍya king Nedumaran, aided by Sambandar in converting the king from Jainism to Brahmanism.

West Wall No. 43.

Śākkiyanār, first an adherent of Jainism, afterwards a Śaiva.

South Wall No. 46

Naminandi-aḍiḡal Refusal of the Jains to let him have some ghee in his act of burning a lamp in the shrine of Araneri within the temple at Tiruvarur.

820 (xvi)

Report of the Assistant Archaeological Superintendent for the Epigraphy, Southern Circle, 1920-21.

P. 8. Three bronze statues of Jain deities in the Śiva temple of Manjunātha in the suburb of Mangalore called Kādrī. Two stone Jain images called Śāran-ganātha (Śāraṅganātha ?) and Matsyendranātha set up in the niches of the temple. This temple probably a Jain one in the beginning.

A panel of Jain teachers found at Karkala. The teachers represented are : (1) Kumudachandra Bhaṭṭāraka, (2) Hemachandra Bhaṭṭāraka, (3) Sri Chāru (kīrti) paṇḍitadeva, (4) Śrutamuni, (5) Dharmabhūṣaṇa Bhaṭṭāraka, (6) Puṣyapā-dasvāmi, (7) Vimalasūri Bhaṭṭāraka, (8) Śrīkīrti Bhaṭṭāraka, (9) Siddhāntideva, (10) Chārukīrtideva, (11) Mahākīrti Ravula, and (12) Narendrakīrtideva.

P. 10. Existence of Jain monuments at the villages Melpadi and Tennampattu in the Chittoor and North Arcot district.

P. 18. Stone Inscriptions copied in 1920 :

No. 326. On a stone built into the western wall of the mosque near the cemetery at Gooty. Vijayanagara king Harihara, date (lost), Sanskrit (verse), gives in succession a list of Jain teachers of the Koṇḍakunḍa line and refers to the building of a Chaityālaya (Jain *basti*) for Pārśva-Jinanātha by the general Iruga.

P. 29. No. 455 On two stones built into the steps of a well near the Mallesvara temple at Konakondla. Western Chālukya, Tribhuvana Malladeva Śaka 9(94), Kanarese, registers grant of certain villages to the temple of Mallikārjunadeva at Kondakunḍe.

No. 456 On a stone lying in a field near the same temple, Kanarese (archaic). States that a certain Kanponneyan of Kondakunḍe founded a tank, a *maṭha* and built the *prakāra* of the temple.

No. 457 On a slab set up before the Ādi-Channa-keśavasvāmi temple at Konakondla. Durmati, Chaitra, Śu, (5), Telugu; registers terms of cultivation in respect of lands at Konakondla

No. 458. On the same slab. Western Chālukya, Tribhuvanamalladeva, 'ruling at Kalyāna', Kanarese verse & prose, praises the Jain teacher Pādmanandi Bhattāraka and the Kondakunda line

P. 78. Photographs :

No. 665. Stone image of Śārnganātha in the Śiva temple Kādri (near Mangalore), South Canara.

No. 666. Stone image of Matsyendranātha in the same temple, South Canara.

No. 667. View of Jain pillar placed inside the *prakāra* of the same temple, South Canara.

No. 668. General view of the *Dīpastambha* of the same temple, South Canara.

No. 672. Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyangadi, Karkala, South Canara.

No. 673. Inscribed slab in the *basti*, South Kanara.

No. 674. Bronze image of Ādinātha in the Nemisvara *basti*, at Hiriyangadi, South Canara.

No. 675. Bronze image of Chandranātha in the same *basti*, South Canara.

No. 676. View of the *Kere-basti* with the Gommateśvara sculpture, South Canara.

P. 73. Drawings :

No. 220. Bronze statue of Brahma (Lokesvara) in the Śiva temple, Kādrī near (Mangalore), South Canara.

No. 221. Bronze statue of Vedayyasa (?), (a Jain image) in the same temple, South Canara.

No. 223. Stone image of a Jain deity (?) in the same temple, South Canara.

821

E. HULTZSCH.—*South Indian Inscriptions*. Vol. III, (Part I). (Archaeological Survey of India, New Imperial Series, vol XXIX). Madras, 1899.

P. 22. Near Mēlpādi, in the northern district of Arcot is found the mount Vallūmalai, an ancient place of Jain pilgrimage.

822

K. V. SUBRAHMANYA AYYAR—*The Pandya Country and Their Inscriptions* (A.I.O.C., Session III, 1924).

P. 278. Kongarpuliyangulam, near Madura Jain hermitage, huge Jain images and well preserved Vatteluttu inscriptions, registering the names of the Jain preceptors and disciples who presided over the hermitage in 8th century A.D.

823

I.J.S. TARAPOREWALLA—*The origin of the Brāhmī Alphabet*. (A.I.O.C., Session IV; 1926).

P. 648. Art—The Jain *Suttas* speak of about eighteen varieties of the art of writing.

824

D. B. DEKALKAR.—*Some Unpublished inscriptions of Vastupāla* (ABORI. Vol. IX; 1927-28) Pp. 171-181.

Vastupāla—supporter of Jain religion—a great builder of Jain temples—inscriptions discussed etc.

825

A. N. UPADHYE.—*Jain Mangala Śloka of Kannada Inscriptions*. (A.I.O.C. VIIth Session, 1933).

826

Suniti Kumar CHATTERJI.—*Khāravala*. (A.I.O.C., Session VII; 1933). P. 73.

Importance of the Hāthigumphā Inscription—the dialect of the inscription, and that of the neighbouring Asoka inscriptions—the derivation of the name “Khāravala” to be sought in Dravidian—conclusion.

827

V. Venkatasubha AILYAR.—*Alagarkoyil and its Inscriptions*. (QJMS. Vol. 27, Nos 1 & 2. 1936, Bangalore).

Pp 122-25. Alagarkoyil has a continuous history from pre-Christian era. It is a small village situated about 12 miles north-west of Madura at the Southern foot of a range of hills which run across the Madura District for over 10 miles. Jain settlement.

P. 123. That Buddhism and Jainism—the prevailing religions in South India before Śaivism was established in the 7th century A.D., is known from early Tamil Literature. Buddhism gradually disappeared from South India, but Jainism continued to thrive in the land and it counts thousands of votaries even to this day. Several Jain teachers in Pāṇḍya country, their names preserved in *Jñānasambanda's* hymns on Tiruvālavāy (i.e. Madura). Ānamalai, a village not far from Alagarkoyil, a Jain settlement. Caverns in the Pāṇḍyan country. Caverns on Algarmalai fully described. Ajjanandi celebrated in the Tamil classic *Jivakacintāmaṇi*; a famous teacher, in inscriptions here and at Anamalai (A.R. 64-67 of 1905) Aivarmalai (A. R. No. 692 of 1905). Uttamapālaim (A. R. No. 729 of 1905) and Vallimalai (Ep. Ind. Vol. IV. p. 141) Algarmalai cavern was occupied by him.

Pp. 124-25. Brāhmi inscription on the Alagarmalai. Some letters in the inscription are not traceable in the Brāhmi inscriptions known so far. These are peculiar to the Tamil language. Its language Tamil and script Brāhmi—3rd cent. B. C. Text of the inscription :

- | | |
|----------------------|--|
| 1. Vāṇigan nedumalān | } These must be the names of persons who occupied the caves. |
| 2. Vāṇigan Ulanṭan | |
| 3. Śikarmāran Tāna. | This is the gift of Śikarmāran. |

4. Tāra anī Kudupita avan an Kanam, i. e. Tāra Ani caused the cave and the drain to be made.

5. The word Mattirai is engraved here is probably Madura and 'pon Kula-van' and 'Kula Vāṅgan' are perhaps the names of persons who were dealers in gold and grains.

From a Jain settlement Alagarkoyil turned into a Hindu one in the time of Nakkirar. Alagarmalai identified with Palamudirsolai.

(125. Alagarkoyil is also referred to in Silappadikāram (Silapp. II, V 91).

828

D. B. DISKALKAR — *Bali Inscription of Kumarapāl of V S. 1216*—(P. O. Vol. I, 1936-37).

P 45. though Kumarapāl was converted to Jainism, as the Jain accounts say, he was not averse to employing the Brahmanas—see f. n. 4 ..

829

D. M. DISKALKAR — *Girnar Inscription of the Time of Bhūma. (II) of V S. (I) 256*—(P. O. Vol. I, 1936-37).

P 45. The inscription in a niche containing the image of Nandisvara to the north-west of the temple of Sangrāma Soni on the Girnār Hill It is Sanskrit poetry. The record opens with the date, Friday, the 13th of the bright fortnight of the month of Jayestha of the (Vikrama) Samvat (I) 256, records the son of the general of the Chālukya king Kumarapāl was named Abhayad, who was very much devoted towards the Jain religion

v s 1256 falls in the reign of Chālukya sovereign Bhūma II—Christian date corresponding to the one in the record is Sunday the 28th May, 1200 A. D. Text given.

830

Dasaratha SHARMA. *The Jāṅgala Inscription of V. S. 1176*. (Jain Ant. vol. IV ; No. II ; Arrah, 1938, P. 63).

Inscription in the Daga Mahāvira temple, Bikaner. It records the setting up of an image of Śrī Śāntinātha at Jāṅgalukupa in v. s. 1176 Text given.

831

A. N. UPADHYE.—*Some Inscriptions on Jain Images*. (Jain Ant. Vol. V ; No. III , Arrah ; 1939, Pp. 97-99).

(1) An inscribed image of *Pañca Paramēṣṭhin* in Kannada language dated in A. D. 1209 mentions Kāreya Gana of the Yāpaniya Samgha and Śrīdhara Traividya Deva. Text given.

(2) The inscription mentions the name of Śrutakīrti Siddhānta Deva of Balātkāra Gana and Mūla Samgha in old Kannada Text given.

(3) An inscribed image of Pārśvanātha in old Kannada—grant of land mentions Punnāga Vrksa Mūla Gana. Eleventh or the twelfth century A. D. Text given.

(4) An inscribed image of Pārśvanātha in old Kannada tells about the *Jīrnoddhara* of the temple , Punnāga Vrksa, Mūla Gana.

832

Dasaratha SHARMA.—*Another Jain Inscription of V. S. 1176*. (Jain Ant. Vol. V ; No. I , Arrah , 1939 , P. 27).

Inscription in the Chintāmani temple, Bikaner. It belongs to the same year and same date as the Jāngula inscription. The inscription is on the *parikora* of an image of Mahāvīra mentions Ajayapur (Jāngalukūpa). Text given.

833

Shaktidhar SHARMA GULERI.—*The Jhuma Rai Temple Marble Stone-slab, Inscription of V. S. 1716*. (Jain Ant. Vol. VII , No. II ; Arrah ; 1941 ; Pp. 89-97).

The inscription belongs to the temple at Amber but now in the Jaypur State Museum. Character Nāgarī ; its orthography ; Dated v.s 1714 (1658 A.D.). Ruler—Jayasimha ; succession list of Jain pontiffs of Sarasvati gachchha, Bolātkāragana Mūla Samgha. Records construction of the temple of Vimalanātha. Text given.

834

K. SITARAMAIA.—*Hāthigumpha Inscription* (Proceedings of the Indian History Congress 9th Session, Annamalainagar, 1945).

Pp 52-55. Hāthigumpha Inscription a landmark in the history of Southern

India ; a golden period of Kalinga history ; data about the Sātavahanas—four facts emerge are :

1. The name of the Sātavahana King against whom Khāravela sent army was Satakarni.
2. Khāravela sent army which went westward.
3. The army crossed Kanha-Benna.
4. The city of Musik destroyed by the army.

A place called Maski in Raichur district (Hyderabad) indentified with the city of Musika. Satakarni I, the husband of Naganika might have helped Kāravela in his expedition against Magadha.

835

K. D. BAJPAI —*Some epigraphic evidence bearing on the Śvetāmbara and Digambara divisions.* (Jain Ant. Vol. XII, No. I), Atrah, 1946. Pp. 40-43

Though a divergence existed between the two sects in the early centuries of Christian era for a long time the difference remained nominal. It was only in the late Medieval period that the gulf between the two became wide enough so much so that each of them began to mention its name on record in order to claim its clear cut distinction from the other. The inscriptions where an explicit reference to this distinction is noticed are all later than the 9th century A. D. Some epigraphic passages quoted

836

Srikantha SASTRI.—*Hebhata Grant of Durvinita Gaṅga.* (QJMS. Vol. 38, No. 2, 1947, Bangalore).

Pp. 74-75. Simha VARMA—The *Lokavibhāga* date is suspect. The closing portion of *Lokavibhāga* given (Jain Anti. IV, Pt. 3, Pp. 114-115). Sarvanandin's original work was in *Bhāṣā* and Sruhanandi translated it into Sanskrit in the 22nd year of Simhavarmān of Kanchi, 458 A. D. (Ś. 380). The present Sanskrit text seems to have been a revised text of Samphasūri's work produced after *Trilokasāra Ādi-Purāna* and the Sanskrit version of *Triloka Prajñapti*. The astronomical details about Sarvanandi, are not adequate to determine his date 346 A. D. H. Krishna SASTRI rejected the *Lokavibhāga* date as it was opposed to the Ongodu II grants (E. I. XV. P. 252).

In grants of Avinita (Hosur, C. P. 12th Year, M. A. R. 1938 No. 1, E. C. X. ML. 72), the grant was made for the merit of the mother of Samhaviṣṇu Pallavā-

dhirāja. She built a Jain Temple for the glory of her husband's family and gave it to Yāvanika (Yāpunika or Yāpunīya) Sangha and the land endowed was Śramana Kēdāra.

Pp. 84-85. Deva, i.e., Devanandin Pūjyapāda, the author of the Jain grammar *Saddvātāra* Humcha Prasasti of Vidyānanda re : Pūjyapāda—quoted. In the Paṭṭāvalis of Balātkāragana (I A XX, P. 351) Pūjyapāda is placed between 253-353 v.s. (197-296 A.D.) but this date is too early. Pūjyapāda's disciple Vajranandin is said to have established Dravida Sangha in Southern Madhura in 470 A.D. After Pūjyapāda there is one Gunanandin and after him Vajranandin. Another Pūjyapāda of Devagana was the teacher of Udayadēva Pandita or Nirvadya Paṇḍita of Alaktapura (Puligere), to whom Vijayāditya Cālukya of Badāmi made a grant in Ś 651, 794 A.D. Pūjyapāda must be assigned to the end of the 5th Century and Samantabhadra still earlier. Pūjyapāda may be brought down to C. 475 A.D. when he could possibly have been the contemporary of Durvinita and Bhāravi.

837

D. R. PATIL.—*Churlī or Chudapallaka of the Vailla-Bhaṭṭa-Svāmin Temple inscription in the Gwalior Fort*, (dated Samvat 933) (Proc. and Trans. AIOC, XVth Session, Bombay, 1949).

P 310. Situated about 20 miles south-east and n. 3 of the fort it is a small village. Mr. GARDE discovered here a Jain Chaumukha.

Asoka Kumar BHATTACHARYA—*An Inscription on a Jaina image from Patur, Akola* (Jain, Anl. Vol. XVI, No. II) Arrah, 1950. Pp 1 to 2.

The inscription on the image of Sukidhi from Patur, Dist. Akola is in three times in Sanskrit and refer itself to year 1245 of the v. s. This contains a succession list of Jain Pontiffs—SRI N(a)viradevarsi (Mani) ka(Manikaya) deva—Sri Vi(i)-rasenadeva—pa(m)gasenadeva—V(ra?)nasenadeva. Text with plate.

838

K. D. BAJPAI.—*Three new Kuṣāṇa inscriptions from Mathura*. (Jain Ant, Vol. XVI, No. I), Arrah, 1950. Pp. 13-16.

I. Engraved on a fragmentary image of Vardhamāna or Mahāvira the inscription in Brāhmī is dated in Śaka year 92 (170 A.D.) and shows on the pedestal the worship of dharmachakra. Text with notes.

II. Inscribed on a broken pedestal the inscription containing three lines of writing in Brāhmi refers to Sumati (the 5th Tirthankara). It is important in so far as it refers to the making of an image of Sumati (whose early images are rarely known) early in the Kusāna period. Text with notes.

III On the pedestal of a broken Tirthankara image the inscription in Brāhmi refers to year 17 (A D. 95) of Kaniṣka. Text with translation given.

839

K D BAJPAI—*Two new dated Kushana Inscriptions from Mathura*. (Jain. Ant. vol. XVIII, No II), Arrah, 1952 Pp 39-40

It appears that the pedestal on which the second inscription of the year 53 of Huvika (13 A D) was discovered is without the image. The presence of the lion which is a distinctive emblem of Mahāvīra tempts one to believe that it might as well be the pedestal of a Jain image. The word 'Vihare' in the inscription is inadequate to make it a Buddhist inscription.

840

C SIVARAMAMURTI,—*Indian Epigraphy and South Indian Scripts*, (Bulletin of the Madras Govt Museum, No. 4) Madras, 1952.

P 4. Settlement of disputes between a vaishnava Peer and a Jain trader mentioned in a Vijayanagar inscription.

P 5 The sister of Rāja-rāja, the queen Kundava, was responsible for a Jain temple at Tirumalai, King Devarāja built a Jain temple—these are examples to show friendly interest the kings took in the various religions other than their own

P 11 Khāravela a great contemporary of the Sunga, Pুষyamitra, and Sātākarni, the powerful Sātavahana sovereign, his qualities and achievements etc. described

P 13 Khāravela made the gift of the golden *kalpataru*; portrait of Mahendravarman and his queen at Sittannavasal

P 16 The earliest example of Saraswati yet found in India is a headless image from Mathura with an inscription of about the beginning of the Christian era. Fig. 2

P. 25. The symbols, *Svastika* and *Śrīvatsa* in Hāthigumphā inscription of Khāravela suggest *svasti* स्वास्ति, a form which in actual writing marks the beginning of Chālukyan grants etc. This is in addition to the brief salutation to the Jinas.

P. 26. Salutation to Jinas begins all Jain inscriptions which abound in the Canarese country and Northern Gujarat.

P. 28. Early legendary ancestor mentioned in Khāravela's inscription.

Contd. QJMS. vol. 43, No. 1. 1952. Bangalore.

Pp 9-10. Inscription of Khāravela and the Identification of Pithunda.

841

R. C. AGARWALA — *Some early Jain Inscriptions from Jodhpur division.* (Jain. Ant. Vol. XX, No. II), Arrah, 1954 Pp. 15 to 18.

A short account of some early Jaina images and epigraphs found in the states of Jodhpur and Sirohi.

(1) A metal image of Risabhadeva with an inscription of Samvat 937. Text given.

(2) Eighth century A. D. Jain bronzes from the temple of Mahāvīra at Pīṇḍawādā (Sirohi State) one bearing an inscription of Samvat 744. Text given.

(3) A stone inscription from the same temple probably dated in Samvat 744. Text given.

842

B. Ch. CHHABRA — *Chandrabandī Rock Inscription, Śaka 803.* (Ep. Ind. Vol. XXIX, Part V. Calcutta, 1955).

Pp. 134-135. A Kannada epitaph recording the death of Sarvanandin by *Sonyasa*. See 'The Kannada Inscriptions of Kopāl [Hyderabad Ar. Series No. 12. Cal. 1935 Pp. 57. Plate I(b)].

843

P. B. DESAI.—*More Inscriptions at Ablur*, (Ep. Ind. vol. XXIX Part V. Cal., 1955).

Pp. 139-14. Ablur a village 5 miles north of Hirekerūr, the headquarters of Kōḍ tāluq. Dharwar Dist. Here in the temple of Someśvara, is an inscription above a panel of sculptures depicting the scene of Rāmāyya's encounter with the Jainas as described by Fleet (above Vol. V, Pp. 260-61). Text (Fleet's F) given. Translation—'This is the place representing how Ekāntada Rāmāyya laid a wager, at the cost of the Jina of the shrine; and smashed the Jina and installed

the linga (in its place)." There are two more inscriptions in the same temple. These deal with the same theme as the above, viz. Ēkāntada Rāmayya's victory over the Jains, of about 1200 A.C.

P. 143-nl. With the ascendancy of Śaivism the Jains of the Tamil country also were persecuted and the scenes of such persecutions are depicted in sculptures on the walls of the temple at Tiruvallur in the North Arcot Dist (An Rep. on S. I. Epi for 1923, p. 4).

P. 143 n4 In the wake of Rāmayya's victory conversions from Jain to Śaivism took place on a mass scale according to the *Abalura-charite*, a Kannada work of the late period—It is unpublished.

P. 143 By the middle of the 12th century Karnataka witnessed the upsurge of a great religious movement emphasizing the superiority of God Śiva and his devotion. Two eminent personalities, one in the South and the other in the North, were instrumental in bringing about this upheaval. These were Ekāntadeva Rāmayya and Basveśvara the founder of the Virāśaiva faith. In consequence of the zealous activities of the leaders of this Śaiva revival, Jainism, Buddhism, Pasupata and other faiths prevailing in the land, received a staggering blow.

P. 144. The Kalachuri usurper Bijjala II was a staunch follower of Śaivism and had no particular interest as such in Jainism. The theory about the Jain leanings of Bijjala stands thoroughly exploded (see the "Kalachuris of Karnataka, Kannada Sahitya Parishad Patrike vol XXXVI, Pp 102 ff). Besides Rāmayya and Basveśvara, there flourished in this century other sponsors of the Śaiva movement. An inscription at Annigeri (Bombay-Karnatak collection No. 207 of 1928-29) in the Dharwar Dist. referring itself to the reign of the Western Chālukya King Virā-Somēśvara IV, and dated in 1184 A.C., introduces a feudatory Chief of the Sagara family named Virā-Goggideva. An ardent upholder of the Śaiva faith, he is described as a 'fire to the Jain scriptures' and 'a death to the adherents of the Jain law'. The record further characterises him as 'an eagle to the snakes which are the Jains' and 'a hunter of the wild beast in the form of followers of the Jina'. Another epigraph from Talikoti (Bombay-Karnatak Collection No. 68 of 1929-30) in the Bijapur Dist. referring itself to the same reign and year, furnishes the following facts about another feudatory, Mahāmandalesvara Viraparasa. He launched a regular crusade against the adherents of the other sects. A conflagration to the forest of Jain creed and adept in demolishing the Buddhist canon, he pulverized the Jain temples and raised the thrones of Śivalinga. We may note here the significant circumstances that both Virā-Goggideva and Viraparasa of the above two epigraphs lived in a period slightly later than that of Basveśvara and that their spheres of activities too were confined to the northern parts of Karnataka. This might have been responsible for the confession of later writers attributing to Basveśvara active hostility against the Jain creed.

G. H. KHARE — *A note on three copper plate Grants.* (Proc., I.H.C., XVIIth Session), Patna, 1956.

P. 134. The donee of the first copper plate, issued by Vijayāditya Chālukya of Badāmi in Śaka 627 and in his 10th regnal year at the request (?) of one Vishnūrāja of a Sinda dynasty, was a Jaina Āchārya connected with the Jina temple of Kundili and belonged to the Kāshthāchārya tradition to which belonged Vimla-kīrti also. Several fields in the vicinity of Kundili were granted for the temple.

The donee of the second copper plate, issued by Rāshtrakūṭa Govinda III in Śaka 717, seems to be Āchārya belonging to the Kāshthāchārya tradition. The charter being incomplete and inscribed in a very bad hand nothing can be made out at present.

King Mayūravarmān of the Kadamba dynasty having got a son by the favour of the Jaina goddess Ambikā of Udumbrāja issued the third copper plate in which he paid homage to the goddess with his son Prabhākara and donated the village Udumbrāja (Umbray, North Satara) and some fields to one Guṇadeva, pupil of one Śripāla.

These grants shed much new light on the Jain establishments of two Satara districts and bring to light altogether new personalities.

H. V. TRIVEDI. — *A further note on the Indragarh stone Inscription.* (Prof I.H.C. XVIIth Session), Patna, 1956.

At Indragarh, 2/3 miles north-west of Bhānpur in the Mandasor district of Madhya Bharat some Jain antiquities have been discovered which prove the harmonious and concurrent existence of religions, viz. Hinduism and Jainism.

Balchandra JAIN — *Adhabhara plates of Maha-Namrāja II.* (Proc., I.H.C. XIXth Session), Patna, 1957.

P. 133. Adhabhara (also spelt Adbhar or Arbhar), about 40 miles from Bilaspur, is a village in Sakti tahsil of the Bilaspur district of Madhya Pradesh. It contains an old temple of *Devi*. On the site of this temple is a hut containing a Jain seated figure.

Annual Report on Indian Epigraphy for 1951-52 Calcutta, 1957.

P 3 Stone Inscriptions Three new Brāhmī inscriptions (Nos. 140-142), copied in the caverns on the hill at Tiruparankunram, near Madurai, Madras State, are the earliest epigraphs in the year's collections. They were exposed to view in the course of repairs carried out recently to the caverns. They belong to the same class of records as those found in other caverns in the District of Madurai, Rāmanāthapuram and Tirunelvali in South India (cf A.R. Ep. 1912, p 50 & Plate). Probably they record the names of persons who carved out the stone beds in these caverns. In an inscription (dated 773 A.D.) No. 143 in the rock-cut cave temple of Subrahmanya at Tirupparankunram, the hill is called *Paramaiśkharin* which is obviously the Sanskrit rendering of the Tamil name Tirupparamkuram,

Stone Inscriptions—1951-52.

Bombay, Belgaum District, Sampgaon Taluq.

P. 12 .

| No. | Source | Dynasty | King | Date | Language and Alphabet | Remarks. |
|-------|--|------------------|------------------------------------|-----------------------------------|-----------------------------|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 33 | Bailhongal stone lying in the Māmalātdār's office. | W Chālu- kya. | Tribhu- vana- malla- deva | Śaka Thurs- day. | Kannada | Mentions Mahāsāmanta Anka of the Ratta family, Śāntiyakka and the Kundi province described the Jain Teacher Jinadevasūri of the Yāpaniya sam-gha, Mailap anvaya and Kārya-gaṇa gilt to a Jain temple. |
| P. 14 | Bombay Dharwar District, Kod Taluq. | | | | | |
| 59 | Sabbhāmandapa of Someśvara temple. | — | — | — | Kannada | Above a panel of scul- ptures, states that the sculptures represent the exploits of Ekān- tadeva Rāmayya |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
|---|---|---|---|---|---|---|

against the followers
of the Jina (Ep. Ind.
vol. V. Pp. 260 ff).

P 20. Madhya Pradesh, Jabalpur District, Bheraghat

- | | | | | | |
|-----|--|---|---------------------------------|--------------------------------|---|
| 120 | Jabalpur stone in the Robert- son's college. | — | v. s. 957 Jyestha su. 3. | Sanskrit & early Nāgarī. | Mentions a person be- longing to the Khan- dīvala family. |
| 123 | Jabalpur stone in the Robert- son's college. Broken image of Pārśvanātha in the possession of Mr. N. L. Saraf | — | v. s. 1549 Vaiśakha Su. 3 | Local dialect Nāgarī. | Refers to the installa- tion of the image. |

Madras, Madurai District, Madurai Taluq.

| No. | Source | Language & Alphabet | Remarks. |
|-----|--|------------------------|--|
| 140 | Tirupparan Kunram Rock-cut bed in the Jain cave on the hill. | Brāhmī | Reads na ya |
| 141 | Tirupparan Kunram Rock-cut bed in the Jain cave on the hill. | Brāhmī | Reads Mā tā ye va |
| 142 | Rock-cut bed in the upper Jain cave. | Brāhmī | Reads a na tu va na)A ko tu pi ta va na |

} See
plate-
A
Page
22

Orissa, Puri District, Jeypore Agency

- | | | | |
|-----|---|--------------------|--|
| 221 | Bhubaneswar-Panel (right side of the Manchapuri cave on the Udayagiri hill. | Prākṛit Brāhmī. | Published in Ep. Ind. vol. XIII, P. 161. Plate. |
| 222 | Bhubaneswar-Panel (right side of the Manchapuri cave on the Udayagiri hill. | Prākṛit Brāhmī. | Ibid Pp. 161 ff, Plate. |

| No. | Source | Language & Alphabets | Remarks |
|-----|--|--------------------------------------|---|
| 223 | Bhubaneswar-panel of the Sar-pagumphā. | Prākṛit Brāhmi. | Ibid Pp. 161 ff. Plate. |
| 224 | Bhubaneswar—Upper story of the Vaikuntha cave in the same place. | Khāravēla Chedi Ma-hāmegha-vahana | Ibid Pp 159 ff. Plate. |
| 225 | Bhubaneswar—Bagh cave outer wall of the inner chamber. | Prākṛit Brāhmi | Ibid Pp 163ff. Plate. |
| 226 | Bhubaneswar—Hāthigumphā | | Two lines in ornamental characters The last expression in line 2 is <i>snēha-prakāśa</i> In characters of about the 5th century A.D. |
| 227 | Bhubaneswar—Hāthigumphā | Brāhmi | Reads (matha) <i>nagnihotra</i> . In characters about the 5th century A.D. |
| 228 | Bhubaneswar—Hāthigumphā | | Reading uncertain in characters of about the 3rd century A.D. |
| 229 | Bhubaneswar—Hāthigumphā | | Seems to read <i>Śīlakanṭaka viśīla</i> . In character of about 2nd century A.D. |

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Radha Krishna CHAUDHARY.—*Select Inscriptions of Bihar Patna*, 1938.

Pp. a-b. Foreward : During the latter part of the Sixth century B.C. Bihar was the field of activity of the great founders of both Jainism and Buddhism. Of these, Jainism is still one of the principal religious faiths of India.

Pp. 3-5. Introduction : The Bihar inscriptions generally preach Buddhism, Jainism and Brahmanism having an accomodating spirit and aim at cultural Synthesis. Rājgir had the unique fortune of being the seat of Buddhist and Jain cultures.

P. 7. Appendix II : Hāthigumphā inscription, one of the most important sources for the history of Bihar.

P. 16. Ap. III : Champa—Mahāvira spent three rainy seasons here.

P. 20. Champur—Stories about it are preserved in the Jain literature

P. 24. Mallapurvata—Pārśvanāth hill in Hazārībāgh—It is the mount Maleus of the Greeks (Merinde—Pp. 63-139).

P. 25. Maniyar Matba—Originally the name of a Jain sanctuary. It is in Rājgir.

Pārśvanātha—A Jain Hill site in Hazārībāgh.

P. 26. Pāṭaliputra—Capital of Nagadha—its names, Kusumpur and Pushapur
Also famous in Jain tradition

Pāvāpurī—A Jain religion centre.

P. 5 Rājgir Inscriptions.

A Maniyarnātha Ins.

(i) पर्वतो विपुल

(ii) राजा श्रेणिक

B. मतिनागश्रेणिक.....अग्निनी सुमागधा

Note : Written in Kushan character of the First century A.D.

(D) Sonbhandār Cave Ins.

(C 3-4th century A.D.)

Line 1 निर्वाणनाभाच तपस्वी योग्ये शुभे गुहेऽर्हप्रतिमा प्रतिष्ठे
घाचायंस्तमुनिवैरदेव विमूकनयेऽकारयद् दीर्घनेजा

P. 123. (C) Champānagar Inscription (Bhāgalpur)

स्वस्ति श्री जय श्री मंगल मवत १३८३ शक १५५८ मनुनाम सम्बत्सरे मार्गशिर शुक्ला २ शनी
शुभमूर्तौ श्री मूलमथ सस्वतीगच्छा बलात्कार गणे कुन्दकुन्दान्वये भट्टारक श्री कुमुदचन्द्र स्तत्पट्ट म श्री
धर्मचन्द्रोपदेशात् जयपुर शुभ स्थाने बघेरबालशाति से. श्री पासा मा. से. श्री सुनोई तथा युयश्रीभनामा०
श्री सजाईम चम्पा वासुपूज्यस्य शिवबद्ध शिलर बद्द प्रसादकारण्य प्रविष्टा ब ...विष्वाभूषणैः
प्रतिष्ठितं श्री जिनधम्मै

J. V. MAHALINGAM—*Latest Inscriptions at Tiruchirappalli*. (Summaries of Papers AIOC, XXth Session, 1959). Bhuvanagar, 1959.

P. 113. The paper examines the language and script of the label inscriptions found incised on the ledge of the rock at Tiruchirappalli, Madras State.

G. M. BONGARD—LEVIN.—*Epigraphic document of the Mauryas from Bengal IAS Letters, vol. XXIV from Bengal No. 2, 1958, Calcutta, 1960.*

P. 79. A piece of lime stone with seven lines of Brāhmī letters on it was discovered during archaeological excavations at Mahāsthān. The inscription drew the attention of several linguists (All references given).

P. 80. No occasion is known when Chandragupta and Bindusāra patronized Buddhism. Only under Aśoka Buddhism became an object of care on the part of the state. However Aśoka was not opposed to other religions and sects.

P. 80. Ancient epigraphic sources, discovered in East Bengal, and several other monuments give grounds to suppose that this region was a field where Jainism spread.

P. 80. Whether some interpretation or other of this text is sound or not should be examined not only in the light of philological regularity but also on the basis of historical material.

P. 81. Vanga usually denotes eastern parts of Modern Bengal, and Pundra, the northern.

P. 83. The inscription tells that grain (paddy) and money must be reserved for the occasion of flood, famine and other calamities. Pundranagara is identified with Mahāsthān. Bengal was a part of the Maurya Empire.

P. R. SRINIVASAN—*The Pillar—Inscriptions of Sittannavasal and their bearing on the date of its Paintings.* (Lalita Kala No. 9, 1961, New Delhi)—A note.

Pp. 57-58. The rock-cut Jain cave temple of Sittannavasal was previously considered to belong to the time of Mahendra Varman I (C.A.D. 600-630). Some scholars attribute the cave to the early Pāndyas of the 7th century A.D. and the paintings to the 9th century A.D. On the evidence of an inscription of the time of the Pāndya King Avampase Khare Sri Ballabha (C.A.D. 862) stating that a Jaina Acārya of Madura arranged for certain repairs in the shrine and for the building of a mukha-mandapa (A.R.E. 1904, No. 368)—it has been suggested that the repairs included the painting both afresh and the addition of another layer of painting.

Two inscriptions of not earlier than A.D. 800 (ARIE for 1960-61, Nos. B 325 and B 326) bearing chisel marks probably to receive and keep in tact the layer of lime plaster carrying the paintings, revealed that the paintings were later than the time of the inscriptions. Accordingly the paintings may be taken to have been added to the shrine about the first half of the 9th century A.D.

Archaeological Survey of India. Annual Report on Indian Epigraphy for 1958-59.
Delhi, 1963.

Copper Plates. Pp. 3/4.

No 10 is a Pallava chapter dated in the 6th regnal year of Vijaya-Simhavaraman. The Chapter records that king Simhavaraman granted village of Śramanāśrama to Vajranandin of Nandisangha at Vardhamānaneivarattirtha for conducting the worship of Jina.

The grant of land by Simhavaraman to the Jain ascetics living at Puruttikunru which is a locality near Kanchipuram is interesting. This gift is significant as reflecting the growing influence of Jainism. Mahendravaraman, Sirivishnu's son and successor was originally a Jain.

Among places mentioned in the inscription Perunagar is the locality of the same name in the Kāncipuram Tāluq and Tamar is Tamal in the same Tāluq. Amanserkkai (Śramanāśrama of the Sanskrit portion) the village granted cannot be identified definitely since there are several villages around Perunagar with names like Ammanantāngal Ammanambakkam etc.

A. Copper Plates, 1958-59

| <i>No</i> | <i>Source</i> | <i>Dynasty</i> | <i>King</i> | <i>Date</i> | <i>Language and Alphabet</i> | <i>Remarks</i> |
|-----------|--|----------------|--------------|-------------|---------------------------------------|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10 | Madras. Sri S. Rajam. Murray & Co. Madras through Sri T. N. Subramniam, Madras Findspot: Pallan Kovil, Tanjore Dt. | Pallava | Simhavarman. | Year 6 | Sanskrit and Tamil Grantha and Tamil. | Records the grant of the village of Aman-serkkai in Perunagar-nādu in Venkunrakottam and land in Tamar to Vajranandikkuravar of Paruttikunru as pallichchandam. Narabhaya, the minister, figures as the ajñapati of the grant. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|---|---------------------|---|
| | | | | | | Published in Trans. of the Arch. Soci. of South Ind. 1958-59 P.P. 41 f.f. |
| 9 | Andhra, Adila- bad District, Mudhol Taluq, Basarstone near Gajod, Hanuman temple. | — | — | — | Kannada | Contains an eulogy of a Jaina ascetic whose name is not clear. In characters of about the 11th century A.D. |
| 119 | Andhra, Waran- gal Dist., Waran- gal Taluq, Hanu- makonda Below the Jaina images cut in the rock at Padmākshi temple. | — | — | — | -do- | Damaged, Purport not clear. In characters of the 11th century. |
| 120 | Same place | — | — | — | -do- | Reads—Śrī Prabha- chandradevara Mādha- vasetti. -do- |
| 122 | Mattewada (Warangal)— Red Stone Pilla laying in the Bhogeswara temple | — | — | — | Sanskrit Kannada | Refers to the setting & up of the <i>mūḍhi</i> pillar for Tribhuvanachan- dra-bhaṭṭāraka of the Mūlsangha and Konda- kundānvaya. |
| 121 | Near the en- trance of Padmā- kshi Shrine. Bombay, Auran- gabad District, Aurangabad Taluq | — | — | — | Telugu | Mentions certain Kan- naboya. In modern characters. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|---|-------------------------------------|--|---------|---|---|
| 156 | Ellora—Below panel of images on the left pillar (Cave No. 33) in the Jagan-nātha Sabha. | — | — | — | Kannada | Damaged. Mentions Nāganandin. Cf. No. 159 below. In characters of about the 9th-10th century. |
| 158 | Pillar (Cave No. 33) in the Jagan-nātha Sabha, below the images of Pārśvanātha Tirthankara. | — | — | — | Sanskrit, Kannada | Damaged. Seems to refer to the construction of two images of Padmāvatī by Bālabrahmachāri. |
| 159 | Below the panel of images (Jaina) on the right pillar and Cave No. 33. | — | — | — | Sanskrit, Kannada | Mentions the Jain teachers Nāganandi Gorava and (Dī) pananbi Siddhanta-bhat-taraka. Also mentions the names of Silable Atlu-Ka and Āchabe, see No. 156 above. |
| Bombay. Nanded Dist., Deglur Tāluq | | | | | | |
| 194 | Tadkhel—Sculptured pillar lying in the compound of the Mallesvara temple. | Chālukya of Kalyāna. (Someśvara II) | Bhuvana-Śaka ikamala 993. (Someśvara II) A. D. | Kannada | Records a grant of land made to the Nigalaṅka—Jinālaya constructed by Daṇḍanāyaka Kalimayya of the Vājī family and Tādakal. The grant was made with the consent of the <i>prabhu</i> of Nayigave and Tādkaḷ. Also records a grant of a flower-garden and an | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|-------------------------------------|------------------|----------------------------------|---|
| | | | | | | oil-mill apparently to the same <i>jinālaya</i> by Daṇḍanāyaka Nāgavarama, the <i>prabhu</i> of Taḍakāl and the <i>Mahājanas</i> of the place of the grant of money is also recorded at the end of the inscription. |
| | Bombay. Parbhani District. Hingoli Tāluq. | | | | | |
| 203 | Aundha- Pedestal of an image of a Jaina Goddess lying in the Pancha- Pāṇḍava temple. Bombay. Parbhani District. Parbhani Tāluq. | — | — | Śaka 1705. | Sanskrit (Corrupt) Nāgarī. | Damaged. Probably refers to the date of the installation of the image |
| 210 | Ukhlad. Jain images in the Neminātha Temple No. 1. Marble figure of Supārśvanātha. | — | — | Vikrama 1272. | Local dialect Nāgarī. | Records the installation of the image and mentions Sri Dharmachaha (Dharmachandra), the mūlasamgha, Suti (Sarasvati) gachchha and Balātkāragana. |
| 211 | No. 2 Marble <i>paṭa</i> with Jaina Images. | — | Rāja Pratā padama- nadeva. | -do- -do- | -do- | Similar to the above. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|---|-----------------------|------------------------------|------------------------|--|
| 212 | No. 3. Another <i>Paṭa</i> . | — | Rāja Rāya Hamiradeva. | Vikrama 1272. | Local dialect Nāgari. | Similar to No. 210. |
| 213 | No. 4. Marble figure of seated Dharma-nātha. | — | — | Vikrama 1499. | Sanskrit Nāgari. | Damaged the inscription on the front side below the image reads : <i>Śrī Dharmanāthadeva(h)</i> II while that at the back side records the installation of the image and refers to Vidyānandin belonging to the Mūla-sangha. |
| 214 | No. 5. Marble figure of seated Śāntinātha. | — | — | Vikrama 1526. | -Do- | Records the installation of the image and mentions Sakalakīrtti, Bhuvanakīrttideva and (Dharma)kīrtti connected with the Mūla-sangha. Also mentions Haradāsa. |
| 215 | No. 6. A small four sided votive <i>stūpa</i> like brass structure with images of Jaina Tirthankaras. | — | — | Vikrama 1527 1471 A.D. | -Do- | Records the installation of a Jina <i>bimba</i> by a lady named Tejladē wife of Śreshthin Teja, of the Simhapura Vamsa at the behest of Āchārya Vidyānamdideva of the Mūlasangha and Sarasvatigachchha. |
| 216 | No. 7. Black stone seated figure of a Tirthankara. | — | — | Śaka 154 (I) 1619 A.D. | Local dialect, Nāgari. | Records the installation of the image at the behest of Viśālakīrtti. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|-----------------------------------|---------------------|--|
| 217 | Nos. 8-48. Various Jaina Tirthankara. | — | — | Vikrama 1548. | Sanskrit Nāgari. | Records with slight textual variations the installation of the images by some persons. |
| 257 | Figures. | | | | | |
| 258 | No 49 Black stone seated figure of a Tirthankara. | | — | Vikrama 16 (5) I | Sanskrit Nāgari. | Fragmentary Records the installation of the image of Pārśvanātha by Lakhamā(de) wife of Lakhama Vādī (Bhūsana). |
| 259 | No. 50 Another similar Figure. | — | — | Vikrama 1669 A. D. 1613. | Sanskrit Nāgari. | Damaged. Records the installation of the image of Jasahkīrti of the Kāśhtāsamgha. |
| 260 | No. 51 Marble figure of seated Pārśvanātha. | — | — | — | Sanskrit Nāgari. | Damaged. Records the installation of the image and mentions Prāgavātaka-jñāti and Tapagachchha in characters of about 15th century |
| 261 | No. 52. Black stone figure of seated Pārśvanātha. | — | — | — | -Do- | Damaged. |
| 262 | No. 53. Black stone figure of a seated Tirthankara. | — | — | — | -Do- | Damaged. |
| 263 | No. 54. Marble figure seated Pārśvanātha. | — | — | — | -Do- | Records the installation of the image by Gāmāji at the behest of bhāṭṭāraka Deven-drakīrti who belonged to the paṭṭa of bhāṭṭā- |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|---|---|---|------------------|---|
| | | | | | | raka Dharmabhūṣaṇa belonging to the Mūlasamgha. In characters of about the 16th century. |
| 264 | No. 55. Black stone figure of seated Tirthankara. | — | — | — | Sanskrit Nāgari. | Damaged. Mentions Muo, i.e. Mūlasamgha and Vāḍibhūṣaṇa-pa (bha) tta. -do- |
| 265 | No. 56. Black stone figure of seated Tirthankara. | — | — | — | -do- | Badly damaged. |
| 266 | No. 57. Marble figure of seated Tirthankara. | — | — | — | -do- | Damaged. Records the installation of the image by a person (name lost) at the behest of bhātāraka ..Kīrtti, the disciple of Devendra-kīrtti belonging to the patta of the Mūlasamgha. |
| 267 | No. 58. Marble figure of seated Neminātha. | — | — | — | -do- | Records the installation of the image by a person at the behest of Ajitakīrtti, disciple of bhātāraka Devendra-kīrtti belonging to the patta of bhātāraka Dharmabhūṣaṇa of the Mūlasamgha, Sarasvatigachchha and Balātkīra-gaṇa. Refers to Bhātāraka Dharmachandra. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|---------------------|--------------------|---|
| 268 | No. 59. Black stone seated figure of Neminātha. | — | — | Śaka 1538. | Sanskrit & Nāgari. | Damaged. Records the installation of the image at the behest of Viśalakīrtti. Mentions Sarasvatī Gachchha and Balātkāra-gaṇa. |
| 269 | No. 60. Black stone stela with the image of Pārśvanātha. | — | — | Śaka 1541 A.D. 1620 | Sanskrit & Nāgari. | Damaged. Records the installation of the image at the behest of Viśalakīrtti. Refers to the Mūlasamgha, Sarasvatī-gachchha, Balātkāra-gaṇa and Kumdakumdāchāryānva. |
| 270 | No 61. Similar Stela. | — | — | Śaka 1541 A.D. 1620 | Sanskrit & Nāgari | Records the installation of the image by Nāgaśreṣṭhin of Komkana at the behest of bhattāraka Viśalakīrtti of the amnaya of Kumudaprabha belonging to the patta of Devendrakīrtti of the anva of Kumdakumdāchārya and belonging to Balātkāragana, Sarasvatī-gachchha and Mūlasamgha. |
| 271 | No. 62 Brass standing figure of a Tīrthankara | — | — | Śaka 1545. | Sanskrit & Nāgari. | Records the installation of the image by Jivā, wife of Māhatāji. |
| 272 | No. 63. Brass seated figure with 'chalachitra' behind. | — | — | Śaka 1555. | Sanskrit & Nāgari. | Indifferently written. Records the installation of the image and mentions the Mūlasamgha. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|---|---|-------------|------------------|--|
| 273 | No. 64. Marble figure of seated Neminātha. | — | — | Śaka 1576. | — | Records the installation of the image by Tukasreshṭhin and another person at the behest of bhāṭṭāraka Ajitakṛiti belonging to the paṭṭa of bhāṭṭāraka Viśāṭṭatīrtha of the amnaya of Dharmabhūṣhana who himself belonged to the paṭṭa of Dharmachandra of the Mūla-saṃgha. |
| 274 | No. 65. Brass standing figure of Pārivanātha. | — | — | Śaka 1589. | Telugu | Records that the image is (the gift) of the Śrāvaka (name not clear) connected with the mūlasaṃgha. |
| 275 | No. 66. Marble figure of seated Tirthankara. | — | — | Śaka 1622. | Sanskrit Nāgari. | Records the installation of the image by a person (name not clear) probably connected with the mūla-saṃgha. |
| 276 | No. 67. Black stone figure of seated Tirthankara. | — | — | Śaka 1680. | Sanskrit Nāgari. | Records the installation of the image by a person named Śārvana (?) along with his wife Sanaka and son (name not clear) at the behest of bhāṭṭāraka Guṇabhadra of the mūlasaṃgha. |
| 277 | No. 68. Marble Figure of seated Pārivanātha. | — | — | Śaka 156(6) | Sanskrit Nāgari. | Records the installation of the image probably at the behest of |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|---|---|---|------------------|--|
| | | | | | | Ajita-kṛti of the Mūla-saṃgha and Sarasvatigachchha. |
| 278 | No. 69. Black stone seated figure of a Tirthankara. | — | — | — | Sanskrit Nāgarī. | Damaged records the installation of the image and mentions the Mūla-saṃgha in characters of the 16th century A.D. |
| 279 | No. 70. Big black stone figure of a seated Tirthankara in the first floor room of the temple. Kerala, Kozhikode District. Eranad Taluq. | — | — | — | — | Badly damaged. |
| 281 | Eluttukkallu : Rock in the Cheruputa river. Mysore, Dharwar District Hirekerur Taluq. | — | — | — | — | Partly submerged under water. Seems to read <i>ma e ti ta ni ra na</i> . In archaic southern characters. |
| 550 | Chinmulugund sculptured stone in the front of Basavanna temple. | — | — | — | Kannada | Records the death of Somabe, wife of Beliseti and disciple of Bhabhavasena-deva of Mūlasaṃgha and Devagana. In characters of about 12th century. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|-------------------------------|---------------------|--|
| | Mysore. Gul- barga District. Chincholi Taluq. | | | | | |
| 628 | Keswar Slab built into the wall of the Kum- baradegula. | — | — | Śaka 1307 A.D. 1385. | — | States that . Matiseitti of the Vaiśyakula, a disciple of Māghnandi, who was a disciple of Amarkirtti, renovated the Chaityālaya of Pārśvanātha in Keśava- pura. |
| 647 | Shorapur Taluq. KEMBHAVI. Slab kept near the well called Dosigarabāvi. | — | — | Śaka 1262 A.D. 1340 | Sanskrit Kannada | Records the erection of the <i>nishidhi</i> (Memo- rial pillar) of Loka- chandradeva belonging to Mūla-saṃgha, Saras- vati-gachchha, Balāt- karagana and Kunda- kundānvaya. Refers to the son of Mahādeva- śreṣṭhīn. The conclud- ing portion of the epi- graph is damaged. |
| 648 | Slab built into the wall of the same well. | — | — | — | Kannada | Damaged and frag- mentary. Mentions Kondakund(anvaya) and Maladhārīdeva. In characters of about the 13th century. |

GANGAVATI

TĀLUQ.

| | | | | | |
|-----|--|------------------------|----------------|--------------|---|
| 678 | Anegondi Slab built into the wall of the Jain temple. | Vija- yana- gar. | Hari- hara. | 1342 A.D. | Sanskrit, Partly broken. Records Kannada the construction of a <i>chaityālaya</i> by Irugappa- daṇḍanāyaka, son of |
|-----|--|------------------------|----------------|--------------|---|

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|------------------------|-------------------------------------|----------|---|---|
| | | | | | | Baicha-danḍanātha, the general of Harihara, probably at the instance of the latter. The name of the city in which it is stated to be situated in Kuntala-Vishaya in Karnathmaṇḍala. A genealogy of the Jaina teachers is given. |
| 680 | Boulder in the river opposite to the Chintāmani Āśrama. | — | Hama-lanka. | — | Sanskrit Kannada | Records the death by <i>Samyaktva</i> of Katubayi, write of Pradhana Buddharāja. About the 13th century. |
| | Mysore. Raichur District. Lingsugar Taluq. | | | | | |
| 720 | Slab set up in a field about two miles to the east of the village. | Chā-lukya of Kal-yāna. | Jagadeka Śaka malla 944. Jayasimha. | Kannada | Records a grant of land to the <i>basadi</i> built by Appanayya, the Uroḍeya of Tanakavavi. Mention is made of Danḍanāyaka Polalamayya. | |
| | Orissa. Puri District, KHURDA SUB-DIVISION. | | | | | |
| 726 | Bhubaneswar. Udayagiri-Khandagiri caves. Inner wall of the Navamuni cave. | Somavamsi. | Uddyotakesarin, | Year 18. | Sanskrit | Published in Ep. Ind., Gauḍiya. Vol. XIII, Pp. 165.66. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|------------------|-----------------|---|---|--|
| 727 | Inner wall of the Ganeśagu- mphā. | Bhauma- Kara. | Santi- kara. | — | Sanskrit, Ibid., P. 167. Siddha- mātrika. | |
| 728 | Inner wall of the Hāthigu- mphā Inscription No. I. Orissa. Puri District. KHURDA SUB-DIVISION. | — | — | — | -do- | Pilgrims record. Reads Spashta-Ruch (i) ta- Paramah (mah). In characters of about the 7th century. |
| 729 | -do- No. 2 | — | — | — | -do- | Do. Reads Hotravasa.-do. |
| 730 | -do- No. 3 | — | — | — | -do- | Do. Reads Mathana— Pachi-Ragghi. Do. |
| 731 | -do- No. 4 | — | — | — | Gauḍiya | Do. Incised indifferently in the negative. Contains a few names. In charac- ters of about the 11th century. |
| 732 | -do- No. 5 | — | — | — | Siddha- | Do. Of the few groups of mātrika. letters, two read Uttama- kula-vasa and Kuveragni. In characters of about the 7th century. |
| 733 | -do- No. 6 | — | — | — | Siddha- | Do. Reads (1) Pra- mātrika. dosha-Visa (Pittri) vasa and (2) Tap- ognisthiti. Do. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|--------------------------------------|-----------------------------------|--|--|---|
| 734 | -do- No. 7 | — | — | — | Siddha- mātrika. | Do. Reads Des. Achara- Viruddhavaśa. Do. |
| 735 | Ceiling of the cave. | Chedi- Mahām- eghavā- hana. | Khāra- vela. | — | Prākṛit, Published in Ep. Ind. Brāhmī. Vol. XX, Pp. 72 ff. | |
| RAJASTHAN. | | | | | | |
| Chittorgadh Dis- trict, Chittorgadh Tehsil. | | | | | | |
| 736 | Chittorgadh, Slab built into the fortwall near the <i>Top- khāna</i> . | — | — | Vikrama Sanskrit 1334 A.D. 1277 | Records the construc- tion of a <i>devakulikā</i> in the Śāntinātha <i>chaitya</i> , built by Sa Ratna- sīmha, by Kumāralaśrī- vikā for the merit of her maternal grand father Sa. Thāḍa. See No. 740 below. | |
| 739 | Pillar in the temple of Śrin- garachauri. | Guhila of Mewar. | Mahā- rānā Kumbh akarna. | Vikrama Sanskrit 1505. | Nāgarī. | Records the construc- tion of the temple (prā- sāda) of Śāntinātha by Ratnabhandārīn (Offi- cer in charge of pre- cious stones). Velaka, the <i>Kośavyāpārīn</i> (treas- ury officer) of the Rānā. The temple was called Ashtāpāda and it was consecrated by Jinasāgarasūri of the Kharatara gach- chha. Cf. Bhandar- kar's List, No. 798 ; An. Rep. Rajputana Museum, Ajmer, 1920- 21, P.5. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---|------------------|-----------------------|-------------------------|------------------|---|
| 740 | Slab built into the fortwall near the <i>Topkhānā</i> . | — | — | Vikram 1334. A.D. 1277. | Sanskrit Nāgari. | Records the construction of a <i>devakulikā</i> in the Śāntinātha chaitya, built by Sa Ratnasimha, by Kumaralasravika for the merit of her paternal grandfather Sa. Puna. Cft. No. 736 above. |
| 741 | Base of a sculptured frieze in the small wall. | — | — | Vikrama 1511. | Sanskrit Nāgari. | Records the construction of a <i>devakulikā</i> in Śāntinātha temple by the brothers Sa Simpa and Sa. Nāthu, and its consecration by Jinasāgarasūri belonging the patta of Jinchandrasūri of Khara-tara-gachchha. |
| 748 | Inscribed fragments kept in the store room of the Overseer's Office. No. 7. | — | — | — | Sanskrit Nāgari. | Fragmentary. Refers to Arishtanemi and Jinapada. 12th century. |
| 749 | No. 8 | Guhila of Mewar. | Mahārānā Kumbhakarna. | — | Sanskrit Nāgari. | Records the construction of a <i>Kṛtistambha</i> at Mahāmeru by Māpā, son of Jaita and grandson of Lākhā. In characters of 15th century. |
| 758 | No. 17 | — | — | Vikrama 1578. A.D. 1522 | Sanskrit Nāgari. | Records the construction of an image of Sumatinātha by an in- |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|--------------|---|---|--|
| | | | | | | habitant of Jāvālapura, who belonged to Ukeśavamśa and Kumkumalola-gotra, and its consecration by Kana-kaprabhasūri of Vaḍa-gachchha. |
| | JAIPUR DIS- TRICT. Bairat Tahsil. | | | | | |
| 762 | BAIRAT-Slab fixed into the wall of the Jain Temple. | Timurid Jalāla [dīna] 1644 (?) Akab- A.D. bara 1588. son of Humāun. | Vikrama -Do- | | | Damaged and fragmentary. Begins with an adoration to <i>guru</i> Hira-Vijaya-sūri. Mentions Bhāramalla who received the governorship of many villages from the Pātasāha's subordinate Toḍaramalla and Bhāramalla's son Indrarāja who received the governorship of Vairatadranga and his brother Ajayarāja Indrarāja built the temple of Vimalanātha called Mahodaya-prāsāda and also Indravihāra and installed many images including those of Pārīvanātha, |

1

2

3

4

5

7

7

Chandraprabha and Rishabhadeva bearing the names of his father, himself and his brother respectively. Akbar is mentioned as worshipped by the fourteen *Chhatrapatis* and numerous *Mandalādhipatis* and also apparently as the lord of the *Mandals* of Kashmira, Kāmārūpa...tāha (probably Mulatāna), Kābila (Kābul), Badakaśā (Badakshān), Dhilli, Marusthalli, Gurjarastra, Malava, etc. The record described as *Indra-vihāra-prāsāda-praśasti*, was composed by Pam. (i e. Pandita) Labhavi jaya-gani and was written on the stone by Pam-Somku-sālagani. Also mentions Mahopādhyāya Kalyānavijaya-gani. Probably engraved by Musarapha, Bhagaru and Mahamadāla, sons of Bhairava. Cf. BHANDARKAR's List, No. 810. PRAS, W.C., 1909-10 P. 45.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|---|---|---|
| | Rajasthan : Udaipur District, Kurbar Tahsil. | | | | | |
| 768 | Āth—On the door frame of the Jaina temple. | — | — | Vikrama Sanskrit 1267 Nāgarī. A.D. 1211. | Records the installation of an image of Pārśva- (nātha) sūri of the santana of Amardēva- sūri. | |
| | Rajasthan Udaipur District, Nathdvara Taluq. | | | | | |
| 779 | Delvādā—Broken piece kept in the Pārśvanātha temple | — | — | — | Sanskrit Nāgarī. | Records the construc- tion of some object by Hena-telika of Chitra- vala-gachchha who belonged to the Upa- keśa community of Bhartripura. Mentions telika-sūri and Guna- kara-sūri. |
| 781 | Pedestal of an image in the same temple. | — | — | Vikrama Sanskrit 1503, Nāgarī. | Fragmentary. Refers to the <i>parikara</i> of Jinendra Sāntinātha apparently made by a member of the prāg- vata community and that it was installed by Sri-sūri. | |
| | UTTAR PRADESH : Almora District. | | | | | |
| 383 | Dwarbat— Pedestal of two pairs of feet. | — | — | Vikrama Sanskrit 1044 (?) Nāgarī | Records the gift of <i>arjika</i> Lalitaśrī, dis- ciple of <i>arjika</i> Devaśrī. | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|---|----------------------------|--------------------------|---|--------------------------|---|
| JHANSI DISTRICT . | | | | | | |
| Deogarh. | | | | | | |
| 411 | Slab near the Gupta temple. | — | — | — | Sanskrit (verse) Nāgari. | Fragmentary. Mentions a king sallatta or . . . nallata and the, merchant Chakreśvara and seems to record the construction of a Śālā apparently in the temple of Jina Śānti and the creation of an endowment. In characters of about the 11th century. |
| 415 | Main Jain temple. Slab built into the niche to the left of the sanctum. | — | Mahāsā manta Udaya-pala. | — | Sanskrit Nāgari. | Seems to record that the image was caused to be made by the Mahāsāmanta. In late characters. Cf. A.R., Northern Circle, 1916, No. II. |
| 416 | Jain temple No. 16. Slab to the east of the temple. | — | — | — | Sanskrit (verse) Nāgari. | Fragmentary. Mentions Udbhavarāja-vamsa, sūri Subhakarīti, Gāmgēya-nripa, Kāmadeva someone's disciple (Dhi)rachandra, and Māghanamdi. In characters of about the 11-12th century. A.R. Northern Circle, 1918, No. 101. |
| 417 | Jain temple No. 19. Pedestal of the Sarsvati image | Ruler of Durjan-Chan-deri. | simha. | — | Sanskrit Nāgari. | Trace the <i>guruparam-parā</i> of Tribhuvanakīrti and records that he |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|------------------------------|--|--|
| | | | | | | set up the image of Sarasvatī. Ibid., No. 103. |
| | Uttar Pradesh . Lucknow District, Lucknow Provincial Museum. | | | | | |
| 423 | Pedestal of a Jaina (?) image. | — | — | V.S. 1209 A.D. 1155 | Sanskrit Damaged Nāgarī. the installation of the image and mentions a Sādhu named Gohaḍa of the Lamba-kam- chuka anvaya of Mūlasangha. | Records |
| 424 | Sculptured slab find spot Kankālī Tālā Mathura | — | — | — | Prākṛit, Brāhmī. Records the gift of the āyāgapatta by a kālavāla of Mathura together with his wife Śivarakhutā (Sivarak- shita). In characters of about the 1st century A.D. Published in Ep Ind. Vol. XXIV, Pp 205-6, (No. IV). | |

PHOTOGRAPHS

| No. | Locality | Description | Size |
|------|---|---------------------------------------|------|
| 3904 | Hāthigumphā, near Bhubaneswar, Puri District, Orissa | Inscription of Khāravela Section A | Half |
| 3905 | -do- | -do- Section-B | -do- |
| 3906 | -do- | -do- Section-C | -do- |
| 3307 | -do- | -do- Section-D | -do- |

Jyoti Prasad JAIN.—*Some unpublished Jain Inscriptions*. (Jain Ant., vol. XXII, No. II) Arrah, 1964, Pp. 1 to 8.

1. Pallava Charter from the Tanjavur district of the State of Madras dated in the 6th regnal year of Pallava Simhavarman (c. 550-575 A.D.) which records the grant of lands in Amnserkkai and Tomar the Jain saint Vajranandin of Paruttikunru in the earliest copper-plate inscription of the Pallavas of Kanchi. The saint Vajranandin of this record is most probably identical with Vajranandin, the author of *Nava-sloka* and the founder of the Dramula or Dravida Sangha.

2. A copper-plate grant of the Western Chālukya emperor Vijayāditya issued in Śaka year 630 (A.D. 708) from Shiggaon (in the Dharwar district of the present State of Maharashtra) recording certain donations made by that king to the Jain *bhavana* which had been erected by the princess Kumkunadetti, a sister of Vijayāditya proves that the family creed of the Western Chālukyas of Vatapi in the 7th-8th centuries was Jainism, and that Vijayāditya's feudatory chiefs the Alupa rulers of Vanavasi were also followers of Jainism.

3. Stone inscription from Macherla (In Palnad *taluq* of Guntur district in the state of Andhra Pradesh) of the region of the Eastern Chālukya king of Vengi, Jayasimhavallabha II, and issued in the 8th year (C 714 A.D.) of his reign records gift of land to the god Arhanta Bhatara by certain officers of Pallinandu. It is curious that the region (Palnand *taluq*) has retained its original Jaina nomenclature during the past thirteen centuries.

4. A stone inscription from Lemulavada (in the district of Karimnagar of the erstwhile Nizam's dominion) belonging to the reign of King Baddega of the Chālukya royal family of Lemulavada records the construction of *Jinālaya* (Jain temple) by king Baddega at the instance of or for the benefit of Somadeva Sūri of the Gauda Samgha. There is no doubt that the Somadeva Sūri of this record is none else but the reputed author of *Nītiśākyāmṛta* and *Yasastulaka Champu* and that the Jain temple referred to the *Subhadhama Jinālaya* for the maintenance of which King Arikesari, the son and successor of this Chālukya Chief Baddega or Vaddega issued a copper-plate grant in Śaka 888 (A.D. 966) in favour of his *guru* Somadeva Sūri.

5. A spurious epigraph from Kallubhavi (in the Belgaum district of the Mysore State), dated Śaka 261 (?) Kihhawa but written in characters of the eleventh century, records that in the reign of Rāshtrakūṭa king Amoghavarṣa his Mahāmaṇḍaleshvara Saigotta-Ganga Permandi (alias Shivamāra) made a gift of the village of Mukkudavada in Kadalavalli 30 the temple of *Jinendra* and states that this grant was renewed by Kancharasa. It seems that at the time of the rene-

wal of the grant the year of the original grant of Ganga chief Sivamāra II Saigota has been written by mistake as Śaka 261 whereas it must have been same date between Śaka 700 and 740 when that Ganga ruler is known to have lived.

6. A stone inscription (now in the Hyderabad Museum) of the reign of king Jayasimha II of the later Chālukya dynasty of Kalyāni and dated in Śaka 949 Prabhava A. D. 1027 mentions Somala Devi, a hitherto unknown daughter of that monarch, a devoted Jain who when encamping at Pulipodaru made a grant to a *basadi* (Jain establishment) of Pīnya Mosangī (modern Maski) which was probably her capital.

7. An inscription dated Samvat 1116 (A.D. 1059-60) inscribed on the lower part of a Jaina image found at Jantoli in the Ajmer District.

8. An inscription from Punduru (in the Mahbubnagar district of Andhra Pradesh) of the later Chālukya monarch Tribhuvanamalla (Vikramāditya VI) registers endowments of land, a garden and certain incomes to the god Pārshvadeva by Mahāmaṇḍaleshvara Jattarasa of Punduru in the 12th year (1087 A. D.)

9. A three-line inscription on a marble image of Tīrthankara Pārshvanātha giving the date samvat 1150 (A. D. 1093).

10. An inscription engraved on the pedestal of an image of Tīrthankara Pārshvanātha found in Bhojpur (district Raisen of Madhya Pradesh), records the setting up of two images by one Chillana, son of Rama and grandson of Nemichandra in the reign of Naravarman (C. 1097-1111 A. D.), the Paramāra king of Malwa.

11. The inscription on the pedestal of the image of Ranchodaji in a temple at this image at Dholka (district Ahmedabad in Gujarat State) show that this image was installed in v. s. 1266 (A. D. 1209). The original inscription—a large *prāśasti* composed by the well-known Shvetāmbara Jain poet Rāmachandra Sūri who is known to have died in 1174, records the construction of a Jaina monastery called the Udayana Vihāra by the minister Vagdahata, apparently in the memory of his father, Udayana, who was the chief minister of the Chālukya monarch Jayasimha Siddarāja (c. 1094-1144 A. D.). The date of the original inscription appears to be about 1150 A. D.

12. A three line inscription on the pedestal of a seated headless image of the 8th Tīrthankara, Chandraprabha bearing the date Samvat 1209 (A. D. 1152-53). The image was acquired by the Rajputana Museum, Ajmer.

13. A stone inscription from Arikere (in the Hassan district of Mysore State) of the region of the Hoysaja king Narasimha I of A.D. 1168 records the construction of a Jaina *basti* at (or of the name of) Nakara *jinalaya*. A later inscription on the same stone states that the minister Chandramauli (possibly the famous Jaina minister of the same name of the Hoysaja King Ballala II) made grants for the restoration (or repairs) of that temple. Though a Brahmin by caste Chandramauli was a devoted Jain and his own records give the dates 1203-1204 A.D.

14. A Chahaman inscription from Barlut (in the Sirohi district of Rajasthan) on a stone slab kept in the Śhāntinātha temple contains three parts. The first part records certain gifts in favour of god Śhāntinātha and of the Manansingha Vihāra for the merit of Ra Manan Singh on v.s. 1283 (A.D. 1226); the second part of dated v.s. 1330 states that Ra Abhata along with his sons built the Manansingha Vihāra for the merit of Ra Manan Singh, and the third part refers to some pious deeds of Sri Padma Simha of the Pragvata community and to Parnabhadrā Suri of Brihad Gacchha.

15. An inscription from Jalor, dated v.s. 1331 (A.D. 1274-75) registers certain grants made by Mahārājakula Chachugadeva of the Jalor branch of Chahaman dynasty to the god Mahāvira installed in the *Chāndana Vihāra*.

16. An inscription found at Maheswar records that in v.s. 1627, Śāka 1492 (A.D. 1571) one Mandoli Devadasa repaired and restored the ancient Jaina temple of Ādinātha at that place. In 1565 and 1570 A.D. he had already restored several Śaiva temples of the place.

17. An inscription dated Śāka 1577 (A.D. 1655) on a *nishidhi* at Sonda (in North Kanara district of Mysore) records the death of the Jain *guru* Bhaṭṭa Kalamkadeva who appears to be identical with the reputed author of Karnataka *Śabdānukāsana*, the celebrated Sanskrit grammar of the Kannada language, and of *Manjari Makaranda*.

853 (1)

An. Rep. on In. Epi. 1949-50. Delhi and Calcutta, 1956

| No. | Place find-spot | Dynasty | King | Date | Language and alphabet | Remarks |
|-----|-----------------|---------|------|------|-----------------------------|---------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

ORISSA :

- 61 Orissa Pro. Museum, Bhuvanesvar Sailod- bhava. Dharma- rāja — Sanskrit in early Indian characters. Copper-plate 1949-50 Issued from Vijaya-Ashda Gift by queen Kalyānadevi of lands in villages of Suvarṇa-ralondī and Madhuvā-taka, to *Ekaviṭṭa* Prabud-dhachandra, disciple of Nāsiṇan Pub. in Ep. Ind Vol XXIX, Pp. 38ff Plate

BOMBAY
BARODA DIST

- 52 Baroda—Pedestal of a Jain image in the Museum (from Vasai near Vijapur, Meh-sana). — — v.s. 1326 Vaisākha Nāgari, of Śāntunand Pārśvanā-su 9, Thurs'day, 1269 A.C April II. f.d.t. 57. Sanskrit Records the installation of Śāntunand Pārśvanā-su in the temple of Rishabhadeva, Deven-drasūri, 20 drammas for *nitya-pūja*
- 53 Pedestal of another Jain image, in the Museum (from Vijapur, Meh-sana). — — v.s. 1298 Māgha su. 10, Monday-1242 A.C. Jany. 13, Monday. -do- Records the installation of the image of Vāsūpūjya.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|---|---|---|---|---|---|
| 54 | Pedestal of 3rd Jain image, in the Museum (from Vasai near Vijapur, Mehsana). | — | — | Jyeshtha Sanskrit su. 9, Nāgarī, Thursday. | Records the installation of the image of Mahāvira. | |
| 55 | Pedestal of an image of Mahāvira in the Museum. (do.). | — | — | v.s. 1326, -do- Vaitākha, su. 9, Thursday, 1269 A.C., April II, Thursday. | Records the installation of the images of Śāntinātha and Pārśvanātha. | |

DHARWAR DIST HANGAL TALUQ.

| | | | | | | |
|-----|--|--------------------|---|--|------|--|
| 131 | Virapur—stone kept in the Jain temple. | Vijaya- nagara. | Bira Hari- hara Maha- raya. | Śaka 1317, Bhava Bhādra- pada, ba 30, Amā- vasya, Wednes- day, ir- regular. | -do- | Records the death of Chikka Chamdappa, son of Chamdoja of Nāgarāhalli. |
|-----|--|--------------------|---|--|------|--|

853 (ii)

Department of Archaeology, *Annual Report on Indian Epigraphy for 1950-51*, Delhi, 1956.

P. 3. On the Śāmanarmalai hill near Kilkuyilkudi, Madurai District, was discovered a Kannada inscription of about the 12th century A. D., engraved on the top of the rock near a stone lamp-post (No. 244). It mentions the Jain teachers, Āriyadeva, Ba (Bā) lachandradeva of Belagula (i. e., Śravana-Belgoḷa) who belonged to the Mūlasaṅgha, Nemiḍeḍa, Ajitasēnadeva and Govardhanadeva. Evidently this locality where Jain inscriptions in Tamiḷ of about the

9-10th century A. D. have already been discovered (A. R. S. I. E., 1910, Nos. 63-69) continued to be associated with Jainism till the 12th century A. D. The connection of a Jaina teacher of Śravana Belgōla in Mysore with this ancient Jaina centre in the Tamil country is of special interest.

B. Stone Inscriptions, 1950-51.

Bihar, Monghyr District,
Jumui Sub-Division.

| No. | Find-spot | Dynasty | King | Date | Language & Alphabet | Remarks. |
|-----|---|---------|------|------------------------------------|---------------------------|--|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. | Kakan—In a Jain temple. | — | — | v. s. 1504 Phālguna Sudi 9 | Sans krit. Nāgarī | Mentions Sivāi of the Mahatuyāna family and the Mummatoṃda gotra. |
| 3. | Around the foot-marks in front of the image of Pārśvanātha in the same temple. | — | — | v. s. 1822 Vaiśākha Sudi 6. | -do- | Records renovation of the temple and the installation of the foot-marks of Suvidhinātha by the Jaina Sangha of Kakandī (Kakan) tīrha |
| 4. | Back of a Jain <i>Āyāgapāṭa</i> in the same temple | — | — | v. s. (19) 33 | -do- | Records the installation of the <i>Āyāgapāṭa</i> by Śāntisāgarasūri. Mentions Rai Bahadur Dhanadeva Simha. |
| 5. | Kundaghat—Image of Mahāvīra in a dilapidated Jaina temple on the Lachhwar Hill, | — | — | v. s. 1505, Phālguna Sudi 9. | -do- | Records the installation of the image of Mahāvīra. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|-----------|---|---|
| 9. Image of Mahāvira in another temple in the same place. | — | — | — | Sanskrit, | Records that the image was a <i>deyadharma</i> of Gaudiya. Viresvaraka. | |

BOMBAY :

Belgaum District,
Khanapur Taluq.

15. Gohhalli—Slab Western Bhūlo- Kali Kanna- Damaged. Records a gift of land to a Jain temple constructed by Amgadiya Mallisetti at Kuru—Sampagādi. The gift was made into the hands of Vāsupūjya Bhattāraka, disciple of Nemichandra Bhoṭṭāraka, of Mūlasaṃgha and Balātkāra gaṇa. The pedigree of Vāsupūjya is enumerated at some length.

Bombay District.

24. Bombay— Prince of Wales Museum. Slab No. B.B. 307. Saluvas Sāluva of San- Nāyaka. gitapura. Śaka 1485 -do- Dundubhi, Chaitra Su. 12, Monday, Māgha 1562 A.D., March 16, f.d.t. 76, f.d.n. 74. Refers to the construction of a shrine at Gerasoppe by the chief Sāluva Nāyaka, son of Hemmarasi—Nāyikiti and Vitthappa-Nāyaka, and to the consecration of Śānti-Tirthankara therein and records gifts of lands made to the same by the chief. Reviewed in ASR for 1924-25 P. 115

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|-----------------------|-------------------|----------------|---|------|---|
| 25 | Bombay No. B. B. 309. | Western Chālukya. | Trailokyadeva. | Śaka 976, Kan- Java, Vaiśā- khā, Amā- vāsyā, Mon- day, solar eclipse, 1054 A.D., May 9, Monday, f.d.t. 26. The eclipse occu- red on Tues- day. | nada | Records the construc- tion of the shrines of Śāntinātha, Pārśvanā- tha and Supārśvanātha at Ponnavaḍa by Chān- kirāja of the Vānasa family, an officer of the Chālukya queen Kēṭala- devī and registers grants of lands to these temples by the king at the request of the queen. Published in Ind Ant vol. XIX, Pp. 268 ff. and noticed in ASR for 1924-25, P 115. |

DHARWAR DIST.
HANGAL TALUQ.

| | | | | | | |
|----|--|-----------------------|---|---|------|---|
| 60 | Hirekangī Slab set up near the Hanuman temple. | Kadamba | Mallī- deva. | Year 10, Vyaya, Karttika, ba. 14, Thurs- day. | -do- | Records the observance of the vow of <i>sanyāsana</i> and death by <i>samādhi</i> , of Kaligavundi, a lay- disciple of Dharmasena. In characters of about the 12th century. |
| 67 | Kargudari—Slab standing in S. No. 80. | Western Chālu- kya | Pratāpa- chakra- vartī Jagade- kamalla. | Prabhava, Pushya su. 1., Monday, Dakṣi- nāyana (mistake for Utta- rāyana) Samkra- maṇa. | -do- | Registers a gift of land for offerings, etc. in the temple of Vijaya- Pārśva-Jinendra con- structed at Karegudure by Mahāvaḍḍabyava- hāri Kallisetti, the gift was entrusted to the teacher Nāgachandra Bhaṭṭāraka, pupil of Harinandi, disciple of |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
|---|---|---|---|---|---|---|

Vāsuptijya. These teachers were descendants of Pūjyapāda and belonged to the Surashtah gana and Chitrakūṭa anvaya.

- 68 Kuntan-Hosallji- Western Jagade- Year 10, Kanna- Damaged. Seems to re-
slab kept near Chālu- kamalla. Prab- da, cord a gift of land by
Basavanna kya, hava. Nāgisetti and others
temple. to a Jaina deity.
Mentions Achaladevi
and the Kadamba
Chief Tailamandalesa.

MADHYA BHARAT :
DHAR.

- 123 Indore. Indore — — v.s. (1) Sanskrit, Damaged. Mentions
Museum. 334, Mā Nāgari. Paṇḍitāchārya Ratna-
ghavadi kirti and refers to the
7, Mon- installation of an
day. image.
- 154 Indore (from — — — Prākṛit, Reads *Jīna (ta) paśa*.
Kasrawad). Brāhmī. In characters of about
the 2nd century A.D.
- 159 -do- — — v.s. 1442 Sans- Damaged. Seems to
(?) Mā- krit, refer to the installation
ghavadi. Nāgari. of the Tirthankara
Śāntinātha. Mentions
Jaina teachers of whom
one is Prauḍhāchārya-
sri Mahākīrti.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|---------------------------------------|---|---|---|-----------|--|
| 161 | Indore. Pedestal of another image. | — | — | v.s. 122 (7) Nāgari. | Sanskrit, | Records the homage paid by a person named Vina, who belonged to the Gurjara community, apparently to an image of the Tirthamkara Nemi-nātha. Mentions the Jaina teachers Guṇachandra, Śrikirti, Ratnachandra and Bhavachandra of the Desigana. |
| 168 | Ujjain. -do- | — | — | v.s. 1299, Chaitra, Sudi 6, Saturday, Irregular. | -do- | Mentions Āchārya Sāgarachandra. |
| 171 | Ujjain—Mahākālā temple. | — | — | — | -do- | Mentions Gori, wife of a person of the Skandhilavala (Khandelwala) family. Noticed in Annual Administration Report, Archaeological Department, Gwalior State, 1940-41, App. F. No. 8. |
| 175 | -do- | — | — | — | -do- | Mentions Paṇḍita Kṛtanana, son of Śūdhū Vardhāmāna and Harsini. Do. |

| 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------------|---|---|--|------------------------------------|---|
| 3 Ujjain—Mahākāla Temple. | — | — | v.s. 12(1)0, Sanskrit Vaisakha, su. 1, (Friday). | Damaged. Mentions Mathurēvaya. Do, | |

IMBATORE DISTRICT :
ODE TALUQ.

| | | | | |
|--|---|--------------------------|-------|--|
| Bhavāni—ceiling of the mandapa around the Amman shrine, Sangameśvara temple. | Chiefs of rāja Mysore. Udaiyar, ruling from Sri-rangapat-tam. | Krishṇa-Raudri, Avani 5. | Tamil | States that the northern mandapa of the Amman shrine was caused to be constructed by Kaṇḍali Sēshayanavaragal at the instance of Dalavaya Dēvarājayanavargal and Nanjarājaudaiyan. |
|--|---|--------------------------|-------|--|

Iurai District :
Iurai Taluq.

| | | | | | |
|--|---|---|---|--------------------|---|
| Kīlkuyikudi (Kilakkudi) Rock to the north of the bass-relief Jaina images in Pechchippalam, Samanarmalai hill. | — | — | — | Tamil Vatte-luttu. | Damaged. Mentions a Paḷli and the names Gunabharadeva and Chandraprabha. In characters of about the 10th century. |
| Top of the same hill, near asement of a impidated mple. | — | — | — | Tamil Vatte-luttu. | Mentions Irattaiyan. In similar characters. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---------------------------------------|---|---|---|---|---------|--|
| 244 | Same place, near the stone lamp post. | — | — | — | Kannada | Mentions the Jaina teachers Āriyadēva, Bālachandradēva of Belagula, belonging to the Mūla samgha. Nemidēva, Ajitasenadēva and Govardhanadēva. In characters of about the 12th century. |
| Tanjore District ; Nannilam Taluq. | | | | | | |
| 280 | Polakkudi — Back of a Jaina image near the tank. | — | — | Śālivā- hāna Śaka 158 (1) Pra- mādi, Ādi. | Tamil | States that Rājamānya Rājasri Mallarirayar had a tank dug at Pelakkudi and issued orders prohibiting baling out of water from it by baskets (for irrigation) and the cutting down of trees surrounding it. |

853 (iii)

An Rep. on Ind. Epi. for 1951-52. Delhi and Calcutta, 1957.

Stone Inscriptions, 1951-52

| No. | Source | Dynasty | King | Date | Language and Alph. | Remarks. |
|-----|--------|---------|------|------|--------------------|----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

Bombay : Belgaum Dist.

Sampgaon Taluq.

| | | | | | | |
|----|---|------|-------------------|-----------------|---------|--|
| 33 | Bailhongal—slab set up in the Chā-backyard of Galukya | West | Tribhuvana-malla- | Śaka Thurs-day. | Kannada | Damaged. Mentions Mahāsāmanta Anka of the Ratta family and |
|----|---|------|-------------------|-----------------|---------|--|

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---------------------|---|-------|---|---|--|
| | digeyya Enigimathā. | | déva. | | | the Kumdi province. Jinadeva-sūri of the Yāpaniya samgha, Mailapa anvaya, Karaya gaṇa ; Mullabhattāraka ; gift of land to a Jain temple. |

Bombay : Dharwar Dist.

Kod Taluq.

- | | | | | | | |
|----|---|---|---|---|---------|--|
| 59 | Ablur—Parapet wall to the right of entrance into the sabhāman-dapa of the Somesvara temple. | — | — | — | Kannada | Above a panel of sculptures. States that the sculptures represent the exploits of Ekāntada Rāmayya breaking the Jina and setting up Śivalinga. Pub. in Ep. Ind. XXIX, Pp 139 ff. |
| 60 | Right side of the entrance into the inner shrine of the same temple. | — | — | — | Kannada | Do. States that the sculptures depict the exploits of Ekāntada Rāmayya against the followers of Jina (EP. Ind. vol. V. Pp. 260 ff). |

Madhya Pradesh :

Jabalpur Dist.

- | | | | | | | |
|-----|---|---|---|------------------------------------|---------------|--|
| 120 | Jabalpur—stone in the Robertson's College No. 2. | — | — | v. s. 957, Jyestha, Nāgari. Su. 3. | Sanskrit | Damaged. Mentions a early person belonging to the Khandilavāla family. |
| 123 | Do. Broken image of Pārivanātha in the possession of N. L. Saraf. | — | — | v. s. 1549 | Local dialect | Seems to refer to the installation of the image in question, su. 3, |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
|---|---|---|---|---|---|---|

**Madras, : Madurai Dist.,
Madurai Taluq.**

- | | | | | | | |
|-----|---|---|---|---|--------|---|
| 140 | Tirupparankunram rock-cutting in the Jain cave on the hill. | — | — | — | Brāhmi | Reads : <i>na ya.</i> |
| 141 | Do. rock-cut bed in Jain cave on the hill. | — | — | — | Brāhmi | Reads : <i>mā tā ye va</i> |
| 142 | Do. Rock-cut bed in the upper Jain cave. | — | — | — | Brāhmi | Reads : <i>a na tu vā na tu pa ta n² n²</i> |

**ORISSA :
Puri Dist.**

- | | | | | | | |
|-----|--|---|---|---|--------------------|---|
| 221 | Bhubaneswar—Panel right side of the Manchapuri cave on the Udayagiri hill. | — | — | — | Prākṛit Brāhmi. | Published in Ep. Ind. Vol. XIII, P. 161. Plate. |
| 222 | Bhubaneswar—Panel right side of the Manchapuri cave of the Udayagiri hill. | — | — | — | Prākṛit Brāhmi. | Ibid, P. 160, plate. |
| 223 | Bhubaneswar—Panel of the Sarpagumphā, cave on the Udayagiri hill. | — | — | — | Prākṛit Brāhmi. | Ibid., Pp. 161 ff., plate. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|---|---|--------------------|--|
| 224 | Bhubaneswar— Upper storey of the Vaikuntha cave in the same place. | — | — | — | Prākṛit Brāhmi. | Ibid, Pp. 159 ff ; plate. |
| 226 | Bhubaneswar— Wall of the Hā- thigumphā in the same plate. | — | — | — | — | Two lines in ornamen- tal characters. The last expression in line 2 is <i>snehaprakāśa</i> . In characters of about 5th cen. A.D. |
| 225 | Bhubaneswar— Outer wall of the inner Cham- ber of the Bagh cave. do. | — | — | — | Prākṛit Brāhmi. | Epi. Ind. Pp. 163 ff. Plate. |
| 227 | Bhubaneswar— Wall of the Hā- thigumphā. | — | — | — | Prākṛit Brāhmi. | Reads : (<i>matha</i>) <i>nāgnihoṭra</i> . Do. |
| 228 | Bhubaneswar— Wall of the Hā- thigumhā. | — | — | — | -do- | Reading uncertain. In cha. of about the 3rd cen. A.D. |
| 229 | Bhubaneswar— Wall of the Hā- thigumhā. —Do— | — | — | — | -do- | Seems to read <i>Silākan- ṭaka Viśāla</i> . In cha. of about the 2nd cen. A.D. |

853 (iv)

Annual Report on Indian Epigraphy for 1952—53, Publication. Delhi—Calcutta, 1958.

P. 13. Nos. 2 and 3 are two Chālukya grants discovered at Lādol in the Mehsana District, Bombay. The earlier of these (No. 3), issued from Dayāvāda

belongs to king Kurnadeva and records a royal grant of some land in the village Kanoda for the *vasatika* of Sumatinātha, constructed by Mahāmātya Pradyumna in the year v s 1140. The other record (No. 2) belonging to Jayasimhadeva is dated in v s. 1156, i.e. 16 years later than the former, both these plates are published in the Journal of the Oriental Institute, Baroda, vol. II, No. 4, pp. 364 ff.

APPENDIX-A

List of Copper Plates, 1952-53

| No. | Source | Dynasty | King | Date | Language and Alphabet | | Remarks. |
|-----|--------|---------|------|------|-----------------------------|---|----------|
| | | | | | 5 | 6 | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

BOMBAY .

- | | | | | | | |
|---|---|---|---------------------|---|---------------------|---|
| 2 | The Director, B J Institute of Learning and Research, Gujarat Vidyā Sabhā, Ahmedabad Find spot—Lodal, Mehsana District. | Chālu- kya of Anahila- pātaka. | Jayasim- hadeva. | v.s. 1156, Āshā- dha su. 15, Monday, 1099 A D. July 4, Monday, f.d.t 16 | Sanskrit Nāgarī. | Issued from Anahila- pātaka Records a grant of land measur- ing 4 <i>vihas</i> and 18 <i>halavāhas</i> in the vicinity of Gambhuta, by the king for maintaining a step-well constructed at Takaudhi by vela- hala, son of Mahāmā- tya Pajjaka, and the temple of Sumatinātha- deva erected by Mahā- mātya Yaśorāja at Takaudhi. Published in J. Or. Ins., Baroda, Vol. II, No. 4, p. 364. |
| 3 | -do- | -do- | Karna- deva. | v.s. 1140, Pausha ba. 14, Monday, | -do- | Issued from Dayāvāda. Registers a grant of land situated in the village Kanoda to |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|--|---|---|
| | | | | 1084 A.D. January 8, Mon- day f.d.t. 43. | | Sumatināthadeva en- shrined in the <i>vasatkā</i> erected by Mahāmātya Pradyumna in Taka- vadhi, by the king who is styled Mahārā- jādhirāja and Trailo- kyamalla. Loc. cit. |

APPENDIX-B

List of Insc. on Stone, 1952-53

| | | | | |
|---|--|---|---------|--|
| 5 | Ajmer Stone No. Kachch- 5 From Bayana, hapaghā rāja. Bharatpur, Dist. ta Rajasthan. | Vijaya- v.s. 1100, Nāgari. Bhādra- pada, ba. 2, Monday, 1044 A.D., August 13. | Sanskri | Records the death of the Jain monk Maheś- varasūri of the Kāmya- ka-gachchha at Sri- patha. Published in Ind. Ant., Vol. XIV. p. 10. |
|---|--|---|---------|--|

BOMBAY :

Baroda District.

| | | | | | |
|----|--|---|---|---|--|
| 16 | Baroda—Jaina bronze images. From Akota, Baroda. Photo- graph from Dr. U. P. Shah, Ba- roda. No. 1. | — | — | — | Sanskrit, Reads <i>Vamkasya</i> . In Southern Characters of about Alphabat. the 8th century. |
| 17 | -do- No. 2. | — | — | — | -do- Reads..... <i>Kutika</i> . Do. |
| 18 | -do- No. 3. | — | — | — | -do- Seems to record a <i>da</i> (<i>va</i>)- <i>dharma</i> . Do. |
| 19 | -do- No. 4. | — | — | — | -do- Mentions Khambhi- nyajjikkā, the female |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|--|---|---|---|---|--|
| | | | | | | disciple of Siddha mahattara of Nagen-dra-kula. In characters of the 8th or 9th century. |
| 20 | Boroda—Jaina bronze images From Akota, Borada. Photograph from Dr U. P. Shah, Baroda No 5. | — | — | — | Sanskrit Records that the <i>ratha-vasatika</i> (?) was the gift of Durgginni, a <i>śrāvaka</i> of Chandra-kula In characters of about the 9th century. | |
| 21 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 6. | — | — | — | Sanskrit Records the gift by a female who is said to have hailed from Sri-kasa [gu] ² ha. Do. | |
| 22 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 7. | — | — | — | — | Indistinct. |
| 23 | Do Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 8. | — | — | — | Sanskrit Southern person of Viyahara-Alphabet. kula. In characters of about the 9th century. | |
| 24 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, No. 9. | — | — | — | -Do- | Records the gift by a person of Nāgendra-kula. In characters of about the 10th century. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|---|---|---|-----------|---|---|
| 25 | Baroda—Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, No. 10. | — | — | — | Sanskrit Seems to read <i>gys I iui</i> Southern (<i>hagaṇi</i>). (ni). In Alphabet, characters of the 8th or 9th century. | |
| 26 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 11. | — | — | — | -Do- Damaged. Seems to refer to a Donor of (ndra)-kula. do. | |
| 27 | Do Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 12. | — | — | — | -Do- Seems to mention Samgabharjika as the donor. Do. | |
| 28 | Do Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 13. | — | — | — | -Do- Damaged. Seems to mention a person of Nivri (ti)-kula. In characters of the 9th or 10th century. | |
| 29 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 14. | — | — | — | -Do- Mentions Droṇāchārya. Records that the object was the gift of the members of (Sā) lāpa-tigoshthi of the <i>vasatika</i> at (Am) koṭaka. In characters of the 10th century. | |
| 30 | Do. Jaina bronze images. From Akota, Borada. | — | — | v.s. 1006 | -Do- States that the <i>Jina-traya</i> was caused to be made by Droṇāchārya | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|--|---|---|---|---|--|
| | Photograph from Dr. U. P. Shah, Baroda No. 15. | | | | | of Nivriti-kulu. |
| 31 | Baroda—Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 16. | — | — | — | Sanskrit Reads : <i>Sarvadeva sad-</i> <i>Southern hoh Namagura, vasatik-</i> <i>Alphabet. yah.</i> In characters of the 10th century. | |
| 32 | Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 17. | — | — | — | -Do- | Indistinct. |
| 33 | Do. Jaina bronze images From Akota, Baroda. Photograph from Dr. U. P. Shah, Baroda No 18 | — | — | — | -Do- | Reads : <i>Māla-suta Jhe-</i> <i>lena kārāpita pratimā.</i> In characters of the 9th or 10th century. |
| 34 | Do. Jaina bronze image of Ādinātha. From Sādadi, Jodhpur. | — | — | — | -Do- | Reads Devadharmah śrotasravikah. In cha- racters of the 9th or 10th century. |
| 35 | Do. Jaina bronze another image from the same place | — | — | — | -Do- | Reads : <i>Devadharammo-</i> <i>yam Sarana dayyaya Devi-</i> <i>śravikaya.</i> In characters of the 9th or 10th cen- tury. |
| 36 | Do. Bronze image from the big temple, Surat. | — | — | Śaka Kannada Tārana, Pushya su. 5, | Records the installa- tion of the <i>Ratna-traya</i> and <i>Chauvin-Tirthan-</i> <i>karas.</i> The name of | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|---|---|---|-----------------|--|--|
| | | | | Wednes- day. | | the donor and other details are damaged. In late characters. |
| 37 | Do. Office of the Director of Archaeology. Bronze incense burner. From Akota (Ankot- taka). Photo- graph from Di- rector of Archae- ology, Baroda. | — | — | — | Kanna- da (?) | Indifferently written. Seems to record the gift of the object to a temple. |
| 39 | Do. Base of a bronze image from Akota. Photographs from the same. No. 1. | — | — | — | Sanskrit Southern Alpha- bet. | Reads : <i>Devadharmo-yam</i> <i>Nivṛiti-kule Jinabhadra- vāchanā-chāryasya.</i> In characters of about the 8th or 9th century. |
| 40 | Do. Base of a bronze image from Akota. Photographs from the same. No. 2. | — | — | — | -do- | Reads : 1. <i>Ninnaka- pārikṣusulaya Saram.</i> 2. <i>Kaya devadharmo-yam.</i> In characters of about the 8th or 9th century. |
| 41 | Do. Base of a bronze image from Akota. Photographs from the same. No. 3. | — | — | — | -do- | Reads : 1. <i>Śrī Dronā- chāryaiḥ</i> nī 2. <i>vṛitti-kule kārita</i> In characters of about 8th or 9th cen- tury. |
| 42 | Do. Base of a bronze image from Akota. Photographs from the same. No. 4. | — | — | — | -do- | Mentions Vidyādhara. In characters of about 8th or 9th century. |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|---|---|---|---|-----------------------------|--|
| 43 | Do. Base of a bronze image Akota. Photographs from the same, No. 5. | — | — | — | Sanskrit Southern Alphabet. | Reads : <i>Vidyādhara-kulikasya</i> . In characters of about 8th or 9th century. |
| 44 | Do No. 6. | — | — | — | -do- | Reads <i>Śrī-Chandra, Kule Śrī Modhagarche Giggata śrāvakasya</i> . In characters of about 8th or 9th century. |
| 45 | Do. No. 7 | — | — | — | -do- | Reads ... <i>dhāraku</i> .. In characters of about 8th or 9th century. |
| 46 | Do No. 8. | — | — | — | -do- | Reads : <i>Devadha(r) mo-yam Jivatasāmi-kulikasya-Nagisvarisravakaya</i> (11*) In characters of about 8th or 9th century |
| 47 | Do. No. 9. | — | — | — | -do- | Reads: <i>Anāhula-devadha rmo-yam</i> . In characters of about 8th or 9th century. |
| 48 | Do. No. 10. | — | — | — | -do- | Reads : 1. <i>Nivṛiti-kule Jinabhadra</i> va 2 <i>Chāṇa-chāryyasya</i> In characters of about 8th or 9th century. |

BELGAUM DISTRICT

Gokak Falls.

- 54 Konnur—Jaina Chālu- Tribhu- Chālu- Kannada Registers a gift of land, temple Slab of kya vaṇi- kya- hṛasī, etc., made by

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|----|-----------------------------|---------------------------|--|--|---|---|
| | kept in the Kalyana temple. | mallā (Vikramādi-tya VI). | Vikrama year 12 Prabhava Paus-haba, ba. 14, Vaddavara, Uttarāya-nasamkrānti, 1087 A.D. December 25, Saturday, f d.t. 86. | | | Mahāprabhu Nidhi-Yama-gāvūṇḍa for the benefit of the Jaina, temple constructed by him at Komdanur. The donor belonged to Balāt-kāra-gana of Mūla-samgha and the genealogical account of his preceptors is narrated at length. The Chālukya prince Jayakarna and the Raṣṭa chief Sena are also eulogised. Published in JBBRAS, Vol. X. Pp. 287 ff. |
| 55 | Same slab. | -do- | -do- | Chalukya- Kanna- Vikrama da. year 46, Plava, Pushya su. 13 | | Damaged. Registers a gift made to the sage Vāsupuṇḍa for the benefit of the Jaina temple constructed by Jayakarna, the beloved son of Vikramachakri. Ibid, Pp. 287 ff. |

DHARWAR DISTRICT :
Bankapur Taluq.

| | | | | | | |
|----|---|---|---|--|------|---|
| 59 | Savanūr Hanu-man temple. Nishadhi stone set up near the temple. | — | — | Viśvā-vasu, Suchi-masa ba. 8, Mon-day. | -do- | Damaged. Seems to record the death of the Jaina teacher Maladhāri by <i>Samnyāsana</i> . In characters of about the 12th century. |
|----|---|---|---|--|------|---|

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
|---|---|---|---|---|---|---|

Dharwar Taluq.

- 70 Amminbhavi— — — Kannada Worn out. In characters of about the 12th century.
Jaina temple
Pedestal of the
image of Vardhamāna.
- 89 Kolivad. Ka- Rāshtra- Khottiga — Kannada Fragmentary Seems
lameśvara tem- kuta. to commence with the
ple. Broken praise of *Jinaiāsana*.
stone bearing Mentions the King's
Jaina sculpture. subordinate of the
Ganga family (name
lost) bearing the titles
Satyavākya Konguni-
varma and Dharma-
mahārāja.

Hubli Taluq.

- 94 Mantur. Vallā- — — — -do- Damaged and worn
bheśvara temple. out Appears to be a
Slab set up in Jain record In characters of about the
the compound 12th century.
- 95 Mantur. Hero — — — -do- Damaged and worn
stone in the out. In characters of
same place. about the 12th century.

MADHYA BHARAT :

Bhilsa District ,
Udayagiri.

- 132 In another cave. — — G.E. 106 Sanskrit Records the erection
Kārtika Northern of an image of Pārī-
ba. 5. Alphabet. vanātha Jina at the
mouth of the cave.
Published in CII, vol.
III, Pp. 258 ff.

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JABALPUR DISTRICT :

- | | | | | | | |
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| | Kala- | — | — | Sanskrit, Fragmentary. Begins (verse) with an invocation to Nāgari. Juna and mentions Kērala-kshitipati in line 6 and rṇpadevo Bhuvan-aikavirah in 7, which seems to refer to Yaśākarna or Gayakarna of the Kalachury family. In characters of about the 11th or 12th century. | | |
| 189 | Tewari. Greenish churi stone in the possession of a goldsmith. | | | | | |

MADRAS :

Bellary District,
Kamalapuram.

- | | | | | | |
|-----|---|---|---|---|---|
| 222 | Another two fragments found near the cistern close to the king's Audience Hall in the same place. | — | — | — | Kannada Contains verses in praise of Guṇachandramuni, Indranandimuni and a lady. In characters of about the 10th century. |
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RAJASTHAN :

- | | | | | |
|-----|----------------------------|-------------------|--|---|
| 376 | Alwar. Museum Stone No. 1. | Timurid (Mughal). | Jalalud-din Akbar. v.s. 1645 (bāna-veda-rasa-urvi) Magha, ba. 13, Saturday, 1589 A.D. January 4. | Sanskrit Nāgari. Records the construction of a Jaina temple and the installation therein of the image of Rāvaṇa Pārivanātha at Alwar Garh by Sah Hirananda, a resident of Argalapura or Agra. Cf. BHANDARKAR's List, No. 923. |
| 377 | -do- No. 2. | Kachchwa. | Pratāpasimhā v.s. 1839, Aṣvina, ba. 14, | Bhāsha Nāgari. Noticed in An. Rep. Rajputana Mus., 1918-19, p. 3. |

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| | From Gadhi Basī | — | — | Asvinaha 14. | | 19 P. 3. |
| 378 | Alwar Museum, Stone No. 3. | — | — | v.s. 1626, Sanskrit (Jyeshtha) Nāgarī, su, 10, Tuesday, 1560 A.D., May 24. f.d.t. 62. | | Mentions a Jain Ma- hopādhyāya who was the disciple of Nandi- vardhana-sūri. |
| 380 | Alwar Museum. Stone No. 5. | — | Dumga- ras imba | v.s. 1510 Sanskrit Jyeshtha, Nāgarī, ba, 11, Friday, 1454 A.D. June 21 | | Published in Nahar's Inscriptions, Part II, No. 1232. |
| 386 | Alwar Museum. Stone No. 11. from Bahadur- pur. | — | — | v.s. 1573, Ashādha ba, 4. | -do- | Records the construc- tion of Ādinātha <i>chaitya</i> at Bahudravyapura by the Sumalasamgha and the installation of an image therein by Āchā- rya Puṇyaratnasūri in the Vijayarājya of Jināhamsa-sūri of Kharatara-gachchha. |
| BHARATPUR DISTRICT : | | | | | | |
| 388 | Bharatpur, Mu- seum. Stone image No. 1. | — | — | v.s. 1109, Jyeshtha su. 11, Sunday, Irregular. | -do- | Reconstruction of an image of Pārśvanātha. |
| 394 | Bharatpur, Mu- seum Stone | — | — | — | -do- | Damaged. Seems to record the installation |

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| | image No. 7. | | | | | of an image of Pārśva-nātha. |

JAIPUR DISTRICT .

- 414 Jaipur Museum, Timruid Shāh- (1) v s Sanskrit Records the construc-
No. 7. (Mu- Jahan, 1718, Śaka Nāgari, tion of a temple of Vi-
ghal). 1583(sic.), malanātha and also of
Phālguna its decoration with a gol-
ba. 10, den pinnacle (kalāśa)
Wednesday, by Mohanadāsa, a
1662 A.D., minster of the Kachh-
March 5. wa chief Jayasimha of
Ambāvati (Amber).
- 416 Jaipur Museum. — — v.s. -do- Damaged Mentions
Impression in 1577, a succession of Jain
the museum, Magha teachers of Mūla-
No. 9 (from an su. 5. sangha, Balātkāra-
inscription at gana, Sarasvati-gach-
Koh Nagori). chha and Kuṇḍakunḍā-
chāry-ānvaya and
refers to the rule of
Ray Ram Chandra of
the Khandulavalan-
vaya.

KOTAH DISTRICT
Shergat.

- 429 Pedestal of a — — v.s. -do- Published in Ep. Ind.,
Jain sculpture. 1191, Vol. XXI, Pp. 79 ff.
Vaiśākha
su. 2.
- 431 Stone No. 1 in — — — -do- Damaged. Mentions
the village. āchārya Vtrasena and
Sagarasenapaṇḍita. In
characters of about
the 12th century.

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| UTTAR PRADESH : | | | | | | | |
| Agra District. | | | | | | | |
| 436 | Agra—Jain image from Kashiwala, District Bijnor ; impression received from the Northern Circle Office | — | — | v.s. 106 (1 ?) | Sanskrit Seems to record the Nāgari. installation (?) of the by Bharata. | | |
| BANARAS DISTRICT : | | | | | | | |
| 463 | Banaras—Bharata-Kalabhavāna. Pedestal of ā seated image. | — | — | v.s. 11- (18), Jyestha su 5. | do- Damaged Seems to record the installation of an image by a Panditāchārya whose name is not clear. | | |
| LUCKNOW DISTRICT : | | | | | | | |
| 510 | Provincial Museum. Pedestal of a mutilated image, from Kankālī Tilā, Mathura. | Kushana | Huvrshka | — | Prākṛit, Published in Ep. Ind. Brāhmī. Vol. II, P. 206, No 25 and plate. | | |
| 526 | Provincial Museum. Pedestal of a seated image. | — | — | v.s. 1(2) 34, Jyestha, su. 10, Monday, 1177 A.D., May 9. The year cited is current. | Sanskrit Mentions Nāgari. Padmasimha records the installation of a Jain image by a merchant of the Lammakarttika family. | Āchārya | |
| 527 | Provincial Museum. Base of an ornamental stone. | — | — | — | -do- Fragmentary. Mentions a person belonging to Mūlasarṅgha. In characters of about the 10th century. | | |
| 528 | Provincial Museum. Piece of a stone slab. | — | — | — | Mixed Dialect, Brāhmī, Arahata and refers to | | |

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| | | | | | | the son of Laghaka. In characters of about the 2nd century A.D. |
| 529 | Provincial Museum. Pedestal of an image. | — | — | — | Mixed Dialect, Brāhmi | Fragmentary. Contains an adoration to Vardhamāna. In characters of about the 2nd century A.D. |
| 536 | Provincial Museum. Pedestal of a broken image. | — | — | — | Brāhmi | Fragmentary. Seems to read <i>Marudevakasya</i> in line 1. In characters of about the 3rd century A.D. |
| 537 | Provincial Museum. Pedestal of another broken image. | — | — | — | Brāhmi | Fragmentary. Seems to read... <i>rainaprabha</i> ... in line 1. In characters of about the 3rd century A.D. |
| 538 | Provincial Museum. Piece of stone. | — | — | — | Brāhmi | Fragmentary. Seems to read . . <i>suvihi (ta)</i> . . . In characters of about the 3rd century A.D. |

MIRZAPUR DISTRICT :

| | | | | | | |
|-----|--------------------------------|---|---|---|--|---|
| 542 | Durga-kho. Cave, left wall. | — | — | — | Brāhmi and Nor- thern Alpha- bet. | (a) Reads : 1. <i>vāchana</i> and <i>ch(e) laka</i> 2. <i>chandra</i> . In character of about the 6th century. Com- pare ASI, vol. XXI, P. 129, No. 20. (b) Reads : <i>Bhadra</i> . . Do. Ibid., No. 19. (c) Reads : <i>Śrīmitila</i> . In characters of about the 8th century. |
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| 545 | Durga-kho. Cave left wall. | — | — | — | Nor- thern Alpha- bet and Nāgari. | Contains a number of pilgrims of different periods such as Yaśa- loka (7th century), <i>Sūtradhāra Mahāpala pra- ṇamati</i> (10th century). Cf. ASI, Vol. XXI. P. 129, No. 11. |

App. D. Photographs. 1952-53.

| | | | | | | |
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| 2793 | Śrīrangam, Tiruchirappalli District, Madras | Painted Inscriptions in the Śrīrangam temple, Amman Shrine. | | | | 2½" × 3¼" |
| 2794 | Śrīrangam, Tiruchirappalli District, Madras. | Painted Inscriptions in the Śrīrangam temple, Amman Shrine. | | | | 2½" × 3¼" |
| 2808 | Durga-kho, Banaras District, U.P. | Cave inscriptions .. | | | | —do— |
| 2809 | Durgo-kho, Banaras District, U.P. | Durga-kho cave inscriptions (another view). | | | | —do— |
| 2839 | Bhilsa, Bhilsa District, M.B. | Image of <i>Yaksha</i> and <i>Yakshi</i> . | | | | 2" × 2" |

853 (v)

Annual Report of Indian Epigraphy for 1953-54. Published at Delhi, Calcutta, 1958.

Inscription on stone, 1953-54.

| No. | Place | Dynasty | King | Date | Language and Alphabet | Remarks. |
|-----|-------|---------|------|------|-----------------------------|----------|
| 1 | 2 | 3 | 4 | 5 | 6 | |

BIHAR :
Patna District.

| | | | | | | |
|-----|--------------------------------|---|---|------|---|--|
| 162 | Patna Museum, Bronze image, | — | — | v.s. | Sanskrit, Seems to record the 1593, Nāgari. gift of the image in | |
|-----|--------------------------------|---|---|------|---|--|

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--------------------------|--|---|---|--|---|---|
| | Pedestal. | | | Jyeshtha Su 3, Monday, 1531 A.D., May 22, f.d.t. .04 | | question by some persons who belonged to the Khamdelavāla anvaya and the Āmnāya of Mamdalāchārya Dharmachandra of the Mūla-samgha and the Kum-dakumdāchārya anvaya. |
| BOMBAY : | | | | | | |
| Baroda District. | | | | | | |
| 169 | Baroda Jain bronzes. Find- spot : Lilvadeva. | — | — | v.s. 1093 | Sanskrit, Records that the image | Nāgari. of Jinendra was set up by Sri-Siddhasena Divākarāchārya of the Nāgendrakula. |
| 170 | Baroda Jain bronze Find- spot : Lilvadeva. | — | — | — | Sanskrit, Mentions Vajaḍa of the | Nāgari Nāgendrakula. |
| 171 | Baroda Jain bronzes. Find- spot : Lilvadeva. | — | — | — | Sanskrit, Reads : <i>pranita pratimā</i> . | Nāgari. |
| Belgaum District, | | | | | | |
| Athni Taluq. | | | | | | |
| 173 | Athni—Stone found during excavation for a bridge on the Athni Ananta- pur Road. | — | — | — | Kannada States that Bammana (Prose became the subject of and praise on account of his renovating the verse). Jaina temple called Rainatraya. This temple was affiliated to the Sāmanthana Basadi of the Mūla-samgha, Desi-gaṇa, pustaka-ga-chchha, Kuṇḍakuṇḍ-anvaya and Ingales-varabali. In characters of about the 12th century. | |

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|-----|--|---|--|--|--|---|
| 187 | Shedbal. Baravan- na temple. Slab set up in the temple. | Silāhāra Vijayā- ditya ruling from Valaya- vada. | Vijayā- ditya ruling from Valaya- vada. | Śaka 1078 (wrong for 1075) Srimu- kha, Chaitra su. 5, Sunday, 1153 A.D., March 1, f.d.t., 49. | Kannada Registers the income derived from levies by the Seniga Kottalis and others to a Jaina temple constructed by the former. Compare <i>Inscriptions in Northern Karnataka and the Kolhapur State</i> (ed. K. G. KUNDANGAR), No. 34. | |

BOMBAY DISTRICT.

| | | | | | | |
|-----|--|---------------|----------------|---|----------------------|--|
| 199 | Bombay, Bucul- la slab in Moti- shah's Jaina Mandir. | Kadam- ba. | Kava- deva. | Year 44, -do- Isvara, Bhādra- pada, su. 12, Tuesday. | | Damaged. Records the death through samādhi of the Jaina devotee Nāgayya. |
| 200 | Another slab in the same place. | — | — | Vikrama, -do- Bhādra- pada, su. 7, Monday. | | Do. Seems to record the death of a Jaina devotee. In characters of about the 12th century. |
| 201 | Prince of Wales Museum, pedes- tal of an image of <i>Yaksha Gomu- kha</i> . | — | — | v.s. 1356 (Shatsa- ravanhi- bhumi), Vaiśākha, ba. 12, Monday, 1299 A.D. March 30. | Sanskrit Nāgarii. | Records the installa- tion of the image in question by a disciple of Sri Dharmachandra described as a munin- dra, |

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|-----|----------------------------|---|---|---|--|---|
| 202 | Pedestal of another image. | — | — | v.s. 132 (), Vaisā- kha, su. 13, Saturday. | Sanskrit Records the construction of the image of Abhinandanadeva and its installation by Dharmachandra-sūri, disciple of Śalibhadra sūri. | |
| 203 | Pedestal of a third image. | — | — | v.s. 1356, -do- Vaisākha, ba. 12, Monday, 1299 A.D., March 30. | Records the construction and installation of another image by Enachandra-sūri, disciple of Dharmachandrasūri. | |

DHARWAR DISTRICT :

Shrhatti Taluq.

| | | | | | | |
|-----|---|---|---|-------------|---|--|
| 204 | Bellatti. Boulder called Jogibandi on the hills near the village. | — | — | (Śaka) 911. | Kannada States that it is the <i>basadi</i> of the Bellatti gana of (i.e. caused to be made by) Aytavarma, the <i>pergade</i> of Ajjarayya. | |
|-----|---|---|---|-------------|---|--|

DELHI :

| | | | | | | |
|-----|--|---|---|--|---|---------------------------|
| 232 | New Delhi.—Impression received from the Superintendent, North-western Circle, Delhi. Find-spots : Kukesvar temple, Banvir's wall Chittorgarh, Rajasthan. | — | — | v.s. 1334 Sans- Vaisākha kṛt, su. 3, Nāgari. Wed- nes-day, 1277 A. D. April 7. | Records the construction of a devakulikā by Kumarala-śravika for the merit of her grandmother at the Śāntinātha <i>chaitya</i> constructed by Sa. Ratnasimha. | |
| 233 | -do- | — | — | -do- | -do- | Another copy of the same. |

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| HYDERABAD : | | | | | | |
| Raichur District, | | | | | | |
| Lingsugur Taluq. | | | | | | |
| 238 Karadkal.— | Western Vikra- | Śaka 1081, Kan- | Damaged and worn | | | |
| Virabhadra temple. Back of the | Chālu- ma Cha- | Pramathi, nada. | out. States that king | | | |
| Virabhadra image. | kya. kravarti | Āshāḍha, | Bijja (i e. Bijjala) of the | | | |
| | Tribhu- | Thursday, | Kalachurya family, bearing the title <i>Tribhuva-</i> | | | |
| | vana- | Pushya, | <i>naskavira</i> , was ruling the kingdom. Describes a general and a lady named Padmaladevi. | | | |
| | mallā. | Dakshināyana-samkramaṇa= | Seems to register a gift of land to a Jaina teacher of the Mūla samgha, Desi gaṇa and Pustaka gachchha. | | | |
| | | 1159 A.D., | | | | |
| | | July 16. | | | | |
| | | The tithi was amāvāsya, 75. | | | | |
| 247 Maski P W D. Inspection Bungalows set up in the compound of the Bungalow. Slab No. 4. | Western Jagade- Śaka 953, Kanna- Registers a grant of land, flower garden and oil mill at the <i>rāpadhām</i> Piriya—Mosangi in favour of the Jagadekamallā Jinālaya of the Desiyagana. The gift was made by the king at the request of Ashtopavasi Kanakanandi Bhalara under the direction of Revana, the chulayta (herald) of Sodorevadiyara Kalidasayya. | Chāluka. kamal- Prajapati, da. la. Phālguna, su. 9, Monday, Minasankranti, 1032 A.D. February 21, Monday, f.d.t. 66. | | | | |

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| MADRAS : | | | | | | |
| South Kanara District, Karkal Taluq. | | | | | | |
| 337 | Karkala.—Slab in the compound of the traveller's Bungalow. | — | — | Śaka 1 (3) 01, da. Pramadi, Kārttika, su. 13. | Kanna- da | Fragmentary. Commences with the verse : <i>Śrīmat-paramagambhīra</i> , etc. The details after the date are lost. |
| 338 | Gommata image. Foot-prints carved near the Brah- mastambha in front of the image. | — | — | — | Kanna- da | Reads : <i>Sri Ganadhara- Padam</i> . In late characters. |
| 339 | Slab in a field called Bakivur to the east of the <i>Basti</i> and north of the Jain matha. | — | — | Śaka 1466, Krodhin, Māgha su. 3, Thursday, 1545 A.D., January 15, Thursday, 69 | -do- | Registers a gift of land to god Gummatanātha- svamin of Karkala by Sidavasayadevarasa of Karije, when Pandya- pa Vodeya of the lunar race, who was the son of Chandaladevi, was ruling. |
| MYSORE : | | | | | | |
| Hassan District, Chennarayapatna Taluq. | | | | | | |
| 400 | Śravanabelagola— Pillar on the <i>maṇ- ḍapa</i> , on the big hill. | — | — | — | Sanskrit, Kannada. | Contains the eulogy of Chavundarāya and a description of his valour. Published in Ep. Carn., vol. II, No. 281. |
| 401 | On the small hill. | — | — | — | Kannada. | Mentions Śāntisena- muni as the renovator of Jaina faith. Refers to Bhadrabāhu and Chandragupta also. Published in Ep. Carn., Vol. II, No. 31. |

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KADUR DISTRICT :

Narasimharājapur Sub *Taluq*

| | | | | |
|-----------------------------|---|---|-----------------|---------------------------------------|
| 404 Saingeri.—Pārśva- | — | — | Śaka 1082, Kan- | Records the construc- |
| nātha Basti , <i>mshidi</i> | | | Kumbha | nada. tion of a <i>basadi</i> for the |
| stone. | | | su. 10, | merit of Mariseti, son |
| | | | Thursday- | of Siriyave-setti and |
| | | | 1160 A.D., | Hemmadiseti and the |
| | | | February 18, | grant of certain gifts. |
| | | | Thursday | made for its upkeep |

853 (vi)

Department of Archaeology Annual Report on Indian Epigraphy for 1954-55 Published by the Manager of Publications Delhi. Printed at the Government of India Press, Calcutta, India 1957.

The Kāmākshi-amman temple at Kanchipuram has yielded 60 inscriptions. The earliest among them (No. 360) belongs to Narasingappattaraiyar. The expression *pottaraiyar* clearly indicates that it refers to a Pallava king of that name. The inscription which is damaged is dated in the 18th regnal year of the king and is engraved in characters of about the 9th century. It seems to register a gift of land to the temple of *arhat* (*aṣṭavar*) in Magilampalli. Aṇukka-pallavan who is mentioned in this connection appears to be, as the expression implies, an officer in the personal service of the king. The record also states that the queen Lokamahā-dēvi was afflicted by a *bahmarākshasa* and mentions an *acharya* of the *ājīvaka dāriana* who played some part in probably alleviating her affliction. Since the imperial Pallava line had ceased to exist and there was no ruler of the name Narasingappottaraiyar at the period of this record, we have to conjecture that this epigraph, if it narrates an event of the reign of Pallava Narasimhavarman II, also known as Narasimhapotavarman, is a matter of an earlier record.

